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AMERICAN COMMENTARY

ON THE

OLD TESTAMENT

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THE BOOK OF GENESIS

BY

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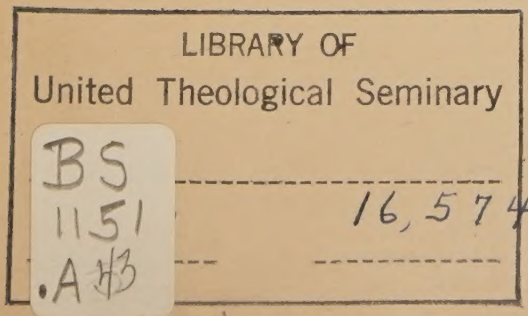
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PUBLISHERS' NOTE

In the latter portion of the year 1892, while the honored Dr. Benjamin Griffith was still secretary of the Publication Society, the idea was conceived of broadening the scope and area of the Society's publications. In aid of this movement, and to enlist at the beginning public interest therein, a general letter was addressed to different representatives of the denomination asking for suggestions on behalf of this development. Among the suggestions that came in response was *this*, namely: that the Society undertake the preparation of a Commentary on the Old Testament to conform, in general style and plan, to the American Commentary on the New Testament, which had been received with so general favor, and which had secured a position of so great regard.

Accordingly the matter was at once taken up by the Publication Committee of the Society, and the task was assumed. A beginning was made by securing Dr. Alvah Hovey, D. D., LL. D., president of Newton Theological Institution as general editor. This was the more gratifying to the Society, since Doctor Hovey had held the same relationship to the preparation of the Commentary on the New Testament. The engaging of the writers for the work on the Old Testament was committed to Doctor Hovey, as was also the fixing of the rates of compensation to be paid therefor. These, because of the great expense of the undertaking, could be only comparatively low, and grateful acknowledgment is hereby made to the various writers, not only for the ability characterizing their work, but also for their self-sacrifice in being willing on this basis to undertake so great a task. The writers originally engaged by Doctor Hovey with the portions of the work assigned to them were as follows: to Prof. Daniel M. Welton, D. D., of McMaster University, Toronto, were assigned Genesis and Judges; to Prof. Walter R. Betteridge, D. D., of Rochester Theological Seminary, Exodus and Deuteronomy; to Prof. Geo. F. Genung, D. D., of Suffield, Conn., Leviticus and Numbers; to Prof. H. T. DeWolfe, Acadia College, Nova Scotia, Joshua; to Prof. Geo. R. Hovey, D. D., Union College, Richmond, Va., First and Second Samuel; to Prof. Ira M. Price, D. D., University of Chicago, First and Second Kings, and First and Second Chronicles; to Pres. Geo. P. Gould, D. D., Regent's College, London, England, Ezra, Nehemiah, and Esther; to Pres. J. T. Marshall, D. D., Baptist College, Manchester, England, Job and Ecclesiastes; to Prof. Howard Osgood, D. D., Rochester Theological Seminary, the Psalms; to Pres. Geo. E. Merrill, D. D., LL. D., Colgate University, Hamilton, N. Y., the Song of Solomon; to Prof. John R. Sampey, D. D., Southern Baptist Theological Seminary, Louisville, Ky., Isaiah; to Prof. Chas. R. Brown, D. D., Newton Theological Institution, Newton Centre, Mass., Jeremiah, Lamentations, Zephaniah, and Habakkuk; to J. B. Gough Pidge, D. D., Philadelphia, Hosea and Jonah; to Prof. Geo. R. Berry, D. D., Colgate University, Hamilton, N. Y., Proverbs; to Prof. Sylvester Burnham, D. D., Colgate University, Ezekiel, Haggai, and

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Malachi; to Prof. W. J. McGlothlin, D. D., Southern Baptist Theological Seminary, Micah and Nahum; to Benjamin D. Hahn, D. D., Springfield, Mass., Daniel; to Philip A. Nordell, D. D., Brookline, Mass., Joel and Zechariah; and to Hugh Ross Hatch, D. D., Acadia College, Nova Scotia, Amos.

Doctor Welton prepared the Commentary on Judges, but he died before his task was finished, and his friend and colleague, Prof. Calvin Goodspeed, D. D., now of Baylor University, Waco, Texas, completed it, writing the Introduction to Genesis, and revising and completing the Commentary thereon. Through a misconception of the exact nature of the work, Professor Osgood relinquished the Psalms, and the preparation of the Commentary on that important book was undertaken by Pres. Geo. E. Merrill, of Colgate, at the earnest request of the general editor and the committee. President Merrill died in June, 1908, after having completed about one-third of his task. It was for him a labor of love and deep sorrow was felt at his removal therefrom. At Doctor Merrill's death at earnest solicitation it was undertaken by Prof. George R. Berry, D. D., of Colgate, who had already been associated therein with Doctor Merrill. Doctor Hovey himself assumed charge of Obadiah and Ruth, but in the final apportionment these books were taken, the one by Professor Hatch, and the other by Doctor Pidge.

In October, 1902, Doctor Hovey passed to his reward. Before that time, however, he had the pleasure of having a number of the portions of the Commentary pass under his scrutiny, and of giving form to the general plan of the work. The publishers desire to bear testimony to the conscientious devotion of Doctor Hovey to this important enterprise, and to his increasing interest therein. In no small way the American Commentary on the Old Testament will be his lasting memorial, as is that on the New Testament. Since his death, by the direction of the Publication Committee, the work has been in charge of the book editor of the Society, Philip L. Jones, D. D., under whose supervision the various portions have been issued.

The general plan of the Commentary provided for the printing of both the Authorized and the Revised versions at the top of the page, the portions to be commented on being taken from the former and printed throughout the work in black letter type, the latter, and independent translations, being used to get at the real meaning of the text. In one case, namely, that of Jeremiah, for reasons that appealed to the committee, an independent translation made by Professor Brown appears with the Authorized text instead of the Revised version.

In outlining the general nature of the Introductions to the several books, and the comments thereon, the following principle was adopted by the general editor and the committee of the Society: "Preference shall be given to those views of the authorship of the biblical books which have been commonly accepted, unless they are modified by results of Christian scholarship that may be considered as fully established. No writer shall be asked to give as his own any interpretation which he does not approve."

The line of action thus indicated has been followed throughout. Each writer has been accorded absolute freedom. On no other basis could the co-operation of the writers engaged have been secured, and on no other could the result aimed at, namely, the elucidation of the truth, have been attained. When the view of any

one of the writers at any point is called in question by the supervising editor, such comment is appropriately marked, while the portion challenged remains unchanged. We believe the policy of the Society thus outlined and followed will be generally approved.

The plan followed of admitting to the comments both Hebrew terms and their transliteration may be questioned by some. It may be said that the scholar does not need the latter, while to the non-scholar neither is of any special service. This is true. But there are those into whose hands this work may come who belong to neither class. They are seminary graduates, it may be, who are immersed in the cares of an exacting pastorate. These crowd in between them and the Hebrew Bible and lexicon, pushing both more or less into the background. By way of reminder, and perhaps as a means of help, this dual feature may be not wholly ungrateful to such students. In the carrying out of this plan, the method of Dr. Wm. R. Harper has in the main been followed, though some writers of an older school have been less minute in their indication of the tone values of the Hebrew vowels. In this likewise each author has followed his own method. It is thought that no special confusion will arise from this fact, and that on the other hand the divergence may be an advantage.

In conclusion it may be said that every effort has been made to produce the best work the highest scholarship of our denomination is capable of bringing forth. It is hoped that, as the several volumes appear, it will be seen that these efforts have not been in vain. The manifestation of the truth has been the goal that has been sought. Some one has said "there is a distinction between the search for truth with a bias, and the search for truth without it." To find the truth, the truth without bias—the truth as the divine Author communicated it through those whom he would employ, has been the aim of those engaged on this important work. May He who gave the word, and has watched over it, and has promised ever to be with it, that it may not return unto him void, bless this attempt to make it plain, and to exalt it to the place it should hold in the hearts and lives of men.

PHILADELPHIA, January 1, 1909.

EXPLANATORY NOTE

WHEN my dear friend and colaborer Doctor Welton was smitten down by his last illness, his manuscript Commentary on Genesis needed some final revision, and to be compressed within the limits allowed by the publishers. The Introduction also had not been prepared when his pen dropped from his dying fingers. At his urgent request I gladly consented to do what I could to prevent his last labor from being lost to the world. Subsequently the American Baptist Publication Society asked me to undertake the completion of the work. In what I have done, I have been careful to enclose in brackets what I have added of my own, in order that Doctor Welton might not be made responsible for what he did not prepare. I am responsible for the following Introduction and the portions of the Commentary enclosed in this form [ ] of brackets. Doctor Welton is to be credited with the substance of the rest.

C. GOODSPEED.

INTRODUCTION

I. The Name Genesis.

The Jews grouped all the books of the Old Testament under the main divisions: the Law, תּוֹרָה, *torah*, the Prophets, נְבִיאִם, *nebi'im*, and the Writings, כְּתוּבִים, *kethubim*. The Law comprised the first five books; the Prophets, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets; the Writings, the remainder of the Old Testament, including Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles.

The Pentateuch, the designation of the first five books of the Bible, is the transliteration of the name given them in the Septuagint translation (ἡ πεντάτευχος, *sc*, βίβλιος) or the fivefold book or volume. In like manner the first book, called by the Jews בְּרֵאשִׁית, *bereshith*, from its first word, was designated γένεσις, Genesis, in the Septuagint, the Greek rendering of the Hebrew word תּוֹלְדוֹת, *toledhoth*, of 2 : 4. This word, meaning generation or progeny, was thought to describe the contents of the book, and has been handed down as its name in our English Bible.

II. Its Conception.

Genesis is preeminently the book of origins and generations. After the account of the origin of all things in 1 : 1 to 2 : 4a, its whole plan is genealogical. It is really an introduction to the history of the Hebrew people. It seeks to trace the relation of this race to the rest of the world, as its history roots itself down into that of mankind in general in that remote antiquity when families were springing from individuals derived from a single original pair, and these families were growing into the early tribes and nations. As the background of human history, it depicts the relation of man to the lower orders of life, the relation of this life to the world, of the world to the universe, and of the universe to God; as all that exists has come forth through his creative fiat and formative energy. Man, as the crown of all that was brought into being, gives unity to creation as its end. The springing of all nations from a single ancestry unites mankind in a common brotherhood. Both man and nature having their origin in God constitute a system, a unity of which he is the source and center. The conception of Genesis is a grand one.

Why the history of Israel should have a cosmogony as its introduction and background is not far to seek. It is to be a religious history. It is to embody divine laws. It is to trace God's method in the religious culture of a people until they were prepared to be the apostles of monotheism. The record of the history itself, in its advancing stages, was to be one of the means of their training for this high purpose. To give a broad culture in religious thought, true ideas of God and of his relations to all things must be instilled. Especially must false notions of the origin of the universe be dispelled, and the personal might and majesty of the one true God be set over against the inanities of polytheism and pantheism. Because

it was to be a religious history, it was also needful to explain the general sinful condition of mankind and Israel's special relation to the other tribes and nations. We have, therefore, not only the direct line of Israel traced back to Adam, but also the beginning of general history, as reference is made to the ancestors of other peoples.

III. Its Plan and Contents.

The book covers four great eras: creation, the antediluvian world, the postdiluvian world until the birth of Abram, including a notice of the progenitors of other nations, the progenitors of the Israelites especially—Abram, Isaac, Jacob, and his twelve sons, particularly Joseph—to the end of the patriarchal age. When the curtain lifts at the beginning of Exodus, Israel has grown into a nation.

Creation is outlined in 1 : 1 to 2 : 4a in its six progressive stages until man appears as its crown and lord. The succeeding history is genealogical, in which the incidents in the lives of patriarchs and in the early experiences of the race are fitted into their place in the ten generations which form the framework of Genesis, and give it coherency and unity. These generations are: (1) Of the heavens and the earth, chap. 2 : 4 to 4 : 26; (2) Of Adam, 5 : 1 to 6 : 8; (3) Of Noah, 6 : 9 to 9 : 29; (4) The sons of Noah, 10 : 1 to 11 : 9; (5) Shem, 11 : 10–26; (6) Terah, 11 : 27 to 25 : 11; (7) Ishmael, 25 : 12–18; (8) Isaac, 25 : 19 to 35 : 29; (9) Esau, 36 : 1 to 37 : 1; (10) Jacob, 37 : 2 to 50 : 24.

Under the first generation are given the fitting up of the garden of Eden for the abode of man, a more particular account of the creation of Adam and Eve, their life of innocence and communion with God in the garden, their temptation and fall, their expulsion with the promise of a deliverer, the awful outbreak of depravity in Cain, leading through jealousy to fratricide, and in Lamech to murder. Under the second, the increasing wickedness of the race is outlined through the intermarriage of the purer descendants of Seth with the evil stock of Cain, until, notwithstanding the godly example of Enoch and Noah, the race became so incurably bad that the only recourse was to sweep it off the earth. Under the third is narrated the building of the ark, through which Noah and his family are saved when the flood destroyed the rest of mankind, the covenant made with him no more to sweep away the race with a flood, the sin of Ham with the consequent curse upon his descendants, and the blessing upon Shem and Japheth. Under the fourth is given what has been called the genealogical table of the nations, and the confusion of tongues. The fifth is purely genealogical. Under the sixth the special history of the progenitors of the Israelites is begun, including the call of Abram, his coming to Canaan, his experience in Egypt, the separation from Lot, his defeat of the four kings, the long trial of his faith as to a son, the various renewals of the covenant, the account of Hagar and the birth of Ishmael, the destruction of the cities of the Plain, with the sparing of Lot and his incest, the repetition of Abram's subterfuge as to Sarah with Abimelech, the birth of Isaac, the supreme trial of his faith in the command to sacrifice him, the marriage of Isaac, and Abraham's second marriage and death. The seventh gives only the genealogy of Ishmael as being nearly related to the Israelites. The eighth, that of Isaac, narrates the birth of Jacob and Esau, the evil means taken by Jacob and Rebekah to secure the birthright and blessing of Isaac, the deceiving of Abimelech as to

Rebekah, the flight of Jacob to Padan-aram, his marriage, his prosperity, the birth of the twelve patriarchs, God's covenants with him, his return to Canaan after having made peace with Esau, the rape of Dinah, and the destruction of Shechem. The ninth, that of Esau, is strictly genealogical. The tenth, that of Jacob, gives the history of Joseph, leading to the settlement in Egypt, and the death of Jacob with his prophecy of the future of his children.

IV. The Date and Authorship.

1. It has been decided to consider the question of the authorship of Genesis in connection with that of the Pentateuch in which it is involved. In the brief space of this Introduction no attempt can be made to follow the discussion into its maze of microscopic details. By confining attention to the broader issues between the two chief schools of criticism, a juster judgment may perhaps be reached than by considering minutiæ which are often better fitted to perplex than to enlighten.

2. The Mosaic authorship of the Pentateuch was accepted almost without dissent until the middle of the seventeenth century, when it was successively questioned for different reasons by Hobbes, Peyrère, Spinoza, LeClerc, and others, whether portions of it were not by another hand. The germ of the present documentary theory, of what is technically called the higher criticism, was planted by Astruc in 1753. It was not, however, until the theory of evolution was applied to the religion of Israel by Reuss and Graf, and received the powerful support of Kuenen and Wellhausen, that the higher critical view became very generally accepted. Before proceeding, it will be necessary to give a brief summary of the general features of the two chief beliefs as to the authorship of the Pentateuch.

3. The more conservative view holds to the Mosaic origin of the legislation of the Pentateuch and its Mosaic authorship in the broad sense that Moses was generally responsible for it. It does not deny but asserts, in view of the fact that writing was in common use for centuries before Moses, that he used documents coming down from the past in the composition of Genesis. He may also have employed others to assist him. The most of those who hold this view also concede that notes and minor portions by later hands may have found a place in our present text. But the Pentateuch is trusted as giving a substantially true account of the events recorded and of the legislation, the Levitical preceding the Deuteronomic.

4. Agreement is had among the more radical critics only along more general lines. The Hexateuch—the Pentateuch with Joshua added—is comprised of four chief documents with the additions of an indefinite number of redactors. The Jehovistic document, so called from its predominant use of Jehovah as the name of God, and designated J, and that called the Elohistic, from its use of Elohim for God, and designated E, were written somewhere between 900 and 750 B. C. and about a century apart, some thinking J the earlier and others E, while some suppose J to have been written in Israel and E in Judah, and others the reverse. They represented traditions which had come down from lip to lip from the centuries stretching back into the dimmest antiquity. These, after each had undergone several revisions, were united into one before 650 B. C. by a process of fusing and piecing together. In 622 B. C. the nucleus of Deuteronomy, which may have been prepared somewhat earlier, was given forth. It received various revisions and

additions up to about 540 B. C., the middle of the exile, when it was combined with the united J E to form J E D. About this time the nucleus of the legislation of Leviticus and Numbers consisting, the most hold, of Lev. chap. 17 to 26 was prepared in Babylon. This was fitted with a framework, partly historical and partly legislative, and had additions made to it by an indefinite number of writers; it is called the Priest's Code, and designated P. This was brought by Ezra from Babylon in 458, but was not given forth until 444 B. C. (Neh. chap. 8). About forty years after, as J and E had been at first and then J E and D, this document and J E D were combined to form J E D P, our present Hexateuch. The present tendency is to regard what men formerly thought distinct documents, each by its single author, as the work of schools of writers who wrought during indefinitely long periods. These are the general outlines of the two views which represent the two chief schools whose claims are to be considered.

5. It must be remembered that the more radical criticism, rather more than the more conservative, depends wholly upon the Pentateuch itself in its connection with the Old Testament generally for all the facts upon which to build its theory of authorship. The first inquiry then is, what do the Pentateuch and the O. T. writers say on this question? As any one can see, all the legislation of the Pentateuch is directly said to have been given through Moses. It is also in a historical setting which declares it given forth to Israel during his life. All the legislation of Exodus, Leviticus, and Numbers is said to have been given on Sinai and during the subsequent sojourn in the wilderness. Many of the laws are said to have grown out of specific events. The Deuteronomic legislation is said to have been given by Moses in a farewell address on the plains of Moab.

6. The Pentateuch also explicitly declares that Moses put some of it into written form. This comprises the Book of the Covenant, Exod. chap. 20 to 23 (cf. 24 : 4); the form in which this covenant was renewed, Exod. 34 : 10–26 (cf. ver. 27); the Deuteronomic Code, including at least Deut. chap. 12 to 26, and probably chap. 1 to 31 (cf. 31 : 9); the Song of Moses, Deut. 32 : 1–43 (cf. 31 : 22); the sentence upon Amalek (Exod. 17 : 14); and the "goings out according to their journeys" of the Israelites during their forty years in the wilderness (Num. 33 : 2). Some scholars think the expression "wrote this law," Deut. 31 : 9, broad enough to cover the whole Pentateuch,[1] and that it may have been this whole book which Moses directed the Levites to place in the ark (Deut. 31 : 24–26). In Exod. 17 : 14 "in a book" may be equally well rendered "in *the* book," and may instruct Moses to record this event in the book he was writing. At least Moses is regarded as the one best qualified to record what should be preserved. Doctor Briggs is not justified, "High. Crit. Hexateuch," p. 10, in concluding that, because Moses was instructed to write down certain parts of the Hexateuch, he wrote only these; may it not rather be concluded that he would record all that was of equal importance, and that the special command of Exod. 17 : 14 was to make sure that this should not be omitted. The whole history and the legislation are so interwoven that they give the definite impression of a common authorship.

7. It is likewise conceded that the Mosaic origin and authorship of the Law

[1] Green, "Higher Crit. of the Pent.," p. 37, note; Bissell, "The Pent., its Orig. and Structure," p. 51, note.

was the unchallenged and persistent belief of the Israelites as represented in the O. T. and their other writings during all their history. In the book of Joshua the Lord is represented as commanding Joshua to "observe to do according to all the law which Moses my servant commanded thee," and this law was in a written book which was copied (Josh. 1 : 7, 8 ; 8 : 31–35 ; 23 : 6). In Judges reference is made to "the commandments of the Lord which he had commanded their fathers by the hand of Moses" (3 : 4). In the book of Kings David is said to have exhorted Solomon "to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses" (1 Kings 2 : 3, cf. 8 : 9, 53, 56, where the same belief is attributed to Solomon himself). This belief is said to have been held as a matter of course in the reigns of Joash, Hezekiah, Manasseh, and Josiah (2 Chron. 23 : 18 ; 2 Kings 14 : 6 ; 18 : 6 ; 21 : 8 ; 23 : 25). Ezra and Nehemiah are most emphatic (Ezra 3 : 2 ; 6 : 18 ; Neh. 8 : 1, 14 ; 9 : 13, 14) as are the authors of Apochryphal books (1 Esdras 1 : 6, 11 ; 7 : 6 ; Eccles. 24 : 23 ; Baruch 2 : 28 ; 2 Mac. 7 : 30). Philo and Josephus also declare the Mosaic authorship of the law. So universal and unquestioned was this belief among the Jews that all non-Jewish writers who refer to their Law ascribe it to Moses.[1] Whether the O. T. writers thought him the author of the whole Pentateuch will depend somewhat upon the time when it all came to be designated "the Law."

8. Our Lord and N. T. writers also accepted the Mosaic origin and authorship of the whole legislation of the Pentateuch. Our Lord declares that "Moses gave the law" (John 7 : 19). John says, "the law was given by (or through) Moses" (John 1 : 17). Our Lord refers to various laws of the Pentateuch as being commanded by Moses, not as exceptional, but because all were by him ; of the leper (Matt. 8 : 4), of divorce (Matt. 19 : 7, 8), of circumcision (John 7 : 23, 24), treatment of parents (Mark 7 : 10). The reader may be referred further to Luke 5 : 14, Heb. 7 : 14 ; 9 : 19, etc. The expressions "the law of Moses," "the book of Moses" so frequently used by N. T. writers do not mean, then, the law attributed to Moses or the book in which he is the chief personage, but the law or book he actually gave. As the whole Pentateuch was at this time designated "the Law," we can scarcely escape the conclusion that it was all attributed to him. This is not denied by the more radical critics, but the authority of our Lord in this realm is repudiated. As Kuenen put it, "We must either cast aside as worthless our dearly bought scientific method, or must forever cease to acknowledge the authority of the N. T. in the domain of the exegesis of the Old."[2]

9. The more recent archeological discoveries have thrown much light upon the question of the possibility or probability of the Mosaic authorship of the Pentateuch.

They have undeniably annihilated some objections. It was said by Wellhausen and others that Moses could not have composed the Pentateuch, because writing for literary purposes did not come into use until long after his day. But discoveries in Susa, Tel el-Amarna, Nippur, Crete, and elsewhere, show that all over Western Asia and in Egypt there was an extensive literature centuries before Moses ; that not only the nobles, but the men of business, the overseers of workmen, the wealthier farmers, petty sheiks, and even workmen were able to read and

[1] "Lex Mosaica," p. 41 ; Stanley Leathes, "The Law in the Prophets"; Rawlinson, "Hist. Evidences."
[2] "The Proph. and Prophecy in Israel," p. 487.

write; and that in the age before Moses, Syria and Canaan were centers of literary activity.[1] Under these circumstances, for a man of such mark as to be able to impress himself upon the after ages as did Moses, to be unable to read and write, is almost inconceivable. The kindred objection as to the framing of a code of laws as early as the age of Moses, on the ground that nothing of the kind was then in existence, has also been swept away by the discovery of the Code of Khammurabi at Susa—a code which had been issued in the age of Abraham. "The codification of the law, therefore, was no new thing in the days of Moses. On the contrary, it was a very old thing in the history of Western Asia, a fact too, with which Abraham and Jacob must alike have been acquainted." [2]

10. It is also true that the fuller light on the conditions existing at the time has been in a remarkable manner confirmatory of the biblical account of the age of the patriarchs and of the exodus. The whole setting of Gen. chap. 14, which was once thought to stamp it a late fiction, has been found strikingly accurate. Amraphel and Arioch were the kings of the countries named in ver. 1 at the time of Abraham. While Chedorlaomer and Tidal have not been so certainly identified, the former is found to be an Elamite name, and the king of Elam before that time had conquered Babylon and the other countries named, and would be the leader in any earlier expedition. The sovereign of Elam about this time claimed lordship over Canaan. Amraphel later threw off subjection to Elam, and Babylon became supreme. Sayce and Gunkel regard Melchizedek as a real personage. Allusions to the Hittites which were thought to cast suspicion upon the historicity of the Pentateuch have been found to be correct. The Amorites and other tribes appear in the setting given in the Pentateuch. The time when the Israelites are said to have taken possession of Canaan was when neither Babylon nor Egypt had it under control—the only period when they could conquer it and grow to power without trying conclusions with the overwhelming might of those great monarchies.

11. The incidental allusions and local coloring of which the narratives of the Pentateuch are so full are also found by contemporary records, which have been disinterred, to be wonderfully accurate. It is noticeable that this is especially true of references to Egypt. To quote, the Pentateuch "touches on public and private matters, personal habits, customs of society, modes of living, the products, resources, and seasons of the country, the condition, occupations, food and drink of its inhabitants, to some degree their language, and other miscellaneous matters and implications." [3] It may be added that reference is made to the geography of Egypt, which was much changed before the date of the alleged post-Mosaic authorship of the Pentateuch. All these references are woven into the texture of the narrative in the most natural way; all have been confirmed even in their minute details by contemporary evidence, and old charges of errors swept away.[4]

12. There is also no small harmony between the account of the legislation and the general situation given in the history and learned from outside sources. A great host, disorganized and spiritless through long bondage, was to be consolidated into a nation. It was also soon to possess a land where it would be

[1] Sayce, "Monumental Facts," etc., pp. 8–43; "Higher Crit. and the Monuments," etc., p. 47; Petrie, "Researches in Sinai."

[2] "Monumental Facts," etc., pp. 70, 71.

[3] Bartlett, "The Veracity of the Hexateuch," p. 86.

[4] Sayce, "Monumental Facts."

surrounded by peoples who had for ages been under a code of laws which was steeped in polytheistic notions. If the Israelites were to be knit together into a people that would maintain its separate identity and its monotheism, it must be by organizing around a code of laws of its own, and which would put Jehovah in the place of the false gods of other peoples. Under these circumstances it is not strange that Moses should at once give them legislation, although he may have expected the stay in the wilderness to be short. As soon as possible the training must begin to fit them to endure the various forms of stress which was soon to be upon them. It was also natural, as they were about to enter Canaan, that Moses should modify and add to the old legislation to adapt it to the new conditions there, as in Deuteronomy is said to have been done. Especially did the situation demand, as never after, insistence upon a central sanctuary which is a marked feature of the Deuteronomic code. What better fitted to unify them and safeguard them against idolatry than to come together at a common center to worship Jehovah and keep his feasts?

13. What is the bearing of this mere outline of some of the more evident facts upon the question of the authorship of the Pentateuch? Neither in the Pentateuch itself nor in the remainder of the O. T. is it explicitly stated that Moses prepared either Genesis or all non-legislative portions of the whole Pentateuch, unless the phrase "the book of the law of Moses" was used as a designation of the whole Pentateuch. But this silence furnishes no argument against its authorship by him. Whenever the authorship of any portion of it is stated, it is always attributed to him. As early as when the authorship of the Pentateuch as a whole is mentioned, and ever after, Moses is declared to have prepared it. His authorship is ever spoken of in that matter-of-course way which makes it plain that the writers were but expressing the unquestioned belief coming down from the past. Many traditions which, it was once thought, might be brushed aside almost contemptuously as utterly unreliable, have had a fashion of confirming their probability or historicity in the face of attack; witness those of the authorship of the Iliad and of the Gospels, and those about Menes and others. The consensus of tradition to the Mosaic authorship of the Pentateuch cannot be lightly rejected.

14. So far as evidence is at hand, the history of the patriarchs and of the Mosaic age is found true to the environment revealed by the contemporary history as unearthed by archeological research. While it may be said this evidence is not extensive, it is all on one side, and cannot be a mere coincidence between a narrative largely fictitious, and true history. Should a map be found of an unknown island, it would not require more than that here a cape, and there a bay, and yonder a river be found to agree in place and outline with the chart, to be convinced of its general correctness. Most significant of all, in its bearing on the question of the authorship of the Pentateuch, is the minute accuracy of incidental allusions, details, etc., as stated above in respect to Egypt and the desert of the exodus. Nowhere else are they quite so numerous and marked as here. And they are not attached to the surface of the narratives in an artificial way, but are woven in the most natural manner into their inner texture. It must also be remembered that literature was not in circulation and that communication between countries was comparatively scant. What was gained of accurate knowledge of the more minute setting of

events in the manners and customs, etc., of a people must be chiefly by personal observation. Under these conditions, to give, if anything, more details and a richer local coloring in connection with what happened in Egypt and the desert of the exodus, is just what we should not expect a writer in Canaan, even in the age of Moses, much less centuries after, to attempt; and did he do so, we should not expect him to escape blunders. We should expect that only a writer who had spent his life on the ground would even attempt to do this—a most difficult and delicate task at best—and it would be only he who could accomplish it so that the numerous charges of inaccuracy made by the scrutiny of unfriendly criticism, should be found by the late discovery of contemporary evidence to prove only the ignorance of those who made them. But if we seem to be compelled to believe that the portions relating to Egypt and the desert of the exodus must have come down to us from one living in these lands, everything points to Moses as that one. He had spent his life there. He had had advantages which peculiarly fitted him for the work. In writing down or attending to the recording of the wonderful events in which he bore the chief part, he would be but following a familiar custom; since in Egypt from long before his time, not only the kings, but many of the common people kept a record of the chief occurrences of their lives. Believing as he did, if our present Pentateuch has any historic basis, that the events were of religious and divine significance, he would have a motive, superadded to the custom of his training, to induce him to record them. It is true, the part of the Pentateuch whose theater is in Egypt and the desert of the exodus does not include the first thirty-eight chapters of Genesis; but as these chapters are linked, both in alleged covenant as well as in the closest historical and literary connection, with what follows, whatever evidence there may be of the authorship of the latter covers that of the former as well. As the learned leader of Israel at the time when God's purposes were culminating, what more natural than that he should use the materials coming down from the remote past, and gather them along the line of their progressive development. All this would be in harmony with the tradition of his authorship of the Pentateuch which persisted ever after. It would also explain how the law which is directly ascribed to him is so intermeshed in the history as to appear inseparable and of the same authorship. Most of all, it would be in accord with the views of our Lord and the inspired teachers of the New Testament. All the lines of evidence from the whole Bible as we have it, from the Pentateuch itself, from the other books of the O. T., from the attestations of archeological discovery, from the consistency of the legislation with the situation which is said to have called it forth, and from the testimony of our Lord and the N. T. converge upon Moses as the source of the Pentateuch, and its author in a broad but true sense. Before all this evidence should be rejected, a better explanation of the Pentateuch in view of all the facts involved ought to be found—one more self-consistent and one more inherently probable. Have we such a one in the complicated theory of the radical criticism?

15. All but the scholars of the most extreme radical wing accept the exodus as a historical fact and Moses as a real person. Both are impressed too deeply upon all the traditions of Israel to be thought fictions. What is alleged by more radical scholars to be the earliest traditions, as well as the later, regard Moses as

the great and authoritative teacher of Israel. This also is conceded, and is used to explain how all alleged subsequent legislation had to be put forth under his name to secure its acceptance. The one reason why Moses was thought to speak with authority was that he was thought to speak for God—his word and will. Waiving, for the present, the question whether the giving of some vague basis of the Decalogue, which is all a large part of the radicals will allow to him, would have sufficed to give him this supreme place, it would follow that his teachings would be thought sacred, authoritative, inviolable, and most precious. Possessing this boundless preeminence, they would be sharply distinguished from all others; they would be devoutly studied, they would be taught to the people. Without doubt the spiritual leaders would be thoroughly familiar with them, especially if so few as alleged. To attempt to introduce other teachings as from him would be to court exposure, as well as to commit the greatest offense. For this very spiritual element to do this would seem a contradiction and a crime, even if it might be thought possible of success.

16. All over this ground the theory of the radical critics is crowded with difficulties, no matter which one of its multiform variations may be adopted. Take that of the moderates who are disposed to concede to Moses the institution of the ark, the tent of meeting, and the beginning of a priesthood, although they deny to him all writing down of his legislation, unless it may perhaps be an indefinite substance of the Decalogue. With writing in common use as it had been for ages, and being acquainted with a code of laws centuries old, why did he leave the regulations about these institutions he thought from God at the mercy of human forgetfulness? Driven from the old position that writing for literary purposes was not in use until long after Moses, can "the ascription of literary work of any kind" be denied him on the ground that he was "preeminently a man of affairs," and that "the strenuous nature of his activities as leader and organizer of the tribes of Israel left no opportunity for literary pursuits," [1] as Doctor Harper and others say? But how could the incoherent mass of people under him be organized into a distinct people unless around a code of laws of their own? Was not this the imperative demand of the situation which could not be left to wait?

17. But the hypothesis of the radical criticism is not only that Moses did not record whatever instructions he received from God, except a moiety perhaps, but also that the teachings attributed to him and revered and thought sacred as a revelation from God, were carelessly left at the mercy of all the change and perversion incident to oral transmission, for about six hundred years, before any one thought of fixing them by putting them in written form, although writing was in common use, as it had been for centuries. Is not this very improbable, if not incredible? It is also conceded that J and E, which are said to include the earliest extant writings of Israel, belong to the "golden period of Hebrew literature." [2] We wonder all the more how writing had been cultivated until its style had become most perfect, and no one, during all the lengthened period of literary activity which this presupposes, had thought of preparing a record of the past deeds and experiences of his own people, wonderful as they were thought to be, or of the traditions of the authoritative Mosaic legislation.

[1] "Com. Hosea and Amos," chap. 86. [2] Driver's "Int.," p. 124.

18. But when the attempt was made after this age-long delay, and when literary culture was at its best, would the writer be apt to leave out any of the traditions, especially of what was thought the sacred deposit of reliable Mosaic teaching? Would he discriminate between what was thought equally invested with divine authority? Would any other traditions of Mosaic teachings, thought unworthy of being recorded, survive very long especially in view of the fact that as soon as writing makes preservation by oral transmission unnecessary, it is less apt to be attempted, and unrecorded traditions are more readily forgotten? This alleged document, some think J, some E, is said to have been the center of much interest as revision after revision was made, involving an indefinite number of copies and a very definite knowledge by many people of the accepted legislation thought to be Mosaic and authoritative; would not this be the surest safeguard against any new legislation being put forth under Moses' name?

19. Nevertheless, it is stated, that about a century after this first collection was made in one district of Israel, including, as one might expect, all the traditions of Mosaic teaching thought genuine, a second collection is made in the other division of the land (which was in North and which in South Israel is disputed) of similar traditions which had persisted there during all this time. This means that, in a country not larger than the State of New Jersey, two divisions of the same race, with chief centers not fifty miles apart, had independent traditions of their common history and legislation; that when the traditions of the one were recorded and revised, those of the other were ignored, and no one took the trouble to write them down until a century after; and that the additions, in the later writing, to the accepted sacred deposit of teachings hitherto thought genuinely Mosaic, were at once accepted as from Israel's authoritative lawgiver, and the two documents soon after were united into one.

20. Now, at least, one might suppose, especially in view of the revisions the documents are said to have received, all traditions of divine legislation through Moses thought worthy of preservation would be embodied, and that there could be no further discovery of accredited teaching from him, and no possibility of palming off any other teaching under his name. But the central pillar of the radical criticism is that the "book of the law" found in the temple (2 Kings 22 : 8) in Josiah's reign in the year 622 B. C. was the central portion, at least, of Deuteronomy, which was now first put forth. This contained much legislation not found in the indefinitely revised J E. Its chief feature also was the forbidding of worship on "high places" which J E is said to have declared Moses expressly permitted, and the requiring of all to worship at the central sanctuary at Jerusalem. But although this new code gave much legislation not contained in J E, which up to this time was thought to include all that was genuinely Mosaic, and some even that contradicted it, although, also, it imposed the burden of worshiping at Jerusalem rather than at local sanctuaries, king, nobles, and the more pious Israelites all accepted it without question as from their authoritative lawgiver, and the people acquiesced. No one took the pains to inquire for the credentials of the new claimant for Mosaic and divine authority. They did not seem to have any trouble over the question as to how contradictory legislation could all be from the same divine source. Neither can it be supposed that the persecutions of Manasseh had put the old permission

of worship on high places so out of mind that contradictory legislation would not be noticed. Besides the J E legislation and document generally did persist according to the radical criticism ; for it was afterward, as is said, united with D [Deuteronomist] into one document, J E D.

21. The chief difficulty in connection with the conception of the legislation of the Pentateuch advanced by the radical criticism remains. During the century intervening between 540 and 444 B. C., the leaders of the Jews in exile in Babylon, it is said, had been preparing a new code of laws, exceeding in extent and minuteness anything yet put forth, and representing a reaction from the broad prophetic spirit of the Deuteronomic code into a narrow legal formalism. The radical critics suppose they can outline the progress of this work as section after section is added, although they differ widely in their conception of its details, until it is completed and brought by Ezra to Jerusalem. At a great assembly there, this new code is for the first time proclaimed. It is with the utmost solemnity declared to be "the book of the law of Moses" (Neh. 8 : 1), which "the Lord had commanded by Moses" (ver. 14). The people at once receive it as from him and invested with the divine authority associated with his name, although imposing unheard-of burdens in tithes and sacrifices and feasts and, as is alleged, in flat contradiction to much of the old in precept as well as spirit. Again the whole transaction seems full of insoluble mystery. How was it possible to accept enactments in direct conflict in spirit and provision as equally from God through Moses? Were there none in Israel representing the broad and spiritual prophetism of the immediate past to protest against the attempt to substitute for it this narrow and formal legalism in the name of Moses? Were there none to inquire, Where have these new teachings of Moses been discovered, if hitherto unknown, and why were they not published before, if known by those introducing the new legislation? It might well be thought that superabundant evidence would have been demanded of their Mosaic and divine authority, when the people were required by them to shoulder such new and grievous burdens, and especially as they were asked to do so in the interest of their salvation, as they conceived this to be.

22. Difficulties similar to those involved in the radical critics' conception of the origin of the law, confront us when that of the historical part of the Pentateuch is examined. As in case of the former, it is hard to believe, when writing was in common use and when it had been long the custom in adjacent lands to record even ordinary events, that no one attempted to write down the traditions of Israel, although thought to contain marvels of divine activity, until about six hundred years after Moses. But allow that J and E, as alleged, gathered up the traditions of Israel's past as current in both Judah and Israel six or seven hundred years after Moses, allow that each was carefully revised several times, new matter added and then united and perhaps further revised, the reasons for the revisions could only be to include the traditions thought reliable and to exclude those that were not. It would seem that there could be little if anything left that would not soon be forgotten, when there was scant need of passing even reliable traditions on from lip to lip. The learned leaders of Israel could scarcely fail to look upon this carefully prepared record as the one sacred and authoritative account of God's past dealings with their nation. How comes it then, that a century or two after, a

historical setting is given the Deuteronomic Code? How comes it especially that about four hundred years later, or about one thousand years after Moses, a more elaborate history beginning with the creation, is woven around and into the legislation put forth first by Ezra? Whence was it derived? Was a great body of tradition which had escaped the learned authors of J E and D, or which they had not sifted and rejected, still floating around? How came the leaders who might be expected to have accepted as authoritative J E D which had been prepared through centuries of revising, to receive this new history, much less put it forth themselves?

But the difficulty grows as we accept further statements of the radical criticism. It is said that the accounts of creation, of the flood, of incidents in the life of Joseph and of the patriarchs, and of the exodus in this latest writing, P, are contradictory in many of their features to these same as given in the earlier documents J and E or the combined J E. These learned leaders, then, must still have found traditions floating around of what happened from one thousand to three thousand years before, notwithstanding what is urged above. Although these traditions had not been thought worthy of being embodied in the recognized and carefully prepared records of Israel's past; although, since these records were written, those floating traditions had added to the unreliability which prevented their preservation by previous historians—the distortions and perversions which from two hundred to four hundred years of passing from lip to lip would make inevitable; although, as was to be expected and as the radical critics allege, they are in conflict in so many particulars with the received written records, nevertheless these learned leaders sent them forth as authoritative and true, and worthy to form the historical background for their legislation!

But the difficulty has not yet reached its climax. It is said that the object of the historical setting given to each successive code of laws was to throw it back into the age of Moses, in order that the people might accept it as invested with his authority. But to associate this authority with his name, the people must have been acquainted with the previous history which gave him this high place, as we might also well expect, after hundreds of years had passed, as is conceded, since this history had been prepared. How then, could the leaders expect the people to accept a new code of laws contradicting much of the received legislation, because enveloped in a new history which also contradicted much of that long accepted? The radical critics assume to point out many of these contradictions, even after various redactors are said to have sought to harmonize them. As first put forth, then, they must have been too glaring to escape notice. Were the leaders of Israel likely to commit such folly, or the people so infatuated as to be deceived by it? They even give to the new Priest's code a historical setting earlier than that of the Deuteronomic, and thus actually make the older code historically supersede the new one which was to take its place? And yet, it is said, the people, because of a history in conflict with what they had long accepted as true, bowed their necks to a new and burdensome code contradictory in spirit, and in many of its provisions, to that hitherto accepted as divine and authoritative. Surely such an implication carried with it its own defeat.

23. The modifications of the older views to meet these and other objections do not seem satisfactory. Doctor Driver, for instance, after giving as the chief

argument for the exilic or post-exilic date of the Priest's Code, that "the pre-exilic period shows no indications of the legislation of P as being in operation," [1] nevertheless says "the chief ceremonial institutions of Israel are *in their origin* of great antiquity; but that the laws respecting them were gradually developed and elaborated, and, *in the shape in which they are formulated in the Priest's Code*, that they belong to the exilic or post-exilic period." [2] It is a little hard to see how institutions could exist prior to the laws regulating them. Then how are these laws regulating their practice gradually developed and elaborated? Can you develop a rule in reference to sacrifice, for instance? The only way in which these vague words can have definite meaning seems to be that the laws or rules regulating these institutions were increased in number or new ones substituted for the old. And here one is faced by the old difficulty in intensified form. If, continually, for from about 900 B. C. to 444 B. C., additional regulations, all claiming to be Mosaic and authoritative, were put forth, how could the question be answered, why, if this great reserve of Mosaic teaching, sufficient to give new regulations for centuries, has existed, was it not given out in bulk and not dribbled out? How also could the new, much of which was in contradiction to the old, be thought equally from Moses? Then what about the Mosaic historic setting which was put around each new code? If gradually put forth and received as Mosaic, the later Mosaic setting given the whole would not only be needless—it would be out of the question. The people would know that, as a historical fact, much of it, at least, had been introduced in post-Mosaic and recent times. Also, if the new rules, when published, represented the preexisting temple usage,[3] then this preexisting usage would either make itself manifest in the previous history, which is denied, or a practice might exist and the history not mention it. The argument from silence would then be untenable, and thus the great support of the theory of the dates of the different codes would drop out. Neither does it seem possible to discover that the separate regulations were earlier introduced into the practice, but that they were not gathered up into codified and written form until the dates assigned. Whether codified or disjointed, if in practice, they would equally have been manifested in the history of Israel, and no critic could discern the difference from the record. It is a delicate task to show from a single piece of history that certain definite laws did not come into force until an assigned date, because prior to that the history was silent about them, and then, in order to meet objections, find out from this very silent history that they had come gradually into use, in some vague way and for the most part, before that time.

The view now growing in favor, that J E D P was the work of schools of writers, but intensifies the difficulties just noticed and adds new perplexities of its own. This assumes that a large number of men were engaged for a long period—some say for a century—collecting and sifting the traditions of Mosaic teaching and of the history of their ancestors. How came it to take so many for so long a time to do this work which is embodied in so small a record? How, after all this careful work, could anything be left to engage the attention of another large school of scholars for another long period? Would the first school have left out anything thought worthy of a place in their record? If not, did the second school gather

[1] "Int. to Lit. of O. Test.," p. 129. [2] *Ibid.*, p. 135. [3] "*Ibid.*," p. 135.

up the chaff which the first had winnowed out with such prolonged care? Above all, how could there have been material, after the first and second schools had done their work, for a third, and after the third, for a fourth to gather up into documents? Besides, how could traditions keep on concurrently with successive written records, notwithstanding all this labor and care to gather them? Besides, if so many had been engaged upon each succeeding document, not only the leaders but many of the common people must have been well acquainted with these records. This makes the assumption that the historical setting of the later legislation was given in order to lead the people to accept it as Mosaic incredible. Men must have united in the design to deceive the people; and it is beyond credence that they, with all the knowledge so many must have had, could have been made to believe the new legislation Mosaic, because of a history which contradicted, in many particulars, that which they knew had been prepared with age-long care. Can this theory of schools be made to square with any conceivable historical situation?

24. Another difficulty arises when we attempt to explain, on the theory of the radical criticism, the truth of the Pentateuch as to its general historical setting and in its local coloring and incidental allusions as revealed by archeology. (See 10, 11).

It is admitted that no task is more delicate and difficult for a historian than to give to the events of a former age their exact local coloring and their setting in the manners, customs, and related history of their time, even when official documents and books of reference are at hand. That this minute accuracy in what is most difficult has been attained in the Pentateuch is undeniable. A fine testimony to this is the theory of Maurice Vernes to account for it. He imagines the company of post-exilic scholars to whom he credits the Hexateuch, after conference, assigning to each one the portion of the book to which he was the best fitted to give the appropriate setting and local coloring.[1] Is accuracy, under such circumstances, conceivable on the assumptions of the radical criticism? Even for the events of the Mosaic age, almost sole dependence is said to have been had upon traditions which had floated down orally for from six to ten centuries. These traditions were not subject merely to the perversions due to ordinary forgetfulness and carelessness during so long a period of oral transmission; each writer, in recording them, had his bias, which led him still further to pervert his already perverted material. Notwithstanding all this, when the work of four chief, and an indefinite number of other writers, some in Canaan and some in Babylon, and covering a period of about four hundred years, is pieced and merged into our present Pentateuch, it is found to bear the contemporary light which has been thrown upon its casual and minute allusions by archeology, and objections and charges of inaccuracy have been dispelled. Truth as to the special conditions of ages long past seems impossible under the conditions imagined by the radical criticism.[2] Well may Kittel admit that to preserve accuracy in documents pre-

[1] "*Les Resultats de l'Exégèse Biblique*," p. 50 f. See Kuenen's "Hex.," p. 38.

[2] "The noteworthy fact is that the evidence brought to light in the last half-century has all gone one way. Palestine exploration, the disinterring of Egyptian remains, and the opening out of the ruinous heaps of Assyria, Babylonia, and Persia have spoken with consentient voice. They utter their joint testimony to the historical character of the Hebrew writings. Would this have been the case, however, if the material from which these books were written had been late fabrications?"—Canon Girdlestone, "The Foundations of the Bible," pp. 101, 102.

pared and united at later dates is "almost impossible," especially as the Egyptological element "must belong to the core of the narrative."[1] The most reasonable conclusion is that the events occurred and were recorded before the perversions of oral transmission had made this accuracy, where it is most difficult, impossible.

I can make but the merest reference to what is implied in the accuracy above referred to. If this is found to hold in connection with details and the general setting where it would be least likely to be attempted by late writers, and impossible of attainment, were the attempt made, might we not expect that the history with which these allusions are connected would also be substantially true and not, on its face, give an altogether false account of Israel's religious development, as the radical criticism holds? And might we not be justified in conceding to the stories of the patriarchs much more than is conceded by Dr. G. A. Smith when, after saying "It is extremely probable, however, though incapable of proof, that the stories of the patriarchs . . . have at the heart of them historical elements," he goes on to say, "On the present evidence, it is impossible to be sure of more than that they contain a substratum of actual personal history," reducing, apparently, the historicity of these stories to a substratum of which he is sure without proof, but in view of which he can exclaim, "Who wants any more, and who needs any more?"

25. But the greatest difficulty, because a moral one, remains. If nothing more were claimed or demanded by the theory of the radical criticism than that laws not originating with Moses were put forth under his name as the recognized authoritative lawgiver of Israel, and because they were thought to be but the further elaboration of principles he enunciated in view of new conditions, the difficulty might not be insuperable. But much more than this is involved in this theory. However it may be with the legislation in J E, that of D and P are said to have had histories woven into and around them each eight hundred and a thousand years respectively, after Moses, to give the impression that all the laws were really given by Moses. In the legislation as a whole, and in reference to most of the laws, not merely are they attributed to Moses in a general way, but the time and place and circumstances of their being issued are mentioned. It is also stated that to some extent the authors of D, and to a greater degree those of P, actually touched up the older history to make it appear that these later codes had been in force in earlier times.

Take the Deuteronomic Code: The first sentence declares, "These be the words which Moses spake unto all Israel." The exact place is mentioned, and the year, month, and very day on which he spoke are indicated. In the midst of his address he is represented as rehearsing the Decalogue and as interjecting his legislation between his reminiscences of their history under his leadership. It is even stated that Moses wrote this legislation down and delivered it to the sons of Levi (31 : 9). All the legislation is said to be given in view of their entrance into Canaan, which was about to take place. "This shall ye do in the land whither ye go to possess it" is repeated in various forms as many as forty-five times (5 : 33; 6 : 1, 3, 10–12, 18; 7 : 1, 2, 13, 17–26,

[1] "Hist. of the Hebrews," Vol. I., p. 188.

etc.). Much of the legislation had reference to a change from pastoral to agricultural conditions. The central sanctuary is said not yet to have been chosen (12 : 5, 11, 18, 21 ; 16 : 2, 16, etc.). Laws are also given for the extermination of the Canaanites and the choice of a king. Now, if the Deuteronomic Code was not issued until about eight hundred years after Moses, what was the purpose of this exceeding care to give it all a setting in his age? Why especially the introduction of laws for conditions long since past? From the account in 2 Kings 22, which is said to refer to the first promulgation of this code, Josiah and Huldah, and the rulers and people regarded it as coming down from the remote past, for they all seem to have shared in the belief of the king when he said, "Great is the wrath of the Lord which is kindled against us : because *our fathers* have not hearkened unto the words of this book," etc. He assumed that *the fathers* had known these laws and had broken them, showing that, on the assumption of the radical criticism, the setting of the new legislation in the long past had deceived him. It is also to be noted that it was the very legislation against the high places and insisting upon worship at a central sanctuary, which is said to be the new and characteristic feature of this code, which he thought their fathers had violated, as his subsequent action (chap. 23) shows. With the Priest's Code it is rather worse, on the assumption of the radical criticism. Men one thousand years after Moses allege that a tabernacle was constructed by him. The preparation for it ; the gifts of the people ; the various materials for it ; its furnishings ; the name and pedigree of its architects ; the provisions for its transportation and its actual construction are all described in the most circumstantial way and in the most minute detail, although it was all an invention, or that all that existed was a simple tent. This elaborate, but fictitious structure is made the center of all the ritual of the new code, and the center also of the Israelites on the march and when encamped. Every law is not only said to have been given by Moses, but all are made to have originally had definite reference to the camp, Aaron and his sons, or to events of the wilderness wandering ; Moses is even made to utter prophecies which are really *post eventum* statements of the authors of the Priest's Code put into his lips (*e. g.*, Lev. 26 : 33). As in case of Deuteronomy, so in that of the Priest's Code, the people thought the legislation actually given by Moses as specified, and accepted it as authoritative for that reason. Neither did the authors of either seek to disabuse their minds of this false impression. If Deuteronomy and the Priest's Code were not sent forth till eight hundred and a thousand years after Moses, is it possible to face the facts and not believe their authors guilty of more than a "pious fraud"?[1] But it is held that men of the prophetic order, like Ezekiel, Jeremiah, and Isaiah, were responsible for Deuteronomy, and that the spiritual élite of Israel during the captivity, like Ezra and Nehemiah, put forth the Priest's Code. Can we believe

[1] Colenso, Graf, Reuss, Kuenen, Wellhausen, Cheyne, and many other radical critics think it a "pseudograph" or forgery, although some of them seek to reduce the immorality of the transaction as much as possible. Professor Naville, an archeologist of the highest repute, is convinced he has found proof that it was the custom in Egypt to place copies of sacred books under the foundations of temples—a custom which the Israelites might well have followed when Solomon's temple was built. Professor Naville has "no hesitation," in opposition to the view that the "finding" was a "pious fraud," "in giving to the passage (2 Kings 22 : 1–8) this interpretation : in Josiah's time the Book of the Law was discovered in the foundation of Solomon's construction." "Proceedings of the Society of Biblical Archeology," 1907.

that the men who lifted the religion of Israel out of idolatry to its pinnacle of moral and religious supremacy would be guilty of what was even questionable? To allege that men of this class would do what needs apology is to misrepresent and insult them. This difficulty cannot be met by the easy assumption of a tradition of an address by Moses in the Arabah of Moab as a foundation for Deuteronomy, and of a genuine traditional basis underlying the Priest's Code;[1] for it comes in conflict with various aspects of the radical theory. Even the more moderate of its representatives, like Doctor Harper, concede to Moses only "the institution of the tent of meeting as the dwelling-place of the Deity, together with the ark, and the beginning of a priesthood,"[2] while others would deny his existence and regard the Mosaic period as put out of the world (Duhm); the "genuine traditional basis" being only genuine as a tradition, while false to fact.

How then came this tradition of Mosaic teachings, which were never given, to originate? How came this alleged basis of the Deuteronomic legislation and history to escape the attention of the authors of J and E as they were gathering up the traditions of Moses and his legislation in North and South Israel? How came it to escape that of the various redactors or even schools of writers who are supposed to have continued the work? Why, especially, was not the genuine traditional basis of P not embodied in these or in D, but persisted for two hundred years longer before it was recorded? (See also sec. 18 seq.) Theories holding that traditions, for the most part untrue to fact, originating no one knows how, and thought worthy of being made the basis of great legislative codes, although deemed unworthy of a place in the written records of Israel for two hundred and four hundred years respectively, of intense literary activity, illustrate at least the ease with which assumptions may be made, however little the thoughtful student may be helped who desires reasons rather than hypothetical statements.

26. It must also be remembered that the prophetic class, to which Deuteronomy is ascribed, did not need to put forth legislation under the name of Moses to give it authority. The people had already come to recognize the prophet as God's messenger. The prophets ever gave forth their messages, not on the authority of Moses, but on that of their call from God. Is it probable that they would depart from their otherwise invariable practice to do what, to say the least, would be morally questionable? To do this, when the chief provision of the new legislation would thus be made to forbid in the name of Moses what, as is alleged, Moses had expressly permitted, would be to add folly to sin.

27. The Deuteronomic legislation which is said to have abrogated, in the name of Moses, what had been practised on his authority from time immemorial; the Priest's Code which is thought, in the name of Moses again, to have displaced this Deuteronomic legislation after it had been enforced by his authority for two hundred years; the successive histories woven around these succeeding codes to recommend them to the people, although each is in conflict with what were thought to be the sacred records of the past, etc., etc., were not brought forward and pushed off in secret, but the manipulation was all accomplished, if accomplished at all, in the open light of day before the faces of a shrewd and wide-awake people, including some of the best and the ablest men of the time. Do not the

[1] Driver's "Introduction," pp. 85, 120. [2] "Hosea and Amos," p. 86.

most of the very men to whom scholarship is indebted for great service in the application of the historical method to the study of the Bible, violate their own principles when they ignore the difficulties and inconsistencies which crowd up at every step, as soon as the radical hypothesis as to the dates of the various alleged documents of the Pentateuch is considered in connection with the living situation it makes necessary? It may help us to see the inherent incredibility of the complex theory of the radical criticism, to imagine how, *e. g.*, four variant and often conflicting accounts of Paul's life and teaching could have been successively and without question received, had all been left to oral transmission for more than six hundred years or until the age of Charlemagne, when the first written record was made, the three others being centuries apart, the last being made in the age of William the Conqueror.

28. These difficulties which invest the general conclusions of the radical criticism as to the post-Mosaic authorship of the Pentateuch cannot be removed by any arguments for them based upon a microscopic examination of its style and contents. They lie against the conclusions themselves, irrespective of any grounds urged in their favor. In this brief Introduction I can give but general attention to some of the chief of them, and refer the interested reader to more complete discussions in larger works, and to the consideration given to some of the more minute criticisms in the body of this commentary.

29. It is stated that from Genesis to the end of Joshua, three documents (in some places four) run either intermittently or concurrently, thus putting the authorship of the documents themselves as well as that of their coming together, indefinitely later than the Mosaic age. Chief dependence for this theory has generally been placed upon the use of the divine names. But notwithstanding the adjustments and readjustments of a century and a half, in order to make the names fit the theory, Elohim is found in the Jehovah document in Genesis twenty-six times (Gen. 3 : 1, 3–5; 4 : 25; 16 : 13; 21 : 33; 24 : 3 (twice), 7, 12, 27, 42; 26 : 24; 27 : 20; 28 : 13 (twice); 32 : 9 (twice), 28, 30; 39 : 9; 43 : 23 (twice), 29; 44 : 7, 16, 17). In four cases Elohim is found in J^1 (6 : 2, 4; 9 : 26, 29); in twenty cases Elohim is cut out from J and ascribed to a redactor in chaps. 2 and 3. In five cases sentences are excerpted from J merely because they have Elohim in them and are attributed to E or P or a redactor (19 : 29 (twice); 27 : 28; 30 : 22; 33 : 5, 11). In sixteen cases passages are cut out from one document and assigned to another or to a redactor, because they contain its characteristic divine name (Gen. 5 : 26; 7 : 16; 19 : 29; 20 : 18; 21 : 1, 33; 22 : 14–18 (four times); 27 : 28; 30 : 24, 27; 31 : 3; 33 : 5, 11). (Bissell, "Gen. in Colors.") Seventy-three exceptions to about one hundred and fifty instances in support of the theory of documents corresponding to the use of the divine names, may well arouse questioning. In any case, it is admitted that this argument for the theory of documents drops out almost altogether from Exod. chap. 3. The advocates of the substantial Mosaic authorship concede that there doubtless were documents coming down from ante-Mosaic times, and have no reason to deny that there may be traces of them in Genesis. The more radical critics concede that there must have been a discriminating use of the divine names (*e. g.*, Kuenen), and refer us to it to account for many of the cases where other than the characteristic divine name is found in the alleged docu-

ments. Other cases they do not attempt to explain. May not all the cases of the use of the divine names for which no discriminating rule can be given be left to enlarge this last class, rather than to make them the basis for a theory which, while having much in its favor, is beset with difficulties? Would a writer be apt to use the divine names discriminatingly in some cases and without discrimination in others, as is supposed? May we not rather suppose that the author or authors had reasons in all cases for their use of them, and that we are perplexed because we know the grounds for their use of only a part of them?

30. But it is said that there are criteria of style which prove the existence of the continuous documents from Genesis to Joshua, independent of that from the use of the divine names. The difference between J and E in style is admitted to be small. Doctor Driver concedes that "stylistic criteria alone would not generally suffice to distinguish J and E." Even with the added criterion of the use of the divine names, there are many sections where the two are conceded to be indistinguishable. Even where they are thought distinguishable, there are many sections where it has to be assumed that a section has been dropped out from one which was substantially the same as that taken from the other to supply its place, and that both have parallel accounts of the same incidents in the lives of the patriarchs, from Gen. chap. 20 to the end. Does it seem probable that two independent records of the traditions of the past, prepared, the one in North and the other in South Israel and a century apart, would, when fused and pieced together, unite to make a coherent narrative? Is not this more difficult of belief than that a single writer prepared a history from preexisting materials, although we may be compelled to concede that we do not know, in every case, his reasons for his use of one divine name rather than the other?

In the case of P it must be kept in mind that it is made to include the narrative of creation (Gen. 1 : 1 to 2 : 4a), almost all the genealogies, the exact statements of time, nearly all the ritual legislation, and little else, while J and E in Genesis, where they are thought to be most certainly traced, are chiefly stories of the patriarchs. This difference in subject-matter accounts for much of the diversity of style and phraseology. Only the portions of J, E, and P on similar subjects can be justly compared as we inquire whether there are variations of style and phraseology inconsistent with single authorship. If this rule were observed, a large proportion of the criteria of P would drop out. Neither can it be denied that alleged characteristic words and phrases are made marks of a document in the most artificial and arbitrary way. In Gen. chap. 7 alone, five instances occur of attributing to the redactors what are said to be characteristics of P found in J—(ver. 3) "male and female"; (ver. 8) "there went in two and two," "male and female," "God" (ver. 23b); "both man, and cattle, and creeping thing, and the fowl of the heaven; and they were destroyed from the earth," and one where (ver. 17) "forty days" is found inconveniently in P. Also the clause "the Lord shut him in" is cut out of a P section and ascribed to J, because it contains Jehovah, and ver. 12 and 17b are treated in the same way for other reasons.

One more illustration out of multitudes must suffice. The use of "Israel" as the name of the patriarch is said to be characteristic of J, while E uses "Jacob" after Gen. chap. 35. The name "Israel" in this part of Genesis occurs twenty-

four times. In three of these (46 : 2; 48 : 11, 21) the word "Israel" is credited to R because found embedded in sections which other criteria compel the radical criticism to attribute to E. In one case (45 : 21) the passage containing this name, although in an E paragraph, is given to R. In five cases (45 : 28; 46 : 1a; 48 : 2b, 8a, 10a) the clause containing the name is cut out from E and attributed to J. In 49 : 1, on the other hand, "And Jacob called unto his sons" is attributed to P, although there is nothing else credited to it from 48 : 6 to 49 : 28, merely because it contained the name Jacob in a J connection. When exceptions in the ratio of ten to fourteen have arbitrarily to be gotten rid of, the criterion is surely a manufactured one. Comparing J, E, and P, narrative portion with narrative portion, ritual legislation with ritual legislation, etc., and leaving the words and phrases arbitrarily displaced in the alleged documents to those in which they naturally belong, it is very doubtful whether there is greater diversity of style and expression than may be found in different portions of almost any author's writings. The ease with which most of the books of the Old Testament and some of the New have been split up, when the same methods are applied, lends countenance to the charge that the process is, for the most part, at least, an artificial one.

31. The exigencies of the composite theory of the Hexateuch have also required an increasing number of J, E, and P writers and of redactors, until now the tendency is to regard J and E, if not P, as the works of schools of writers.[1] Can it be soberly believed that schools of learned Israelites in successive generations would sacrifice their varied individuality as writers to conform to minute peculiarities of style and expression which are said to distinguish J, E, and P? The claim to be able, with such general assurance, to disentangle documents prepared in this way even after they have been severally gone over by redactors, and then merged and knit together piece by piece, and then again revised an indefinite number of times, does not help to accredit the theory. The fact that those who make this claim about writings in a dead language with no other productions from their authors, have been utterly unable to distinguish, in the simplest composite work of two voluminous English writers, the parts belonging to each, has a weighty bearing upon the question. Many of the alleged instances of duplications and conflicting narratives urged in favor of the documentary theory are treated in the body of this commentary. Only a few general considerations can be referred to here. Repetitions and duplicate statements are found in portions assigned to the same document. For instance, the begetting of the sons of Noah is given twice in P (Gen. 5 : 32; 6 : 10), as is the corruption of the earth (6 : 11, 12). The repenting of Jehovah is found twice in J (6 : 6, 7), as is the denial of wives (12 : 10–20; 26 : 6–12), thought to refer to a single incident. If a number of instances of duplicates is consistent with the same authorship, may not many others be equally so? A goodly number, if not the most, of the alleged duplicates and conflicts are created by the partition into documents, and cannot therefore be urged in its favor without arguing in a circle. For instance, in Gen. 37 : 1–10, two reasons are given for the hatred of Joseph by his brethren—his father's partiality and his dream. By assigning these to different documents they are made to appear variant explana-

[1] *E. g.*, Budde, Gunkel, Cheyne, Driver, Kautzsch, McFadyen. Oxford *Hexateuch*, quoted by Orr, "The Problem of the O. Test.," p. 509.

tions. Spurrell gives the following cases where the compiler R (1) adds something to harmonize statements (21 : 34; 26 : 46; 35 : 5; 46 : 12–20); (2) fills up gaps and removes contradictions (4 : 25; 10 : 24; 21 : 14; 26 : 1a, 15, 18; 35 : 8; 37 : 5b, 8b; 38 : 1, 20; 43 : 14; 46 : 1); (3) to eliminate what was contradictory from one or other of the documents (21 : 17f; 32 : 8; 33 : 10; 3 : 25); (4) to make harmonize with statements occurring elsewhere (25 : 18b; 35 : 22a). ("Genesis," p. 63). Here are twenty-three instances where conflicts are created by attributing what harmonizes them to a redactor. In other words, the partition of the radical criticism makes conflicts where there are none in our Bible. Some of the "doublets" and "conflicts" are the result of declaring what the Hexateuch describes as accounts of different, but similar events, to be variant narratives of the same incident, *e. g.*, the flight of Hagar (Gen. 14 : 4–14; 21 : 9–21), the denial of their wives by Abraham and Isaac (12 : 10–20; 20 : 1–15; 26 : 6–11). Repetitions and the use of synonymous expressions found so often in Hebrew for the sake of emphasis, are often exalted into marks of different authorship, *e. g.*, Gen. 21 : 1: "The Lord visited Sarah as he had said and the Lord did unto Sarah as he had spoken," where the first clause is credited to J and the last to P, although the word LORD—Jehovah—in it has to be ascribed to a redactor. In Gen. 30 : 22, "And God remembered Rachel" is credited to P, "and God hearkened to her" to E. Even though these and other considerations urged by the more conservative scholars may not be thought fully to break the force of the argument from duplicate narratives, it must be acknowledged that the partition of the radical criticism creates more difficulties than it solves. The two arguments also which seem to many to have the most force—from the divine names and from duplicate accounts—are little in evidence from the beginning of the Mosaic age after Exod. chap. 3. In view of the quite common practice of writing from before Abraham's day, it would be strange were there not records of the times of the patriarchs and the earlier ages in Moses' day; at least there were traditions. If it be held that the use of the divine names and the occurrence of duplicates indicate more than one source for Genesis, is it any more improbable that one in the Mosaic age, or Moses himself, combined preexisting sources into our present Genesis than that this should be done in later ages? This view would account for the persistent tradition of its Mosaic authorship. It would also be relieved from the tremendous improbability of the other view—that Jewish leaders at the time of the exile should seek to impose, and succeed in imposing, new legislation upon the people in the name of Moses by imbedding it in a history whose introductory account of creation contradicted that which had been accepted from time immemorial in almost every particular, and also gave conflicting narratives of the flood, etc.

32. The theory that the religion of Israel was an evolution, and in case of the apostles of the newer criticism, purely naturalistic at that,[1] is really the chief ground of the hypothesis of the post-Mosaic authorship of the Pentateuch. In the alleged development of the early religion of Israel from lower forms through polytheism and monolatry to ethical monotheism, it is said the religious and moral

[1] E. G. Kuenen, "Prophets," p. 585. "So long as we derive a separate part of Israel's religious life directly from God, and allow the supernatural to intervene, or immediate revelation to intervene, in even a single point, so long also our view of the whole continues to be incorrect. . . It is the supposition of a natural development alone which accounts for all the phenomena."

ideas of the Pentateuch were not reached until long after the age of Moses, and could not have been communicated by him. But the general history of religion has much which is against this theory of the evolution of the religion of the O. T. Without trespassing upon the disputed ground whether there are evidences of an original monotheism behind the ethnic religions, it is admitted that the earlier the ethnic religious writings the purer is the morality, the fewer the gods, and the nearer the approach to monotheism. Doctor Fairbairn testifies: "The younger the polytheism the fewer its gods." [1] Max Müller declares: "Whenever we can trace back a religion to its first beginning, we find it free from many of the blemishes that offend us in its later phases." [2] Ebrard sums up the results of his wide researches in these words: "We have nowhere been able to discover the least trace of any forward and upward movement from fetishism to polytheism, and from that to a gradually advancing knowledge of the one God; but, on the contrary, we have found among all the peoples of the heathen world a most decided tendency to sink from an earlier and relatively purer knowledge of God toward something lower." [3] Renouf bears the same testimony of the religion of Egypt.[4] Doctor Martin,[5] Doctor Legge, and others, of that of China. Professor Banargea, of Calcutta, of that of India;[6] also Max Müller.[7] The early Babylonian religion is supposed by some to have contained the monotheistic elements out of which the religion of Israel sprang. It is also true that no other nation than the Jews ever, unaided, advanced from polytheism to monotheism. This basal conception of the radical criticism then—a conception which, as a concealed presupposition, does so much to shape its processes and conclusions—clashes with the facts of the general history of religion. It is no explanation to allege that the Israelites advanced upward to ethical monotheism against the current downward into more degraded polytheism prevailing all around, because they had a "genius for religion." They were about the last people from whom this might be expected. Convulsed for the most of the time with intestine strife or foreign war, there was little of the repose favorable to higher conceptions of God through abstract philosophic thought. Neither were the prophets to whom this advance is chiefly credited, the kind of men from whom this leap upward, on these grounds, was to be expected. They were at the farthest remove from philosophers. They were profoundly interested in the politics of their own people and the great movements among other nations, rather than in evolving new ideas of God. Neither do they speak as men just discovering new conceptions of God by subtle thought. They argue and declare on the basis of what they already know and what they assume the people ought to understand. They reason *from* the idea of a holy God, and not *to* it. The circumstances of their national life were also unfavorable to the evolution of monotheism. Deities were thought to have might in proportion to that of the nations of which they were the patron divinities. Israel was a small nation living in fear of the great monarchies on either side, and for the most of the time weakened by war and defeat. At the time it is thought Israel's prophets conceived this high idea, the little power it had was waning, or had been crushed. The natural inference would be that a deity who had suffered

[1] "Stud. in Phil. of Rel.," p. 22. [2] "Chips from a German Workshop," Vol. I., p. 23.
[3] "Christ. Apol.," III., p. 317. [4] "Hibbert Lect.," p. 91. [5] "The Chinese," pp. 163, 164.
[6] "The Aryan Witness." [7] "Science of Religion," p. 99.

his people to be overcome by those under the patronage of other gods must be subordinate, and not the supreme and only divinity. It is also doubtful whether the national experiences of Israel were a natural training for the higher moral ideas which Israel alone had. To the general improbability that one people, and only one people should, unaided, attain to ethical monotheism while all others sank deeper in degraded polytheism, is added the special one that this should take place among a people apparently least fitted for it. To accept this double improbability in defiance of the sufficient explanation that God revealed himself to Israel and to Israel alone, as claimed by the Old Testament, the only source of knowledge of the religion of Israel: to do this even on the repudiation of the claim of those who communicated this higher truth seems, I humbly submit, the opposite of reasonable. But if Israel's religious ideas were due to a revelation from God and not to an evolution, there is no reason why they should not have been communicated as early as the age of Moses and by him. There can be no *a priori* improbability.

Both the anti-supernaturalistic leaders and those who admit some supernatural influence while accepting the general conclusions of these leaders, depend upon the O. T. alone for facts to support their theory. It is conceded by Kuenen that they dare "to form a conception of Israel's development totally different from that which, as any one can see, is set forth in the Old Testament." [1] This "totally different conception" is gained by regarding the idolatry and worship on high places which the records so frequently declare a lapse from the ancient true faith, as the real and only early religion. The fact that, frequently, falls into these practices are not designated lapses from the true faith, gives no ground for an argument from silence to set aside the evidence from the consistent general attitude of historian and prophet. The chief function of a historian is to record facts, not to characterize them. But this very silence is created very largely—some would say wholly—by relegating to later hands, or interpreting as later false ideas projected backward into the history of earlier times, all passages which conflict with this theory. For instance, the institutions of the Priest's Code—the Levitical legislation—alleged to be post-exilic, are inseparably interwoven into the texture of the pre-exilic history as given in 1 and 2 Chronicles. For this reason chiefly, these books are contemptuously put out of court as unhistorical. Judges, 1 and 2 Samuel, and 1 and 2 Kings are said to have a real substratum of the historical. But this substratum is found to be what is left when all that is out of harmony with the theory is cut away as later deposits of false ideas with which it is said to have been overlaid. Judges is thought to give the truest picture of pre-regal times. But it is also held that there was no national as well as no religious centralization until the times of Samuel and David. All references to judgments being brought upon Israel for falling into idolatry and deliverance upon return to Jehovah, as well as to general concerted action, are attributed to later redactors. Wellhausen accepts only chap. 1, 17, and 18, and declares all the rest to be "the redactor's scheme." The tabernacle, so inseparably connected with the Levitical Code, is regarded as a fiction of the exilic or post-exilic period. References to it, and which imply it, are stricken out of the histories accepted as containing this substratum of the historical, and relegated to the deposit of later and false ideas or explained away

[1] "Modern Rev.," July, 1880.

(*e. g.*, Judg. 18 : 31; 21 : 19; 1 Sam. 1 : 24; 2 : 22; 3 : 3; 2 Sam. 7 : 6; 1 Kings 3 : 2; 8 : 4). Hosea and Amos lived before the Deuteronomic and Levitical Codes are supposed to have been written and Messianic expectations to have arisen. All references to these, as well as much else which implies prophetic knowledge of the future, and constituting one-fifth of the books of Hosea and Amos, are attributed to later hands by Doctor Harper.[1] So far as the silence so much depended upon for evidence of the evolution theory of Israel's religion is thus created by the theory, it is no proof at all. To shape the sources of evidence by the theory and then use them as thus shaped in its support, is the veriest logical fallacy. This theory can be used as proof of the late date of portions of the Hexateuch only as it has itself been previously established by independent evidence.

33. The hypothesis that an older and more reliable history has been overlaid by a deposit of later ideas involves its own difficulties. Did those who covered the older records in this way think these later ideas true of the early religion of Israel? If this was their belief, then were they not better conditioned to judge correctly than men of to-day after two or three thousand years have passed? The radical criticism holds that they had the alleged more genuine history before them, but either misinterpreted it or thought it false. But could they have misinterpreted it, in the clearer light of this earlier time? May we not rather believe the radical criticism to be pressing a false theory? But could they have thought it false? This could only be because they had unwritten traditions they thought more reliable than the written records. A tradition of the early religion of Israel maintaining itself for centuries against the views embodied in records which had been revised over and over again and had been accepted from time immemorial, and finally even validating itself as preferable, does not seem very probable.

The alternative view more generally adopted by the representatives of the radical criticism also has its difficulties. Later writers sifted their own ideas into the earlier records to make it appear that monotheism and a central sanctuary, and not polytheism and worship at high places all over the land as these unperverted records clearly declared, had been the early and recognized religion of Israel. This was done the better to secure the acceptance of these later innovations by making them appear ancient and authoritative. But these alleged earlier records are said to have engaged the attention of an indefinite number of writers for perhaps two centuries before the first deposit of later ideas was made. The original conception of Israel's early religion must then have been well known to the leaders, if not to a goodly number of the people. The belief that the Israelites had earlier been unacquainted with monotheism and had recognized the worship of false gods on high places everywhere as legitimate must have been definite and confirmed among all who had any intelligent idea of the question. At the same time, it was only as the alleged revolutionary changes and additions by which these records were made to state that monotheism and a central sanctuary had been the early religion of Israel instead of an innovation were undetected, that the leaders in this new movement could hope to profit by this perversion of the old records, even if they might be thought willing to succeed by such means. But how could this be done under these circumstances? Were they able to suppress all copies of the old records ex-

[1] "Com. Hosea and Amos."

cept those they tampered with? Did all the people who had become confirmed in the views contained in the old sacred records all at once also forget them all? Did they have performed upon them a psychological miracle by which they not only forgot the old views, but even thought the new to have been the old? Or did they all enter into a conspiracy of silence in order that the true religion might be helped by a falsified history? Was there no one among those who knew the old and presumably authoritative records who was unwilling to condone a fraud, that it had to wait for over two thousand years for exposure?[1]

34. The instances of alleged anachronisms which are thought to indicate the post-Mosaic authorship of the Pentateuch are explained in harmony with the more conservative view.[2] In any case one may admit that a few archeological and explanatory notes of a later age may have crept into our present Hebrew text and not be compelled to accept the full theory of the radical criticism. Reference must be made to some general considerations.

35. The use made of the redactor—denominated R—in the support of this theory illustrates the arbitrariness of the methods of the radical criticism and makes it difficult to believe it true. He is said to have acted in the most inconsistent and inexplicable way. As illustrations take the following instances out of more than one hundred found in Genesis alone, according to the critical analysis of Kautzsch and Socin. The expression "both man, beast, and creeping thing and fowl of the air" is said to be characteristic of P and foreign to J. But in 6 : 7 and 7 : 23 it is found imbedded in what, for other reasons, is allotted to J. It is therefore credited to R. But if R added this expression to J in these two cases, why did he not act consistently and insert it in all cases in J where it might as naturally be expected to occur, which is just what is denied. "Male and female" is said to be characteristic of P, while "male and his female" is used by J. But the former expression is found in J in 7 : 3 and 9, and is therefore credited to R. But why only in these instances, if he preferred this form? It is said that P declares the animals were to enter the ark by twos and J by sevens. But in 7 : 9 "two and two" occurs in J, and R is said to have cut out the original "seven and seven" and put this in its place. But in ver. 2 he allows "seven and seven" to stand, although J is thus made to contradict himself in the course of four sentences. In this same 7 : 9 R is said to have stricken out "Jehovah" and put "Elohim" in its place, while in ver. 1 and 16, on either side, he lets "Jehovah" remain. But in 21 : 1, 22 : 11, he is credited with the exact reverse of this, and is said to strike out "Elohim" and inserts "Jehovah," but lets "Elohim" remain in immediate connection—even in the same sentence, in the first instance. All this, which is but a specimen taken in but six verses out of scores in Genesis alone, seems inscrutable and too inconsistent and contradictory to attribute to sane men. Doctor Orr but states the facts moderately when he describes the action attributed to R or the various Rs as follows: "At times he puts his sections side by side, or alternates them, with little alteration, again he weaves them together into the most complicated literary webs; yet again he 'works them up' till the separate existence of the documents is lost in the blend. At one time, as Klostermann says,

[1] See König, "*Die Hauptprobleme des altisraelitischen Religionsgeschichte*," pp. 21, 22.
[2] *E. g.*, Cave, "Inspiration of the Old Testament."

he shows an almost 'demonic art' in combining and relating; at another, an incapacity verging on imbecility. At one moment he is phenomenally alert in smoothing out difficulties, correcting mistakes, and interpolating harmonistic clauses; at another, he leaves the most glaring contradictions, in the critic's view, to stand side by side. Now he copies J's style, now D's, now P's."[1] However unaccountably he may seem to act, it is noticeable that he always appears in the nick of time to relieve the radical critics of some difficulty, even though he has self-sacrificingly to injure his own reputation.

36. Statements continually made by radical scholars to the effect that "there is practical unanimity among men whose knowledge entitles them to judge,"[2] are neither over-modest nor careful. It is rather doubtful whether all who have taken issue with the conclusions upon which radical criticism is most generally agreed—men of equal ability and many of them having had equal advantages—should so summarily be ruled out of court as incompetents. Neither is the consensus among radical scholars so general as statements of this kind imply.[3] Nearly as many put E a century or more before J as put J the same time prior to E. The dates assigned to their composition cover a period of over three hundred years. Some argue that J as well as E was prepared in the Northern kingdom, while the most are convinced it was prepared in the Southern. Some think the patriarchs personifications of tribes, others mythical heroes derived from astral gods, while the moderates concede that they were real persons. The greatest variety of view is held as to the details of the critical partition and the portions assigned to redactors. The same is true in less measure of the derivation of the name Jehovah and of the early religious condition of Israel. Even in conclusions which have been thought best established there has been dissent. Dillmann, Delitzsch, Riehm, Kittel, Oettli, etc., more or less completely dissent from one of the positions regarded by the majority of the radical school as best established—that the Deuteronomic legislation was earlier than the Levitical. Very recently Winkler,[4] a radical of the radicals, has been converted to substantially the same view. The discoveries of archeology have led many of its leading representatives to repudiate the chief conclusions of the radical criticism, some of them—*e. g.*, Sayce, Halévy, and Hommel—after having been adherents of that school. Klostermann, from no special leaning toward the conservatives, has also been compelled to abandon these conclusions and to verge somewhat nearer to the traditional view.[5] Dr. Geo. Adam Smith has candidly confessed that the expectation of some years since that criticism had reached permanent conclusions along the lines marked out twenty years ago has to be abandoned, in view of the coming to light of new and fundamental material.[6] The present tendency, in order to meet difficulties, to assume a larger and larger number of documents and redactors, until the old clear-cut J, E, D, P are resolved into the work of schools of writers extending through centuries, threatens to disintegrate the whole fabric. Depending upon the Old Testament as we have it, can the evidence upon which reliance is placed be very conclusive

[1] "The Problem of the Old Testament," Dr. Jas. Orr, p. 220.
[2] *E. g.*, Addis, "Heb. Rel. to the Establishment of Judaism under Ezra," p. 11.
[3] "The Problem of the Old Testament," p. 313.
[4] "*Religionsgeschichblicher und geschichtlicher Orient.*" [5] "*Der Pentateuch.*"
[6] "Recent Developments of Old Test. Crit.," "Quar. Rev.," Jan., 1907.

when it permits such a variety of changing views? It is also to be remarked that often as great confidence is expressed by the representatives of conflicting views in those views as for views on which they are more generally united in opposition to the more conservative school.[1] With equal confidence radical critics of the New Testament have declared that all competent scholars had abandoned the tradition of the Lucan authorship of the third Gospel and of Acts, although such men as Weiss, Zahn, Ramsay, etc., and now even Harnack, had to be declared incompetents. Under these circumstances more conservative critics may well maintain their composure, even though the attempt may continue to be made to win a verdict for the radical criticism by the easy method of ruling the more conservative criticism out of court.

37. From the foregoing treatment, the theory which involves the post-Mosaic origin and authorship of the Pentateuch can be seen to be beset with difficulties at every step, when transferred from the literary chess-board of the recluse into the living situation it creates. The recognition of Moses as the great lawgiver of Israel, although he gave next to nothing of legislation, and nothing which was recorded, even if he were not a myth; successive codes of laws palmed off upon the people hundreds of years after his death, and accepted because thought to be from him, although no hint of them was found in the carefully prepared and long accepted sacred records, even although, also, they imposed new and heavy burdens and contained conflicting provisions; new histories put forth with each code to make it appear to grow out of events in the time of the exodus, and its institution to root down into the age of the patriarchs, and these new narratives accepted as validating the Mosaic authorship of the new codes, although in many cases discrepant and in conflict with the records so long accepted as true and sacred; a theory of the religion of Israel in conflict with the general history of religion in essential features, contradicting also the face meaning of the Old Testament, as conceded, and which requires the rejection of the testimony of prophetic writers as to the source of their preeminent knowledge of truth; the slender evidence upon which conclusions are thought established; the use made of the redactor or redactors to relieve the theory of difficulties, although it is needful to credit him or them with actions so inconsistent and conflicting as to be altogether inexplicable; all this, and much more which is excluded from this brief Introduction, involves a sum total of difficulty too great to be set aside by any considerations based upon a minute criticism of details, whether the substantial Mosaic authorship of the Pentateuch be, or be not established.

38. As pointed out by Doctor Green and others, a very large proportion of the difficulties urged against the substantial Mosaic authorship of the Pentateuch by the radical criticism is created by its own complicated scheme. The fuller recognition by more conservative scholars that the author of the Pentateuch doubtless used earlier records in the composition of Genesis, and that also a somewhat larger margin may be allowed for later glosses and explanatory notes, removes a large part of the objections which remain. In the humble opinion of the writer who

[1] *E. g.*, Cheyne's "Jerahmeel," Winkler's "Jeremias," Jansen and the Pan-Orientalists, who hold that not only the patriarchs, but David and Solomon were astral myths. The latter holds that a mythical Assyrian hero, Gilgames, was the prototype of even John the Baptist and our Lord.

has been following the criticism of the Pentateuch for the best part of a working lifetime, the balance of difficulty still left is less by all odds than that which the higher criticism continually ignores in connection with its complicated and revolutionary scheme.

Notwithstanding the fact that devout and able scholars think the radical criticism consistent with evangelical views, its logical tendency toward the anti-supernaturalism upon which the great apostles of its later phases wrought it out is everywhere in evidence. It is the most potent influence in bringing about that denial of the Incarnation of the Son of God, his resurrection, and his vicarious work, and that reducing of Christianity to an ethical code and to the same class as other religions, which is coming more and more to the front.[1] While all minds ought ever to be open to new light, any theory which naturally tends to induce the belief that these great doctrines, which have been the ground both of the highest and most sacred experiences of the most royal men of all the Christian centuries and of the aggressive might of Christianity herself in her grand work for the world, are illusive and false, has against it the most tremendous presumption.

The question as to the historicity of the narratives of Genesis, and whether the account of creation and of the flood, etc., is reconcilable with established science, are treated in the body of this Commentary, to which the reader is referred.

Below is appended literature in defense of the substantial Mosaic origin of the Pentateuch put forth in more recent years.

By American scholars: Dr. W. H. Green, "The Unity of the Book of Genesis," "Moses and the Prophets," "The Higher Criticism of the Pentateuch," "The Hebrew Feasts," Articles in Presb. and Ref. Rev., "Discussion with Doctor Harper" ("Hebraica," Vol. IV.). Dr. E. Cone Bissell, "The Pentateuch, its Origin and Structure," "Genesis Printed in Colors." Dr. G. Vos, "The Mosaic Origin of the Pentateuchal Codes." Dr. R. H. McKim, "The Problem of the Pentateuch." Dr. F. G. Wright, "Scientific Confirmations of Old Testament History." Dr. W. J. Beecher, "Testimony of the Historial Books save Chronicles," "Essays on Pentateuchal Criticism by various writers," "Anti-Higher Criticism by various authors." Dr. C. M. Mead, "Christ and Criticism." Dr. F. Gardner, "The Origin of Israel's Religion." Dr. G. H. Schodde, "Pentateuchal Testimony." Dr. F. R. Beattie, "Radical Criticism." T. E. Schmauk, "The Negative Criticism and the O. Test." Dr. J. W. McGarvie, "Authorship of the Book of Deuteronomy." Dr. S. C. Bartlett, "The Veracity of the Hexateuch." Dr. R. P. Stebbins, "A Study of the Pentateuch." "Davis' Dictionary of the Bible," in articles bearing on the question. Clay, "Light on the O. Test. from Babel."

By British authors: Dr. Jas. Orr, "The Problem of the O. Test.," "The

[1] Prof. N. Schmidt ("The Prophet of Nazareth") says: "The [radical criticism] movement could not stop at the Old Testament." It has swept him on to reject the Christ of "dogma," although he thinks the Christ of dogma but a consistent development of certain ideas that unquestionably hold an important place in New Testament literature. He has, therefore, become practically a Unitarian. Dr. H. P. Smith has become professor in a Unitarian school. Julius Kaftan, of Berlin, in his "Jesus and Paul," declares that the conclusions of the radical criticism are not the outcome of the historical method, but an attempt to bring everything into harmony with a preconceived view of the world. Its advocates virtually say: "We will know history, not as it is or was, but as it ought to be . . . according to our presuppositions . . . of our modern view of the world."

Bible under Fire." "Lex Mosaica," by fourteen prominent scholars. Bishop Ellicott, "Christus Comprobator." Doctor Sayce, "The Higher Criticism and the Monuments," "Monumental Facts and Higher Critical Fancies." Dr. R. Watts, "The Newer Criticism and the Analogy of Faith." Dr. A. Cave, "The Inspiration of the Old Test." Dr. T. Whitelaw, "Old Testament Critics." Dr. J. Robertson, "The Early Religion of Israel." J. Sime, "Deuteronomy the People's Book, its Origin and Nature," "The History of All Israel," etc. Dr. J. Urquhart, "The Bible, its Structure and Purpose." Dr. W. S. Baxter, "Sanctuary and Sacrifice."

By Continental scholars: Dr. P. J. Hœdemaker, *Der Mosaische Ursprung der Gesetze*. Dr. A. Zahn, *Ernste Blicke in den Wahn der Modernen Critik, Das Deuteronomium*, etc. Dr. E. Rupprecht, *Das Rätsel des Funfbuches Mose und seine falsche Lösung, Das Rätsel's Lösung*, etc. Doctor Muir, *Die Entstehung des Deuteronomiums*. W. Möeller, "Are the Critics Right"? *Biblische Zeit und Streitfragen*, edited by Doctor Kropatsebeck. *Die Bibelfrage in der Gegenwart*, published by Zillessen of Berlin. Articles in *Neuen Kirchliche Zeitschrift*. Roos, Bender, Billeb, Schall, and many others have written from substantially the same point of view. Doctors Hommel and Halévy have both rejected the Wellhausen view, and defend the essential truth of the Mosaic history.

The literature in support of the radical criticism is very voluminous. The reader is referred to the lists of works at the close of articles on the Pentateuch, Hexateuch, and the individual books in Hastings' "Dictionary of the Bible," for the chief works of more recent date especially, up to the time it was issued.

THE BOOK OF GENESIS

CHAPTER I.

1 IN the beginning God created the heaven and the earth.

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Chap. 1. 1, 2. THE BEGINNING. The first chapter of Genesis is pure *revelation*. No human eye witnessed the scenes and events which it records (Job 38 : 4). They transcend all human experience and all possible human knowledge. It is pure revelation as distinguished (1) from *history*. History proper could not begin until its stage and actor had been furnished in the creation of the world and man. (2) From *science*. Scientific investigation has not even yet reached definite conclusions concerning the early condition of our globe. Besides—what is true of Scripture as a whole—this initial section was not written to teach geology, astronomy, or any of the physical sciences. Rightly interpreted, it utters nothing contradictory to them; its purpose, however, is religious rather than scientific. "The intention of Holy Scripture," says Cardinal Baronius, "is to teach us how to go to heaven, and not how the heavens go." (3) From *myth* and *legend*. These are the product of time—a growth, the stages of which can usually be traced. But in this account no legendary or mythological accretions are discoverable. As Tayler Lewis has remarked, "this stands alone in the world, like the primeval granite of the Himalaya among the later geological formations." The absurdities and monstrosities which characterize the cosmogonies of the heathen are conspicuously absent from it. It is probably the inspired original of which they are the corrupted traditions. But if, as some maintain, it was derived from them, something, the reverse of the usual process, must have occurred to strip it of its original grotesque features and give it the pure and sublime aspect which it wears in the inspired narrative; which something must have been the illumination of the Divine Spirit, who alone could reveal the unknown past as he has revealed the unknown future. The Scriptures begin, as they end, with apocalypse.

1. This verse describes the divine act by which the material, *prima materia*, was provided for the succeeding acts portrayed in the verses following. That it was not the *finished* "heavens and earth" which were first spoken into existence, appears from ver. 2 which describes the earth as "waste and void," and from 2 : 1 which shows that the "heaven and the earth" did not reach a "finished" condition till the end of the sixth creative day.

That this verse is not a mere heading, nor a summary statement of the several particulars afterward specified (Dods, Bush), but an integral part of the narrative, is evident from the conjunctive particle[1] (and) which connects the second verse with the first, and the acts described from ver. 2 onward with the primary creative act of ver. 1. This second verse *continues*, does not begin, the subject. It is clear, moreover, that a verse in which the heavens take precedence of the earth could not properly be the superscription of a narrative in which the earth takes precedence of the heavens.

In the beginning; that is, at the outset of the work of creation here described. No date is given: it is not the object of the sacred writer to tell us *when* "the heavens and the earth" were *created*, but only that they were created—did not exist therefore from eternity, and that they were created by God.

God. The word for God, אֱלֹהִים, *Elohim*,[2] signifying either *the Being to be feared* (Gen. 31 :

[1] As the conjunctive particle is joined to the noun (earth) and not to the verb (was) of the second verse—the latter usage being mostly confined to the historic narrative of successive events, one event being regarded as coming out of and after another—it brings this verse into very close connection with the preceding verse, and expresses time contemporary with the verb in the preceding verse, and describes the chaotic condition of the earth immediately subsequent to its creation.

[2] The original derivation of Elohim is not yet a settled matter. (See Spurrell's notes on the Hebrew Text of Genesis.)

42, 53; Isa. 8 : 13), or, more probably, *the Strong and Mighty One*, is the most frequent designation of the Supreme Being in the Old Testament, occurring over two thousand five hundred times, and is exclusively employed in this section (1 : 1 to 2 : 3). Though plural in form, it is usually followed by a singular verb, suggesting possibly the unity of the Godhead (comp. Deut. 6 : 4), and is sometimes applied to angels[1] (Ps. 8 : 5), or to heathen deities—the qualifying words in such instances being in the plural (Gen. 31 : 32; Exod. 20 : 3; 32 : 4, 8; 1 Sam. 4 : 8; 1 Kings 12 : 28; Jer. 16 : 20), or to magistrates and distinguished personages (Exod. 21 : 6; 22 : 8, 9). In the last two passages it is rendered by "judges." Its plural form is to be explained, not as a remnant of polytheism, nor as a plural of majesty, after the manner of kings, but as the plural of quantity or intensity "expressive of the fulness of the divine nature and the multiplicity of the divine powers,"[2] or, as "that plurality in the Divine unity, which was more fully revealed, when God sent his only begotten Son into the world, and when the only begotten Son, who was in the bosom of the Father, declared him to mankind."

Created, that is (in this connection), *produced from nothing.* בָּרָא, *bara*, the first of the three terms employed in this section to describe the divine activity—the other two being יָצַר, *yatsar*, formed, and עָשָׂה, *'asah*, made—always means in Kal, the conjugation here employed, to create, and always signifies a divine creation, the production of that which had no existence before. "The kernel of the notion expressed by בָּרָא, *bara*," says Delitzsch, "is the origination of the absolutely new." While the other two verbs signify to construct out of preexisting material (see for יָצַר, *yatsar*, 2 : 7, 19; Ps. 33 : 15; Isa. 44 : 9; for עָשָׂה, *'asah*, 8 : 6; Exod. 5 : 16; Deut. 4 : 16), and are predicable equally of God and man, בָּרָא, *bara*, is used exclusively of God, and is never found with an accusative of the material. As it is used for the creation of "the great sea-monsters, and every living creature that moveth" (ver. 21), and of the creation of man (ver. 27; 5 : 1, 2), and of everything new that God creates, both in the kingdom of nature and of grace (Exod. 34 : 10; Num. 16 : 30; Ps. 51 : 10; Isa. 4 : 5; 40 : 26; 41 : 20; 45 : 7, 8; 48 : 7; 57 : 19; 65 : 17, 18; Jer. 31 : 32), the idea of preexistent material is not necessarily excluded; yet in this verse the existence of any primeval material is precluded by the object created: **the heaven and the earth** [in the primitive condition of chaos]. Its use in ver. 21, 27, though seemingly against, really favors a distinctively creative act, for in both instances something that did not exist before, namely, animal life and the human spirit, is called into being. The Hebrew always conceived of life, whether animal or rational, as the product of God's creative power; which agrees with the representation in Ps. 104 : 30: "Thou sendest forth thy Spirit; they are created." So also in Ps. 148 : 5: "He commanded and they were created." In Gen. 2 : 3 it is expressly said: "Which God created to make," that is, made by creating. In every passage in which *bara*[3] occurs, the idea is that of bringing into being by the power

[1] In Gen. 35 : 7, angels are probably included under Elohim. Gesenius thinks the plural verb may have been used with Elohim in Gen. 20 : 13, because Abraham was conversing with a heathen. The later books of the Bible avoid the plural (comp. Neh. 9 : 18 with Exod. 32 : 4).

[2] "The plural paints the endless fulness of the might and power which lies in the Divine Being, and thus passes over into the intensive plural." (Oehler.)

[3] The contention of some Christian scholars that, as the etymological ground-meaning of בָּרָא, *bara*, is *to cut, to hew, to shape by hewing*, therefore it cannot mean the absolute creation of the world from nothing, is set aside by the twofold consideration—*first*, that the signification *to cut, to hew*, is restricted to the Piel conjugation, which is not here employed; and *secondly*, that usage and not etymology must determine the meaning of words: all the verbs which we employ to express abstract or spiritual thoughts were originally concrete or sensuous in meaning. This verb (*bara*) is used in Piel *five* times (Josh. 17 : 15, 18; Ezek. 21 : 19; 23 : 47—the idea of *hewing*, with various modifications, suiting every passage), and always of *human* operations. In Kal and its passive Niphal, it is used forty-eight times, and always of *divine* operations.

As confirmatory of the view expressed above, note the following: Gesenius (*Thesaurus*, p. 236, note): "The use of this verb in Kal is entirely different from its primary signification (to cut, to shape, to fashion), and is used rather of the new production of a thing than of the shaping or elaboration of existing material. That the first verse of Genesis teaches that the original creation of the world in its rude and chaotic state was from nothing, while in the remaining part of the chapter the elaboration and distribution of the matter thus created is taught, the connection of the whole section shows sufficiently clearly." Dillmann (*Handbook of Genesis*, p. 18): "The Hebrews use only the conjugation Piel (intensitive) in speaking of human 'forming' or 'shaping,' while, on the other hand, they use only Kal in speaking of creation by God." Ewald: "There is thus a designed and sharply marked distinction of the laborious and artificial 'forming' by man, and the easy, spontaneous creation of anything by God." Delitzsch (*Com. on Genesis*, p. 74): "*Bara* in Kal has become the special designation for Divine production, which,

2 And the earth was without form, and void; | 2 And the earth was waste and void; and dark-

of God. Whether that which is created is new matter, or something else that is new, must be learned from the context (comp. Heb. 11 : 3).

The heaven, lit., *heavens*, **and the earth;** that is, the universe (comp. 2 : 1; 14 : 19, 22; Ps. 115 : 15; Jer. 23 : 24). The expression popularly describes the universe according to its appearance as earth and sky.

[The only strictly creative act, as described by the Kal of *Bara*, in connection with the "heavens and the earth," was in the origination of their material, whose state is described in ver. 2 and its shaping into order in the six days' work. For this reason the heavens and the earth are said to have been *created* "in the beginning," in the origination of the material out of which they were subsequently formed.] Though not anticipating modern astronomical discovery, the Hebrews were yet profoundly impressed with the immensity of the stellar world (Gen. 15 : 5; Isa. 40 : 6; Ps. 8 : 3) and, though unacquainted with what physical geography has taught us of the earth's configuration, they could yet represent it as a globe, and as suspended upon nothing (Job 26 : 7-10; Prov. 8 : 27; Isa. 40 : 22).

How divinely august and fair revelation appears in this opening verse of Scripture! This incomparably grand and important statement could fill no more important place. In it the writer, assuming the eternal existence of God, asserts that the whole universe was summoned into being by his creative fiat (Acts 14 : 15; 17 : 24; Rom. 11 : 36; Rev. 14 : 7). It neither existed, therefore, from eternity, nor was fashioned out of preexisting materials, nor originated by chance; nor, further, did it proceed as an emanation[1] from God, as some of the Oriental cosmogonies affirm. This word "created" puts an absolute and eternal distinction between the creature and the Creator. Murphy has well said: "This first verse denies atheism; for it assumes the being of God. It denies polytheism or dualism; for it confesses the one eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things and apart from them. It denies fatalism; for it involves the freedom of the eternal Being."

2. And the earth was without form and void; lit., *wasteness and emptiness;* תֹהוּ וָבֹהוּ, *tohu wabhohu*. This is said of the earth alone—the earth referred to in the preceding verse. [But doubtless was true of the heavens as well.] The words are used in Isa. 34 : 11 and Jer. 4 : 23 to describe the ruin and desolation of a wasted and depopulated land (comp. Deut. 32 : 10; Isa. 24 : 10).[2] [The author of Gen. chap. 1, after the first verse, turns his attention to the earth. In ver. 2 he describes the earth as it was when God's creative activity had brought its material

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whether in the realm of nature or of spirit, brings into existence something new, something not yet or not thus existing." Kalisch (*Genesis*, Vol. I., p. 1): "God called the universe into being out of nothing; not out of formless matter coeval in existence with himself."

[1] Ps. 90 : 2 lends no support to the notion of creation by emanation. The verb signifies primarily to bring forth, then to bring into being (Deut. 32 : 18; Prov. 25 : 23; comp. Job 38 : 28).

Both Harper and Briggs (see "Bib. World," Jan., 1894, p. 7, and "O. T. Student," April, 1884, p. 277), following the example of Ewald and others, connect the first verse of Genesis with the third, and make the second parenthetical—thus: "In the beginning, when God created the heavens and the earth, the earth being waste and void . . . then God said, let there be light, and there was light." But this rendering must be pronounced grammatically inadmissible. No precisely analogous example can be adduced in its support. The rendering is plainly opposed to the simplicity of construction which pervades the chapter in which one concluded sentence follows another. Moreover, it makes the creation begin with the production of light, which reverses the narrated order of the facts. And finally, "it obliterates that distinguishing ground-idea of the theocratic monotheism with which, in the very start, the word of revelation confronts all pagan dualism; in other words, the truth, that in regard to the manner of creation, God is the sole causality of heaven and earth in an abstract sense." (Lange.)

Briggs endeavors on poetical as well as on grammatical grounds to justify the above rendering. "We have," he says, "no absolute creation here—no creation of the universe, no creation out of nothing." . . . "This is poetic representation." But Hebrew poetry, the presence of which is freely admitted, cannot, any more than Hebrew syntax, be fairly quoted in support of this view, or set aside the plain and unambiguous statements of the Bible.

[2] Many take "without form and void" to be descriptive of the state of the earth, not as formed by God, but as it became by some convulsion; brought about, possibly, through the machinations of the fallen angels; which opinion has been adopted wholly or in part by Murphy, Bush, Delitzsch, Dillmann, and others; a notion justly classed by Kalisch among "the aberrations of profound minds, and the endless reveries of far-sighted thinkers."

and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3 And God said, Let there be light: and there was light.
4 And God saw the light, that *it was* good: and God divided the light from the darkness.

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into being, but his formative activity had not yet begun.]

And darkness was upon the face of the deep, or, *abyss.* The "deep," from a root meaning *to hum, to roar,* is generally applied to the sea (Ps. 42 : 7; 104 : 6; Isa. 51 : 10), and here signifies the tumultuous waters which covered the earth before they were yet "divided" (ver. 6 and 7) and "gathered into one place" (ver. 10), or, possibly, the liquid or molten form of the earth's primordial matter. Dawson distinguishes between "the deep" and "the waters," making the latter refer to the liquid condition of the globe, and the former to the "vaporous or aeriform mass mantling the surface of our nascent planet, and containing the materials out of which the atmosphere was afterward elaborated."

And the Spirit of God moved, lit., *was brooding,* **upon the face of the waters;** with his vitalizing energy. Matter could not of itself, in any of its forms or combinations, produce life. This could be done only by the personal, free, life-giving, and life-preserving Spirit of God. The Scriptures uniformly represent the Divine Spirit, and not impersonal force, as the source or formative cause of all life in the world, whether physical, intellectual, or spiritual (Job 26 : 13; 33 : 4; Ps. 33 : 6; 104 : 30; Isa. 61 : 1; Ezek. 37 : 9; John 6 : 63; 2 Cor. 3 : 6). The Hebrew word מְרַחֶפֶת, *merachepheth,*[1] *brooding,* is used of birds (Deut. 32 : 10) covering their young in order to warm and protect them, or their eggs, in order to impart the vivifying warmth and hatch them.[2] So the Spirit of God brooded over the dead, discordant, chaotic mass; and, as a consequence, from its bosom sprang the life, and order, and beauty of the world. The thought is thus paraphrased by Milton, *Par. Lost,* Bk. I., 19–22:

> Thou from the first
> Wast present, and with mighty wings outspread
> Dove-like satst brooding on the vast abyss,
> And mad'st it pregnant.

3-5. The First Day of Creation. **3. And God said.** This phrase occurs ten times in the narrative of the six days' work, and is equivalent to "God willed." As Bishop Hall has remarked: "God's speaking is his willing, and his willing is his doing" (Ps. 33 : 9; Rom. 4 : 17). In this creative word (comp. Ps. 33 : 6, 7; 148 : 5) we have an adumbration of the incarnate Word, the personal Logos of John's Gospel (John 1 : 1; comp. Heb. 11 : 3) by whom all things were brought into existence (John 1 : 4; comp. Heb. 1 : 2).

Let there be light: and there was light (comp. 2 Cor. 4 : 6). The sacred writer having in ver. 2 described the chaotic condition of the globe, now indicates the process by which it was reduced to order and fitted for man's abode. The first of these steps was the production of light. This light, however, must be regarded as cosmical rather than solar. The supposition that the sun was a perfectly luminous body from the first, and that its light was now becoming visible through the dispersion of vapors, is negatived by ver. 16, 17, which declare that not until the fourth day was the sun constituted a source of light to the earth, and by this verse which asserts that God summoned the light into *being,* and not simply into *appearance.* This light proceeded, doubtless, from the luminous matter which the mass of our condensing planet (and probably its sister planets) emitted, and which now surrounded our globe as with a mantle[3] (Ps. 104 : 2) or was diffused throughout the whole space of the solar system.

4. And God saw the light that it was good. It was "good" in itself, and as answering the end for which it was made (Eccl. 11 : 7). Light is employed in Scripture as an emblem of the highest good (Job 22 : 28; Ps. 37 : 6; Prov. 4 : 18). It is chosen to represent the Creator himself, "who is Light, and in whom is no darkness at all" (1 John 1 : 5), and "the true Light, which lighteth every man" (John 1 : 9). **And God divided the light from the darkness.** The verb signifies to disjoin what was previously

[1] The root is more widely used in Syriac, where the word has also the notion of fructifying and fertilizing. See Bernstein, *Syr. Christ.,* p. 173–4.

[2] A corrupt tradition of this passage may have given rise to the notion of several heathen nations, that the world was formed from an egg.

[3] Our translators have obviously misconceived the writer's scope in Ps. 104 : 2, and inserted "thyself" instead of "the earth," the proper term.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

commingled. "To explain the division of the light from the darkness, we need only suppose that the luminous matter, in the progress of its concentration, was at length gathered within the earth's orbit, and then, as one hemisphere only would be illuminated at a time, the separation of light from darkness, or of day from night, would be established" (Dawson).

5. And God called, lit., *called to*, **the light day, and,** lit., *to*, **the darkness he called night.** The "light" and "darkness" were respectively designated "day" and "night" [in the same terms to be used to describe the alternations of light and darkness when the sun should appear].

And there was evening and there was morning, one day. The "evening" is put before the "morning," because darkness preceded light, and because the Hebrews, like the Egyptians, Greeks, Persians, and some other nations, began the day with the evening. That the days of creation were long periods, and not merely solar days, appears from various considerations:

1. The use of יוֹם, *yom*, *day*, to express any period of duration, of greater or less extent, or a period of *special character*, finds illustration in the creation story itself, in which it is employed in five different senses, as also in our own language. Thus, *first*, in ver. 5, the light is called day, irrespective of duration. *Secondly*, in the same verse, it denotes a period of alternating darkness and light, before the appearance of the sun. *Thirdly*, in ver. 14, it stands for twelve hours, or the period of daylight as dependent on the sun. *Fourthly*, in the same verse, in the phrase "days and seasons," it represents a period of twenty-four hours. *Fifthly*, in 2 : 4, it means the whole period of creation. It does not follow, as some have maintained, that the days of creation, because numbered from one to six, must therefore be understood in the ordinary sense of days of the week. The term day was the most fitting by which to designate these special periods, and they were divided into six rather than into fewer or more in order hereby to express the best proportion between man's days of labor and the rest that should follow. It was manifestly God's plan and purpose that man's working and resting should be correlated to his own example in this regard (Exod. 20 : 9-11).

2. The employment of this term to denote a period of indefinite duration accords with general Scripture usage. As Doctor Conant has shown (*Genesis*, Introd., p. 17) it is used for past or future time without limit (Isa. 30 : 8; Prov. 31 : 25); for a future prophetic period of indefinite length (Isa. 2 : 11-17; Ezek. 38 : 14; comp. Isa. 11 : 10, 11; Hosea 2 : 16, 18, 21; Micah 4 : 6; Zech. 2 : 11; 3 : 10; 12 : 9); for an epoch, or a period of time, in history (Judg. 18 : 1; 20 : 15; 1 Sam. 8 : 18; Deut. 31 : 17, 18); for a season of the year (Prov. 25 : 13; 2 Sam. 23 : 20); for a period of life, as of old age (Eccl. 12 : 3); for any specified time of indefinite length (1 Sam. 3 : 2). Its use for the ordinary civil day of twenty-four hours is one of the most seldom of Scripture. Much more frequently it stands for the natural day (from sunrise to sunset). But this latter meaning is excluded here by the context, which speaks of a day with an "evening" and a "morning."

3. [As the sun is said not to have appeared to rule the day until the fourth day of creation, the three preceding days could not have been solar days, but indefinite periods. It is also evident that the seventh day upon which God is said to have "rested," was conceived as extending through all succeeding time. As this day is an immense period, and as the first three days are not solar days, but of indefinite duration, we may reasonably conclude that the other three days were also intended to describe indefinite periods. This conclusion is not weakened but strengthened by the fact that the first six days are said to have an evening and a morning. As the first three days are said to have an evening and a morning before the sun is declared to have appeared, these evenings and mornings could not have been used in the literal sense as describing the evening and morning of a solar day of twelve hours. If they could not have been used in this sense of the first three days of creation, are we compelled—are we permitted, to believe they have this meaning in the succeeding three? Must we not conclude that these words are used of all the days in the same sense? May we not well believe that as evening and morning separate between definite periods of human activity, so in the days of creation the same words are used to indicate the divisions between periods of divine action. These words are used because they were needed to describe something in connection with God's work analogous to a purpose evening and morning serve in man's activity. We do not need to force an unnatural interpretation upon the account of

creation to leave room for the immense stretches of time which geology has proved must have elapsed since the lowest forms of life appeared.]

Neither does the institution of the sabbath and its relation to the creation days compel us to believe that they must have been days of twenty-four hours. In this commandment the Israelites are enjoined to "remember the sabbath day," because, "in six days God created the heavens and the earth." But plainly the argument of the passage is not: "God worked on six natural days, and rested on the seventh; do you therefore the same." It is rather one of analogy between God's working and resting, and man's—the rule being six periods of labor followed by one of rest for each. God wrought six of his days and rested the seventh; therefore, following God's example, let man work six of his days and rest the seventh. The argument by no means requires that the days of work and rest in each case shall be twenty-four hours long. "If the six days in Exod. 20 : 11 are simply natural days, then the seventh day, in which God is represented as having rested from his creative labors, must likewise be a natural or solar day; and if so, it is proper to observe what follows. It follows (1) that the events recorded in the first five verses of Genesis must be compressed into a single day of twenty-four hours, so that no gap will remain into which the short-day advocates may thrust the geologic ages, which is for them an imperative necessity; (2) that the world is only one hundred and forty-four hours older than man, which is contrary to both science and revelation; (3) that the statement is incorrect that God finished all his work at the close of the sixth day; and (4) that the fossiliferous remains which have been discovered in the earth's crust have either been deposited there since man's creation, or were created there at the first, both of which suppositions are untenable. But now, if, on the contrary, the language signifies that God labored in the fashioning of his cosmos through six successive periods of indefinite duration, and entered on the seventh day into a correspondingly long period of sabbatic rest, we can hold the opposite of every one of these conclusions, and find a convincing argument besides for the observance of the sabbath in the beautiful analogy which subsisted between God's great week of *olamim* and man's little week of sun-measured days" (Whitelaw).

4. [The cosmologies of other peoples are confirmatory of the creation days being periods and not natural days. Whatever view we take of their relation to the account in the first of Genesis we might expect, had they any connection through borrowing from each other or being all equally dependent upon a common primitive tradition, that there would be a general resemblance between them as to the length of time in the process of creation. These cosmogonies generally give prominence to the idea of long creative periods.]

Commentators who stand upon the common-day theory are obliged to insert the geologic ages between the first and second verses of the Mosaic account. They regard the second verse as descriptive of the wreck by great internal convulsions of a creation that had been built up with all its orders of vegetable and animal life during an interval of vast and indefinite length, and then thus perished; and the remaining verses of the chapter as telling how, after the last of these convulsions, and in six natural days, another creation, including man, was brought into existence.

Some objections to this theory have already been stated. The following may be added:

(1) It derives no support from the language employed, and evidently it was not present to the mind of the writer.

(2) "It assumes that the sacred writer has not given us an account of the Creator's work, but only of a part of it; that for unknown ages the earth was peopled with vegetable and animal life, of which no account is made" (Conant).

(3) It supposes, in fact, a first creation, excluding man, and a second creation, including him; and that these creations were differently brought about: the first, by secondary causes operating through long ages, and the second, on the fiat principle, in six ordinary days.

(4) The facts of geology are against it. They lend no support to the assumption of a great internal convulsion preceding the creation of man. Says Professor Dana: "Geology explicitly proves that there was no return to chaos, no great revolution, that creation was beyond doubt one in its progress. . . No writer has ever brought forward the first fact in geology to support the idea of a rearrangement just before man; not one solitary fact has ever been appealed to."

(5) It is condemned by a sound grammatical exegesis, which forbids any such separation between the first and second verses as it assumes. A precisely similar sentence occurs in Job 1 : 1, and a similar method of interpretation should be employed: "There *was* a man in the land of Uz, whose name was Job; and that man *was*," etc. The continuity expressed in this passage

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters

by the relation of the second "was" to the first is equally evident in Genesis, and in each case only an imaginary reason can be adduced for sundering it.

6-8. THE SECOND DAY OF CREATION. **6. And God said, Let there be a firmament** (Heb., רָקִיעַ, *rakiy'a*, an expanse—properly, what is outspread) *in the midst of the waters.* This word, which occurs seven times in this chapter (ver. 6, 7, 8, 14, 15, 17, 20), is sometimes employed in the comprehensive sense of denoting the whole visible expanse, including the region of the stars, or that at least in which they are said to be because they appear therein, and also for that portion of the atmosphere in which vapors float and clouds are formed. In ver. 14, 15, and 17 it is used in the former sense, in ver. 6, 7, 8, and 20, in the latter. In this verse, therefore, it stands for the atmosphere or expanse of clear air which immediately surrounds the earth, which bears up the clouds floating in it, and in or on the face of which the birds are described as flying (ver. 20). The atmosphere was now to serve the purpose of separating the waters in the seas below from those in the clouds above. Previously to its formation no such separation existed, but dense fogs and vapors rested everywhere upon the face of the primeval and yet universal ocean. **And let it divide,** lit., *be dividing*, **the waters from the waters.** The use of the participle (Driver, *Heb. Tenses*, § 135, 5) shows that this disposition of the waters was to be a permanent one, having the fixity of a law of nature (Num. 14 : 33; Deut. 9 : 7; Isa. 59 : 2).

Though רָקִיעַ, *rakiy'a*, is rendered "firmament" in our version, and "stereoma" in the Septuagint, both of which words convey the notion of support and fixity, it denotes, not *solidity*, but *expansiveness*, as Milton accurately describes it:

> The firmament, expanse of liquid, pure,
> Transparent, elemental air, diffused
> In circuit to the uttermost convex
> Of this great round (*Par. Lost*, Bk. 7).

When the Hebrews represented the atmospheric heavens as a semi-spherical vault stretched over the earth and its waters (Prov. 8 : 27; Job 26 : 10; Ps. 104 : 2), "strong as a molten mirror" (Job 37 : 18), supported by the highest mountains, which are therefore called the foundations and pillars of heaven (2 Sam. 22 : 8; Job 26 : 11), and as having doors and windows (Gen. 7 : 11; 28 : 17; Ps. 78 : 23), they spoke of things as they appear to be, not as they actually are. To credit them with the notion of a solid firmament, would be to confound poetical metaphor with literal prose, optical language with strict scientific statement. They understood the "expanse" of the verses under consideration to be *aërial*, not *solid*. In the poetical parts of the Bible especially, they frequently refer to the atmosphere and its phenomena in terms which seem to show that the collection of waters in the upper reaches of the atmosphere is brought about by evaporation (Gen. 2 : 6; Job 36 : 27, 28; Ps. 135 : 7; Job 37 : 11; Jer. 10 : 13), and speak of a poising of the clouds on the buoyant air in terms suggesting its accomplishment in accord with scientific principles (Job 37 : 16).[1]

[1] [Doctor Driver (*Com. on Genesis*) in note on 1 : 6, says: "The dome or canopy of heaven . . . was supposed to be a solid vault (comp. Job 37 : 18, 'Canst thou like him *beat out* the skies, which are *strong as a molten mirror*,' and Prov. 8 : 28a), supported by pillars resting upon the earth (Job 26 : 11; Amos 9 : 6, comp. 2 : 8; 22 : 8); above this vault there were vast reservoirs of water, which came down, in time of rain, through opened sluices (ver. 7; 7 : 11; Ps. 104 : 3), 'who layeth the beams of his upper chambers *in the waters*'; 13, 'who watereth the mountains from his upper chambers' (Amos 9 : 6), 'who buildeth his upper chambers in the heaven and hath founded his vault upon earth'; and above these waters Jehovah sat enthroned." Doctor Harper (*Com. on Hosea and Amos*, p. 190) and writers of the advanced school generally accept this view. Adopting the same literal interpretation of Hebrew poetry, we can reach other and also conflicting conclusions as to the belief of the Israelites. Not only has God "beaten out the skies, which are strong as a molten mirror," but he "*stretcheth out* the heavens as a *curtain* and *spreadeth them out* as a *tent* to dwell in" (Isa. 40 : 22). Not only is the sky supported by pillars, but the earth also (Job 9 : 6), and God is beneath these pillars bearing them up (Ps. 75 : 3). While this is all true, and the earth likewise has foundations which cannot be moved (Ps. 104 : 5), God has also hung it upon or over nothing (Job 26 : 7). Did the writers of the Old Testament believe that the rain came down "through opened sluices" in the alleged solid dome of the sky? They knew that the rain came from the clouds (Ps. 77 : 17; Eccl. 11 : 3; Isa. 5 : 6, etc., etc.) which must be under this dome or they could not be seen. Judg. 5 : 4, alleged by scholars of the advanced school to be very ancient, regards the heavens dropping water and the clouds sending down rain as identical forms of expression, "the heavens also dropped, yea, the clouds dropped water" (Gen. 9 : 11-17), attributed by them to the author of Gen. 1 : 6, who is supposed to refer to this

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
8 And God called the firmament Heaven. And the evening and the morning were the second day.
9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

7 from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above
8 the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.
9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
10 And God called the dry land Earth; and the gathering together of the waters called he Seas:

7. And it was so. That is, the expanse became fixed and established, as God willed. The words,[1] which occur six times in the creation record, are sublimely suggestive of the omnipotence of the Divine, which speaks, and it is done; commands, and it stands fast.

8. And God called the firmament heaven, lit., *heights.* The word שָׁמַיִם, *shamayim*, heaven, is used here as merely another name for the expanse. Like ourselves, the Hebrews employed the term to designate: (1) the atmosphere immediately surrounding the earth, where the birds fly (ver. 26), the winds blow (Gen. 8 : 1), and the showers are formed (Deut. 11 : 11); (2) the whole region of the sky in which the sun, moon, and stars appear (ver. 1, 14); and (3) the heaven of heavens, considered as the dwelling-place of God. In this verse it has the first of these meanings—denotes the aërial expanse.

And there was evening and there was morning, a second day[2] (see under ver. 5).

9-13. The Third Day of Creation. **9, 10.** The work of the third creative day was twofold—first, the separation of land and water; and secondly, the production of vegetation. The first was preparatory to the second. [The way the separation of land and water took place is not stated.] The upheaval of certain portions of the sea-bottom which had now become solidified, or their depression, or both, would suffice to cause the waters of the ocean to flow "together unto one place" and make "the dry land appear." [Scripture and geology agree in declaring a great sea to have covered all the earth in the early stages of its shaping into its present form. Accepting the days of creation as indefinite periods, there is room left in the brief statement of ver. 9 for the cooling and contraction of the earth's crust, with all the convulsions and upheavals which led to the lifting up of much of the original ocean bed and the draining away of the waters into the immense depressions which are the reservoirs for our present great seas. Ps. 104 : 6–8 stripped of its poetical elements, and as translated in the Margin of the R. V., and adopted by Driver, is in remarkable accord with geological conclusions. The primeval ocean covers all the earth, even the mountains. The waters then go down to the place founded for them by, it is parenthetically added, the rising of the mountains and the sinking of the valleys.[3]]

"The one place" unto which the waters were gathered includes all the basins of the sea, as appears from the plural seas, in ver. 10. The great seas and oceans constitute, in fact, but one body of water, though known by different names.

The term "earth" here is applied to "the

alleged solid dome, and who had just spoken of the windows of heaven being opened. Gen. 7 : 11, an expression which is supposed to be the strongest support of this idea of a solid dome with sluice-ways, evidently thought the danger of another flood was from the clouds (see 9 : 14) and not from "sluice-ways." The opening of the "windows of heaven," as the writer used the expression, evidently was a figurative way to describe a pouring rain from the clouds. May it not be that interpreters of the advanced school are biased by their desire to make Scripture disagree with the later discoveries of science, and wrest statements from their real meaning to this end, as conservative exegetes are said by them to do to make it agree with them?]

[1] In the Septuagint they are placed after ver. 6, which may have been their original place, since elsewhere (ver. 9, 11, 15, 24, 30) they stand immediately after the creative fiat, not after its accomplishment.

[2] The Septuagint here inserts the words, "And God saw that it was good." They do not, however, appear in the Hebrew, because, probably, of the incompleteness of the creative work at this stage, the dry land being not yet visible.

[3] Professors Guyot and Dana divide the six great days of creation into two series of three days each. In the first three the creation of inorganic matter takes place; in the second three the creation of organic beings, ending with man. The last day in each series is subdivided again, containing two works, while the others contain but one. It is observable, moreover, that each series of days opens with the appearance of light, that of the first being cosmical, that of the second solar.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.
12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.
13 And the evening and the morning were the third day.

11 and God saw that it was good. And God said, Let the earth put forth grass, herb yielding seed, *and* fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it
12 was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its
13 kind: and God saw that it was good. And there was evening and there was morning, a third day.

dry land" as distinct from the sea—a narrower meaning than it bears in ver. 1, where it signifies the earth in its entirety, and in ver. 2, where it designates the chaotic mass.

God saw that the gathering of the waters into seas "was good"; but "the dry land," which as yet is bare and empty, he will not so characterize till it is clothed with vegetation.

11-13. These verses describe the second creative act of the third day.

And God said, Let the earth put forth. Responsive to the voice of God, three particular vegetable products sprang from the earth's bosom: (1) Grass—properly, green thing, דֶּשֶׁא, *deshe*. The word denotes plants in their first stage, the young tender shoots (Deut. 32 : 2; 2 Sam. 23 : 4; Job 38 : 27; Prov. 26 : 25), and especially such plants as are propagated from the root rather than from the seed. (2) Herb, עֵשֶׂב, *'esebh*, which stands for the whole vegetable world between plants and trees. (3) Trees, עֵץ, *'ets*, the singular being used collectively for the plural, as is common in Hebrew—which embraces all hard-wooded growths, in contradistinction to herbs, which have a softer texture. The last two words were accurately described as "the herb yielding seed after its kind, and the tree bearing fruit after its kind, wherein is the seed thereof." "In the first word the green leaf or blade is prominent; in the second the stock; in the third the woody texture. In the first the seed is not conspicuous; in the second it is conspicuous; in the third it is enclosed in a fruit which is conspicuous"[1] (Murphy).

After its kind;[2] that is, after its *species*. This phrase conveys the important truth that these species do not run into each other—are not developed one from another. Apart from the divine word there was nothing in matter itself, nor in any of its possible combinations or adjustments, that could produce life, either vegetable or animal. "Science," says Huxley (*Brit. Ass. Address*), "sees no reason for believing that the feat (of vitalizing dead matter) has been performed yet."[3] We have here an instance of the natural originating in the supernatural, and then following established law in its established order.[4]

14-19. THE FOURTH DAY OF CREATION. With this day the second half of the creative week begins. On it was completed the divine arrangement for the introduction of animal life upon the earth. The four fundamental elements of light, air, water, and land have now been eliminated from chaos—the light, that it might be referred to the sun; the air and water, that they might swarm with fowl and fish; and the land, that it might become the habitation of animals and man.

On this day the light from the sun first shone upon the earth; the day as indicated by sunrise and sunset now began; as also the succession of day and night, and of the seasons. "It is evident," says Dawson, "that the changes referred

[1] The historical order of their introduction on earth, Dawson says, "so far as the earlier appearance of cryptogamous plants is concerned, is in strict accordance with geological fact."

[2] "In this assertion of the distinctness of species, and the production of each as a distinct part of the creative plan, revelation tallies perfectly with the conclusions of natural science, which lead us to believe that each species, as observed by us, is permanently reproductive, variable within narrow limits, and incapable of permanent intermixture with other species; and though hypotheses of modification by descent, and of the production of new species by such modification may be formed, they are not in accordance with experience, and are still among the unproved speculations which haunt the outskirts of true science" (Dawson).

[3] [The tentative claim recently made by Professor Loeb to have succeeded in accomplishing "spontaneous generation" has not been favorably received by scientists. The phenomena on which he bases it are thought to be capable of another explanation.]

[4] [Vegetable is said here to have preceded animal life. There is no trace, however, of vegetable life in the geological formations earlier than those in which animal fossils appear. But vegetable must have preceded animal life from the nature of the case. Animal life subsists upon vegetable life or upon other animals which subsist upon it. The traces of vegetable life in these earlier formations have probably been destroyed by the metamorphoses to which they have been subjected, as Guyot and others point out.]

11 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.
17 And God set them in the firmament of the heaven to give light upon the earth,
18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.
19 And the evening and the morning were the fourth day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for sea-
15 sons, and for days and years: and let them be for lights in the firmament of the heaven to give
16 light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the
17 night: *he made* the stars also. And God set them in the firmament of the heaven to give light
18 upon the earth, and to rule over the day and over the night, and to divide the light from the
19 darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

to this season related to the whole solar system, and resulted in the completion of that system in the form which it now bears, or at least in the final adjustment of the motions and relations of the earth; and we have reason to believe that the condensation of the luminous envelope around the sun was one of the most important of these changes."

14, 15. The specific work of the *first* day was the production of light; on the *fourth*, the sun and moon were made the permanent centers of its radiation. On the first day the command was: "Let there be light" (*ōr*); on the fourth: "Let there be lights," מְאֹרֹת, *mĕ'oroth*—properly, *light-bearers*, spoken of lamps and candlesticks (Exod. 25 : 6; Num. 4 : 9, 16).

These luminaries were to serve a threefold purpose: (1) **To divide the day from the night,** that is, to regulate the alternations of light and darkness. (2) **To be for signs,** אֹתֹת, *'othoth*, of the weather, of the different quarters of heaven, and of extraordinary events (Jer. 10 : 2; Ps. 65 : 8; Isa. 8 : 18; Matt. 2 : 2; 24 : 29; Luke 21 : 25). **And for seasons**—better, set times, מוֹעֲדִים, *mo'adhim*. The word denotes any stated place, as 'tent of meeting' (Exod. 40 : 35), or stated time (Gen. 17 : 21). It is thus used of yearly returning periods (Gen. 18 : 14), of stated annual festivals (Ps. 104 : 19; Zech. 8 : 19), of the time of the migration of birds (Jer. 8 : 7), and of the seasons suitable to the various occupations of man. **And for days and years,** that is, for the reckoning of time, the day and the year being the chief units of measure for this purpose. Hung in the sky, these lights were to serve as man's unerring chronometer. (3) **To give light upon the earth**—not, as we have seen, by introducing light for the first time to the earth, but by distributing the light already called into existence.

16-19. And God made (not created) **the two great lights.** The word עָשָׂה, *'asah*, rendered, "made," though sometimes having the sense "created" (1 : 26; comp. 1 : 27), is here to be taken in the lower sense "arranged" or "appointed," as in Ps. 104 : 19; 1 Sam. 12 : 6; 1 Kings 12 : 31. They are called "great," not from an astronomical point of view, but in reference to their appearance to the inhabitants of earth. The fact that many of the fixed stars far surpass in magnitude the sun and moon, is not affected by this declaration. The language of the writer is geocentric and phenomenal, not scientific.[1]

The stars also. This parenthetical reference to the stars, which stand for all the celestial orbs but the sun and moon (Ps. 148 : 3), may mean that they were regarded merely as companions of the sun and moon to replace their light when not visible, or the statement may have been to guard against the notion that there were any luminaries which were not the work of God, and to prevent the Hebrews, for whom the book was written, from copying the star-gazing and star-worshiping practices of the heathen (Jer. 10 : 2; 19 : 13; Isa. 47 : 13; Ezek. 8 : 16).

20-23. THE FIFTH DAY OF CREATION. A striking correspondence is observable respectively between the first three days of the creative week and the second three, that is, between the first day and the fourth, the second and the fifth, the third and the sixth. Thus, as already seen, light marked the ushering in of the first and the fourth days. The primeval light of the first day became the solar light of the fourth. So, with regard to the second and fifth days. The

[1] [When in ver. 16 it is said God made the two great lights: the greater light to rule the day and the lesser light to rule the night, does it mean that God both brought sun and moon into being at this time and also made them rule day and night, or only that he then made them to rule day and night? In the latter case, no statement is here made as to their creation, just as in parallel statements, Jeroboam "made Israel to sin" (1 Kings 14 : 16), and Jehoshaphat "made ships of Tarshish to go to Ophir" (1 Kings 22 : 48), nothing is affirmed of the making of Israel or the ships, although an identical form of expression is used.]

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.
21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.
22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open
21 firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was
22 good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas,

second was anticipative of the fifth, when the as yet tenantless air and waters—the destined elements of birds and fishes—received their countless occupants.

20, 21. In these verses three great classes of animals are specified under as many names, namely, רֶמֶשׂ, *remes*, creeping thing, תַּנִּינִם, *tanninim*, sea-monsters, and עוֹף, *'oph*, fowl. The first two are comprehended under the general term שֶׁרֶץ, *sherets*, from שָׁרַץ, *sharats*, to swarm, to propagate rapidly (Gen. 8 : 17; Exod. 1 : 7; 8 : 3; Ps. 105 : 30), which properly designates all creatures that crawl and swarm, whether of land or sea. In the very precise zoological nomenclature of Lev. chap. 11 it is applied to fishes in the sea (ver. 9, 10), to insects—"winged creeping things" (ver. 20–23, comp. Deut. 14 : 19), to various species of land animals (ver. 29, 31), and to reptiles and saurians (ver. 41, 42). Dawson regards it as "a general term for all the invertebrate animals, and the two lower classes of vertebrates," and concludes that "the prolific animals of the fifth day's creation belonged to the three Cuvierian sub-kingdoms of the Radiata, Articulata, and Mollusca, and to the classes of fish and reptiles among the vertebrata."

The language is expressive of marvelous fecundity: **Let the waters bring forth abundantly the moving creature,** or, as in the Margin, which more literally renders the Hebrew: *Let the waters swarm with swarms.*[1]

That hath life, that is, that live by breathing, נֶפֶשׁ חַיָּה, *nephesh, chayah.* The word *nephesh* (breath, soul, from נָפַשׁ, *naphāsh*, to breathe), corresponding nearly with the classical ψυχή, denotes the animal principle, the vital element, the seat of the feelings and affections, and living beings themselves (see under 2 : 7). Vegetables have life, indeed, are living organisms, and thus widely distinguished from inorganic matter; but the life-principle of the animal kingdom is higher than that of the vegetable.[2] In respect of life, the tiniest insect is greater than the sun.

And let fowl fly.[3] The erroneous rendering of the original in the A. V. conveys the idea that the birds were evolved from the water, which is contrary to 2 : 19. There was no inherent virtue in the water and air to produce their respective inhabitants. They—prepared for this purpose—were simply the elements in and through which the Divine energy wrought. The power that spanned the gulf between the insensate clod and the plant, could alone span that between the plant and the animal.

The word rendered "sea-monsters," תַּנִּינִם, *tanninim*, means literally long or extended creatures, from תָּנַן, *tanan*, to stretch. It is used of serpents (Exod. 8 : 9, 10, 12; Ps. 91 : 13), to which poison is ascribed (Deut. 32 : 33); of the crocodile, as a symbol of Egypt (Ps. 74 : 13; Isa. 51 : 9; Ezek. 29 : 3; 32 : 2); of sea-monsters (Job 7 : 12; Isa. 27 : 1; Ps. 148 : 7)—symbol of the all-devouring Babylonian power (Jer. 51 : 34). From a comparison of the fourteen passages in which it occurs, we gather that the word stands for serpents, crocodiles, and other huge saurians, and possibly also for any large monster of sea or river.

And God created. As an absolutely new thing, namely, animal life, is now introduced upon the earth, בָּרָא, *bara*, is employed, as in ver. 1.

22, 23. And God blessed them, saying, be fruitful and multiply; that is, he blessed

[1] The fish דָּג, *dagh*, is by etymology a *multiplier*. It has been said that "the unchecked produce of one pair of herrings or mackerel would in a very few years crowd the Atlantic." Well might the psalmist speak of the "things creeping innumerable" of the sea (Ps. 104 : 25), and Milton of "reptile with spawn abundant."

[2] "It may be impossible by the most acute microscopic analysis to differentiate the protoplasmic cell of vegetable matter from that of animal organisms, and plants may appear to be possessed of functions that resemble those of animals, yet the two are generically different—vegetable protoplasm never weaving animal texture, and plant fiber never issuing from the loom of animal protoplasm" (Whitelaw).

[3] Here too, the idea of multitude is expressed The Pilel form of the verb shows that a great number of birds is meant (Dillmann).

23 And the evening and the morning were the fifth day.
24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.
26 And God said, Let us make man in our image,

23 and let fowl multiply in the earth. And there was evening and there was morning, a fifth day.
24 And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind;
25 and it was so. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was
26 good. And God said, Let us make man in our

them by giving them the power of continued and indefinite multiplication (Gen. 24 : 60; 48 : 4; Ps. 128 : 3, 4). God did not bless the work of the previous days, though he pronounced it good, for the stage of animated existence had not yet been reached; but now that *life*—abounding, rejoicing life—has come upon the scene, he expresses his complacency in words of benediction.[1]

24-31. The Sixth Day of Creation. This day, like the third of the first triad, is distinguished by a double creative act, the production of the land animals and man.

24. The "living creature" in this verse and "that hath life" in ver. 20 stands here generically for all the land animals. They are presented under three classes: (1) **Cattle.** The Hebrew word בְּהֵמָה, *behemah*, while sometimes used of all the mammalia (1 Kings 4 : 33; Ps. 147 : 9), and sometimes exclusively of wild beasts (Deut. 30 : 24; Hab. 2 : 17; Isa. 18 : 6), is more commonly applied to the non-predacious, graminivorous domestic animals. (2) **Creeping thing,** that is, worms and reptiles. The original word is applied in Ps. 104 : 25 to animals inhabiting the water, but here to those on land (ver. 25). (3) **Beast of the earth,** that is, the wilder and fiercer beasts, as distinguished from domestic animals.[2]

26. Attention is now turned to the last and crowning work of the sixth day, the creation of man. The house having been built, furnished, and adorned, its illustrious tenant is put in possession of it. Toward this end, and as preparatory to it, God had been working through the preceding ages. In man, made in the image of God, creation reached its goal, received its finishing touch.

That man was the intended end of all the creations that had preceded him, appears from the fact that from the moment of his creation there was an absolute cessation of new species of vegetable and animal life.

The importance attached in the biblical record to man's creation is indicated by the august manner in which it is introduced. The language is suggestive of pause and deliberation. Previously to this it had been said, "Let there be light," "Let the waters bring forth," "Let the earth bring forth"; but now it is: **Let us make man.** Various explanations have been given of this plural ("us"). Our own view

[1] The Mosaic narrative makes it plain that while the plant prepared the way for the animal by supplying the conditions of its existence and growth, there was thought to be no causal relation between them. Each was an independent creation. The expressions "make," "form," "let the waters bring forth," lend "no countenance," says Dawson, "to the idea either of the spontaneous evolution of living beings under the influence of merely physical causes and without creative intervention, or of the transmutation of one kind of animal into another. . . If we ask whether any thing is known to science which can give even a decided probability to the notion that living beings are parts of an undirected evolution proceeding under merely dead insentient forces, and without intention, the answer must be emphatically no. . . No mode is known whereby the properties of life can be communicated to dead matter."

"A minute examination has not, up to this time," says Lord Kelvin, "discovered any power capable of originating life, but life itself. Inanimate matter cannot become living except under the influence of matter already living. This is a fact in science which seems to me as well ascertained as the law of gravitation. . . And I am ready to accept as an article of faith in science, valid for all time and in all space, *that life is produced by life, and only by life.*"

[2] According to the testimony of geology, "the quadrupeds did not all come forth together. Large and powerful *herbivora* first take the field, with only a few *carnivora*. These pass away. Other *herbivora*, with a larger proportion of *carnivora*, next appear. These also are exterminated, and so with others. Then the *carnivora* appear in vast numbers and power, and the *herbivora* also abound. Moreover, these races attain a magnitude and number far surpassing all that now exist. As the mammalian age draws to a close, the ancient *carnivora* and *herbivora* of that era all pass away, excepting, it is believed, a few that are useful to man" (Dana).

"The coincidences between this period and the Tertiary era of geologists are very marked and striking. During the whole Tertiary period this predominance of the mammalia continued; and as the Mesozoic was the period of giant reptiles, so the Tertiary was that of great mammals" (Dawson).

after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that
27 creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them.

may be gathered from our remarks under ver. 1. The interpretation that God takes counsel with the angels (Delitzsch), or with the earth (Maimonides), or with himself (Kalisch), or that he speaks after the manner of earthly princes (which royal style was much later than the time of Moses and does not occur in the Hebrew Scriptures—Ezra 4 : 18 and 7 : 24 are Chaldaic, and cannot be quoted as settling Hebrew usage), or that Moses, though habitually attaching a singular verb to plural nominatives, yet here forgot himself and unconsciously adopted the plural (Von Bohlen), or that *Elohim* is to be regarded as a relic of ancient polytheism—these interpretations, in our opinion, must be set aside for that which regards the expression as suggesting the plenitude and manifoldness of the divine nature, and as thus foreshadowing the mystery of the Trinity which was afterward to be more fully revealed. The pronoun "our" qualifying "image" and "likeness," points to the same conclusion (comp. Gen. 3 : 22; 11 : 7). The Hebrew readily adapts itself to the expression of unity in plurality, or plurality in unity, by employing nouns which occur only in the plural, while yet they are joined to verbs in the singular, and in other languages are properly translated by singular nouns, *e. g.*, שָׁמַיִם, *shamayim*, heaven, מַיִם, *mayim*, water, פָּנִים, *panim*, face or faces, חַיִּים, *chayyim*, life, to which אֱלֹהִים, *Elohim*, God, may be added.

In our image, after our likeness. The Greek and Latin Fathers make a distinction between צֶלֶם, *tselem*, image, and דְּמוּת, *demuth*, likeness, referring the former to the physical, and the latter to the ethical side of man's likeness to God. But a comparison of ver. 27 and 9 : 6, where only the first occurs, with ver. 1, which employs only the second, though the same thing is evidently meant, does not favor this view. Their indiscriminate use in these passages proves them to be synonymous, the second being added simply to emphasize the first.

The image of God in which man was created did not consist in his erect form or features, nor solely in his intellect, nor yet in his immortality —for he has not like God a past as well as future eternity of being; but rather in the moral dispositions of his soul, in those qualities of mind and heart which constitute him a subject of God's law, capable of knowing God and holding fellowship with him. The rational, moral, and spiritual nature of man are all included in the image of God. As the new creation is only a restoration of this image, the history of the one sheds light on the other; we are informed that it is renewed after the image of God in knowledge, righteousness, and holiness of truth (Col. 3 : 10; Eph. 4 : 24). The possibility of renewal shows that the Divine image in man, though impaired and darkened by sin, has not been entirely effaced and destroyed (Gen. 9 : 6; 1 Cor. 11 : 7; James 3 : 9). The moral image of God was lost, indeed, in the fall, but his *natural* image [—reason and conscience] remained, as the soul's permanent rational and moral substratum, and furnishes a basis for the work of redeeming grace.

Through the intellectual, moral, and spiritual nature which man received from God, he became qualified to exercise dominion over nature as God's representative, and to conduct it to the highest development.

And let them have dominion. The plural ("them") is employed, because not simply an individual but a race was about to be called into existence. The term *Adam* is used in a collective sense for mankind, as the plural verb יִרְדּוּ, *yirdu*, *made*, also shows. The sphere and range of man's lordship should embrace "all the earth" and the whole animal creation. Of the latter, "the fish of the sea," "the fowl of the air," "the cattle," and "every creeping thing" are specified. All these, wild and tame, predaceous and harmless, should, willingly or by constraint, yield to man's sway (Ps. 8 : 6-8; James 3 : 7).

27. The threefold repetition of the term "created" in this verse should not be overlooked, inasmuch as it is a threefold proclamation of man's *original* creation. We have here the first instance of parallelism of members. The rhythmical clauses become a song of jubilation over the creation of man.

Male and female created he them; or, more correctly, *a male and a female created he them.* Had the writer wished to indicate that the race has descended from more than one pair, he would have used the nouns in the

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the
29 earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall
30 be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, *I have given* every green herb for meat: and

plural form. By the creation of the woman, more fully detailed in the next chapter, the sexual relation was established, provision made for the growth and continuance of the race, and that conjugal bond created by which society might be maintained incorrupt and blessed. The law of the marriage relation was ordained to the effect that the man should have but one wife, and the wife but one husband. The human race was to be multiplied by generation, indeed, but by generation under the sacred tie of the marriage bond, and not by promiscuous intercourse, as with the lower animals. These words are quoted by our Lord and made the ground of his condemnation of divorce (Matt. 19 : 4; comp. Mark 10 : 6).

28. And God blessed them; not simply as he had blessed the animal world, with the power of multiplication (ver. 22), but also with supremacy over earth, air, and sea, and every creature and substance pertaining to them.

Replenish (*fill*) **the earth, and subdue it;** that is, occupy it, and bring it under control. To what extent the command to "occupy the earth" was carried out in the first age of the world, or previous to the flood, we have no means of knowing. The tenth chapter of Genesis shows how it was divided among the sons and descendants of Noah. To a greater extent, perhaps, than any other, has the Anglo-Saxon obeyed this injunction, which has been called "the colonist's charter."

The subjugation by man of the elements and forces of nature was to be a gradual one, as the words "subdue it" imply. His dominion over nature should grow, as his knowledge of its laws and powers became more perfect. There is no reason to suppose that he possessed a perfect insight into nature and its laws, nor that nature, by a kind of magical response to his wishes, rendered unnecessary all labor on his part. He was rather a child in understanding, and maturity of mind and increase of knowledge were to be gained through study and research. To obtain the means of subsistence he was to "till the ground," and not depend solely upon its spontaneous productions. Stored in the bowels of the earth were all the minerals and metals which the most advanced civilizations would require to the end of time, but man's energy and skill would be needed to discover them and adapt them to their ten thousand useful and ornamental purposes.

In the work of subduing the earth, man's inventive and reflective powers have been marvelously stimulated and developed. His restless, inquisitive, daring spirit, essaying to scale all heights, to fathom all depths, to solve all mysteries, pursues its venturesome flight along the dizzy verge of the infinite, and beats its wings against the very rim of the universe.

But God's purpose in the creation of man contemplated more than his natural lordship over the earth. The earth was to be subdued for holy and benevolent ends. Man's achievements in the physical realm were to subserve and be eclipsed by those in the moral and spiritual. The creation of man in the divine image was a necessary step to the Incarnation. God would dwell, indeed, among men, and for this purpose "prepared" himself a "body" (Heb. 10 : 5). He would come into the district which sin had invaded by espousing the nature which sin had ruined. The disaster which should come to the race in consequence of the fall of the first Adam would be repaired, and more than repaired, through the gracious interposition of the second Adam.

29, 30. These verses tell of the provision made for the sustentation of man and of the lower animals. Of the three classes of the vegetable creation named in ver. 12—grass, herbs, and trees, the first is assigned to the inferior animals, and the productions of the second and third to man.

These words, taken in connection with 9 : 3, have usually been understood to mean that animal food was forbidden to man until after the flood. This is probably the correct view; but it is one that cannot be very positively affirmed. As favoring the view of its earlier use, it is contended that animal food is mentioned

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

31 it was so. And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

CHAPTER II.

1 THUS the heavens and the earth were finished, and all the host of them.
2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3 And God blessed the seventh day, and sanc-

1 AND the heaven and the earth were finished,
2 and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his
3 work which he had made. And God blessed the seventh day, and hallowed it: because that in

in 9 : 3, not in a prohibitive sense, but in the way of showing that it should not be eaten with the blood (9 : 4), which practice may have prevailed to a greater or less extent. It is maintained that the permission to eat vegetable food is not really a prohibition to eat animal; that as only "the green herb" is allotted to animals which were confessedly flesh-eating, so the herbs allotted to man cannot be taken as exclusive of animal food; moreover, that while man's supremacy over the animal creation involved his right to use them for food, the structure of his teeth and alimentary canal indicates that such was the divine intention. Death was in the world before the fall; and after the fall, the covering of our first parents with skins, and the offering of the firstlings of the flock in sacrifice, involved the slaughter of animals. It was "the law of sacrificing rightly," says Calvin, "not to offer unto God anything except what he has granted to our use."

31. This verse records the pleasure with which God contemplated the finished creation. At the close of each of the previous days, he pronounced the work "good"; but now that the magnificent arch—building through a million centuries—has received its keystone; now that chaos has become cosmos, arranged, adorned, and filled with organized, sentient, and rational beings; now that man has come upon the scene, creation's crown and glory, there is a burst of rejoicing: "Behold, it was good exceedingly." As specially marking this day, it has the article prefixed—"the sixth day."[1]

Chap. 2. 1-3. THE INSTITUTION OF THE SABBATH. These three verses should have been joined to the account given in the first chapter. The division should have been made at ver. 4, which begins another account.

1. The host of them (or, *their host*); that is, the totality of the constituents of heaven and earth as forming an organized whole. The word צָבָא, *tsabha*, host, is elsewhere applied only to the host of heaven, that is, to the heavenly bodies (Deut. 4 : 19; Isa. 34 : 4; 40 : 26), and to the angels (1 Kings 22 : 19; 2 Chron. 18 : 18; Ps. 148 : 2). When applied to earthly beings, it designates only a multitude of men (Isa. 34 : 2). Here, by the figure *zeugma*, it includes all the creatures of earth (comp. Neh. 9 : 6).

2. *Finished;* not **had made,** or, *had finished*, as some render the word. To avoid the inference that God finished his work on the seventh day, which the English version seems to favor, the Septuagint, Samaritan, and Syriac versions insert the *sixth* day in the text instead of the seventh; but without proper authority. The meaning is not, that on the seventh day God continued and finished his yet incompleted work, but that on the seventh day he ceased from prosecuting his already completed work. This agrees precisely with כָּלָה, *kalah*, he finished, which signifies "to leave off" as well as "bring to an end" (Exod. 34 : 33; 1 Sam. 10 : 13; 2 Sam. 6 : 18; Ezek. 43 : 23).

He rested on the seventh day—not from weariness (Isa. 40 : 28), but in the divine satisfaction with which he contemplated what he had wrought (Exod. 31 : 17; Ps. 104 : 31). He rested (ceased) from *creating*, and not in the sense of becoming inactive or withdrawing from the world. In the preservation and renewal of the world he would continue to work (John 5 : 17).

3. And God blessed the seventh day, gave it peculiar eminence and distinction above the other days of the week; **and sanctified,** *hallowed*, **it,** set it apart for holy purposes. God's resting from the work of creation is assigned as the reason for his blessing and hallowing the seventh day. His example in this regard was intended to be influential with man for whom the sabbath was made (Mark 2 : 27), and to whom,

[1] The article, however, is prefixed only to the adjective—a deviation from the ordinary rule regarding definite nouns. But common words like day are sometimes treated as definite in themselves, and may then dispense with the article (comp. 2 : 3—*the seventh day;* 1 Kings 8 : 12—*the great court;* 2 Chron. 23 : 20—*the upper gate:* Ewald, § 293, a; Ges., § 111, 2, b).

tified it: because that in it he had rested from all his work which God created and made.

it he rested from all his work which God had created and made.

as God's first great gift, it was given. Instituted for man, and blessed by God for his sake, its proper observance would be connected with the choicest temporal and spiritual blessings (Isa. 58 : 13).

What, then, is included in its proper observance? More, certainly, than resting from toil a seventh portion of the time, however distributed through the week—for thus man might give his rainy days to the Lord, and save the fair ones for himself; but rather by resting every seventh day. And the rest must be from all toil, whether of the brain or of the hand. Time must be had for that recuperation of the mental and physical powers which comes only through rest. Yet this rest must not be the rest of the sluggard. A cessation from carking worldly pursuits must be combined with an active turning of the soul toward God and heaven, and with efforts for the world's spiritual betterment. As God rested on the seventh day from his work of *creating*, while yet he continued and continues to work in the kingdom of his providence and grace, so man, in imitation of his example, must abstain on that day from his secular occupations, and concern himself with sacred and eternal things. Statistics abundantly prove that both man and the animals which he employs in his service do more work, live longer, and enjoy more with the rest which the Sabbath secures to them, than when they are deprived of it.

Which God created and made; lit., *which God created to make.* These words have been variously explained. Kalisch, Alford, and others make the second verb *epexegetic* of the first, as in the phrase "spoke, saying," literally, "spoke to speak" (Exod. 6 : 10). The Vulgate understands the infinitive in a *telic* sense: "Which God created that he might make it." The Targum of Onkelos and the Syriac version favor the literal rendering, which, on the whole, is to be preferred. It is substantially the rendering of Ewald and Dillmann: "*In making which he had created,*" that is, "*which he had made creatively*" (comp. Judg. 13 : 19; Ps. 106 : 2; Joel 2 : 21, 22). The natural meaning of the words is that God first created the material of "the heavens and the earth," and then molded and fashioned this material into its multifarious forms and organisms. So Rabbi Nachmanides: "All his work which he had created out of nothing, in order that he might make out of it all the works which are recorded in the six days."

God's resting on the seventh day is not followed by the usual formula, "and there was evening and there was morning," for the reason that it is still in progress, and will continue till the course of human history has been run and the promise is fulfilled, "Behold, I make all things new" (Rev. 21 : 5; comp. Isa. 65 : 17 : 2 Peter 3 : 13).[1]

4-25. Continued Account of the Creation of the World and of Man. We say *continued* account of the creation, rather than *second* or *duplicate* account, which some of the critics are wont to apply to this section, for the following reasons: (1) It does not profess to be an account of the creation, but only a sequel thereto. (2) It omits the majority of the items embraced in the account given in chap. 1. (3) By relating the particulars concerning the separate formation of Adam and Eve and their settlement and trial in Eden—which particulars it did not consist with the writer's plan to give in chap. 1, it becomes a fitting preliminary to the story of their temptation and fall in chap. 3.[2]

[1] [According to Doctor Driver (see also Dillmann) "the idea of the writer seems to have been that God's sabbath intervened between the close of his work of creation and the commencement of . . . his sustaining providence," and was not thought to cover all the time since creation was finished. His argument for this view is that the writer would continue to use the word "day" here as in the previous verses, and that up to this time it was thought to be a solar day of twenty-four hours. This assumes that the other "days" have been proved to refer to natural days and not periods, which cannot be conceded. It also assumes that the author of this account thought either that the universe could sustain itself for just twenty-four hours without God's power, or he represented God as not sustaining creation for that time, although he "tacitly presupposed" his sustaining providence never ceased. The fact that the formula "there was evening and there was morning" used to describe the beginning and ending of the other "days" is omitted in connection with the seventh is best explained as above, and as by Delitzsch and others, on the ground that this day was thought to extend on indefinitely.]

[2] [According to the documentary hypothesis of the newer criticism, 1 : 1 to 2 : 4a is ascribed to P, alleged to have been put forth after the captivity in Babylon, while 2 : 4b to 5 : 1, is attributed to J, with the exception of a few additions by a redactor, alleged to have been written about four hundred years before. The accounts of creation in the two are said to be independent and in the most direct

4 These *are* the generations of the heavens and of the earth when they were created, in the day

4 These are the generations of the heaven and of the earth when they were created, in the day

4. These are the generations is the formula with which the larger sections of Genesis are introduced, with the exception of 5 : 1 to 6 : 8, which has, "This is the book of the generations," and 1 : 1 to 2 : 3 which, as it is pure revelation and relates only the acts of God, could not properly take it, being thus distinguished from the remaining sections. The word תּוֹלְדוֹת, *toledhoth*, generations, occurs only in the plural construct state, and when it stands before a proper name signifies "generations" in the sense of *those who are brought forth*, or, *the details about those who spring from any one*, or, *family history*. Hence, as the title of a book or chapter, it stands for *the history of the families springing from any one*. The formula occurs eleven times (2 : 4; 5 : 1; 6 : 9; 10 : 1; 11 : 10, 27; 25 : 12, 19; 36 : 1, 9; 37 : 2), and the several sections of which it is the common heading, being genealogical in character, give this character to the book, and successively mark the line of descent from Adam to Jacob and his posterity. Its special reference is always to what follows. Just as the "generations" of Adam (5 : 1), Noah (6 : 9), etc., mean, not the ancestry of Adam, Noah, etc., but their descendants, so here. "The generations of the heavens and of the earth" denotes, not their origin, or how they were brought into being—that is related in the preceding chapter, but "their progeny, so to speak, that which sprang from them, man the child of heaven and earth—his body formed from the dust of the ground, his spirit breathed into him by God himself," and the beginning of his history.

Such, then, being the meaning of the formula, it follows that this section cannot be regarded as a duplicate account of the creation. To evade, however, the force of this reasoning, some of the critics would detach the formula from this section and append it to the preceding one as a summary of its contents. But, as Professor Green has conclusively shown, this is inadmissible for various reasons: 1. It violates "the uniform analogy of the whole series of similar titles, which invariably stand at the head, never at the close of the section which they describe." 2. By retaining its connection with this section, the immediately following clause will sustain to it precisely the relation which the second clause in 5 : 1 sustains to its first clause, and the two verses (2 : 4 and 5 : 1) will thus be seen to be identical in structure. 3. If 2 : 4a be subscribed to the preceding section, then this section (2 : 4 to 4 : 26) will be without a title, and the first section (1 : 1 to 2 : 3) will have two—a suitable one at the beginning, and an unsuitable one at the end. 4. If this section (2 : 4b to chap. 4), which the critics ascribe to the Jehovist, be excluded, and the previous section ending with

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opposition, instead of 2 : 4b, *seq.*, being a more particular account of man's creation and nature, and dwelling-place, as leading up to his probation and fall as above.

But the view that we have duplicate and conflicting accounts of creation has against it very serious general objections, of which two may be mentioned. It is supposed that the post-exilic account of 1 : 1 to 2 : 4a, was prepared four hundred years after that of 2 : 4b *seq.*, had become current in Israel, to give the alleged new legislation of Leviticus a setting in a history reaching back to the beginning and, in this way, make the people more favorably disposed toward it. But the older account had been written down and fixed for four hundred years. The people had accepted it with the rest of the history of J and E, as is proved from the earlier and later prophets. All fluent traditions in conflict with this, had they existed, would long since have been forgotten. How then could the writer of P at his late date have ventured to give, at the very opening of his history, an account of creation in conflict with that accepted so long and probably then regarded as sacred as we find it to be thought in after centuries? Above all, how could he have thought a history of this kind would incline the people to accept the new legislation with which it was associated On the assumption of the radical criticism of different documents, the author or authors of P cannot be relieved of the charge of stupidity. If they thought the people would not notice the discrepancies which the radical critics say are so glaring, or if they thought the people would be all the more favorable to legislation introduced by an account of creation in glaring contradiction to that accepted as true, in either case the folly was egregious.

A redactor is also said to have merged this new document with the three, J, E, D, which had already been united. This redactor is credited with great skill in harmonizing conflicts. How was it, were the conflict at the very beginning of the documents he had to unite into one so great as is claimed, that he did not see it and do his best work here, instead of leaving all the alleged contradictions side by side. On these general grounds alone, are we not compelled to accept the view that Gen. 2 : 4b *seq.*, instead of being an independent account of creation, is supplemental to Gen. 1 : 1 to 2 : 4a, if it is possible without great violence to the language, to explain it in this way? In what follows it is hoped it will appear that, apart from these objections, this interpretation is preferable.]

that the LORD God made the earth and the heavens,
5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

that the LORD God made earth and heaven.
5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the

2 : 4a, which they ascribe to the Elohist, be joined immediately to 5 : 1, the incongruous result will follow of two titles standing directly together. 5. "As the titles now stand they succeed each other in a perfectly natural order. (1) The creation of heaven and earth in the beginning; (2) the generations of heaven and earth, Adam and his family, the child of both worlds; (3) the generations of Adam traced to Noah and his family; (4) the generations of Noah and so on."

The Lord God. The Hebrew is אֱלֹהִים יְהוָה (*Jehovah Elohim*). In our English version Jehovah is translated LORD (in capital letters). The word Lord represents another Hebrew word, אֲדֹנָי, *Adhonai*. The name Jehovah, occurring about six thousand times in Scripture, is first used in this verse. The combined name LORD God is employed in this section to the close of chap. 3, with the exception of ver. 1, 3, 5, in which Elohim (God) is used three times—twice by the serpent and once by the woman. Outside the book of Genesis the name LORD God is found only once in the Pentateuch (Exod. 9 : 30), and elsewhere in the entire Old Testament only ten times (1 Chron. 17 : 16, 17; 2 Chron. 6 : 41, 42; 2 Sam: 7 : 22, 25; Ps. 84 : 8, 11; Jonah 4 : 6).

We cannot be certain of the true pronunciation of the word Jehovah, or rather of the word which it is employed to translate. The later Hebrews (beginning probably with Galatinus in 1520), from a misconception of the meaning of Exod. 20 : 7 and Lev. 24 : 11, or from superstitious notions, considered the word too sacred to pronounce, and so read in place of it Adonai. When they had to pronounce the word, they used *hashohēm—the name*. The pronunciation adopted by the majority of modern scholars is probably the correct one—*yahweh*. Accordingly, as *yahweh* is taken for a Kal or a Hiphil form, will the meaning of Jehovah be, "*he that is*," or, "*he that causes to be*." The former, viewed in the light of Exod. 3 : 14—the *locus classicus* for its signification—is to be preferred. In this passage God defines himself as the "I am that I am,"[1] then calls himself אֶהְיֶה, *'ehyeh*, commands Moses to tell the children of Israel that *Ehyeh*—I am—had sent him, and finally Jehovah. When we read (Exod. 6 : 3), "I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name Jehovah I was not made known to them," we are not to understand that the patriarchs were ignorant of that name, but only that until now God had not been made known to them in the character of Jehovah as the covenant God of his people.

Jehovah, then, is the self-existent One, who has specially manifested himself to man and entered into distinct covenant relations with him. Elohim is the generic name of God which the sacred writer gives him in the first chapter of Genesis, which records his creative acts. But when he passes to the personal history of man and his immediate relation to his Maker, he employs the more personal name of God—the name by which he afterward became known to the patriarchs as *their* God. It was singularly appropriate that the two names Jehovah Elohim should be joined in chap. 2 and 3, as indicating that Jehovah, the God of grace who visited man in paradise and gave him a promise of victory over the tempter, was Elohim, the same God who created the heavens and the earth. Comp. Ps. 19 where God in relation to his works in creation is called Elohim, but in relation to man as his lawgiver and sanctifier, Jehovah. The combined name speaks not of a difference of authorship for these chapters, but of progressive development in divine revelation.

Earth and heaven. In the first part of the verse it is "the heavens and the earth," which signifies the universe, as in 1 : 1; in the last part the "earth" stands first, because it is the dwelling-place of man and the scene of the history which is now to center in him.

5. The Authorized version, by connecting this verse closely with ver. 4, is misleading. As cor-

[1] Keil thinks that absolute self-existence is the essential idea represented by the name. Delitzsch, laying stress on its future form, regards it as signifying the Becoming One, with reference to revelation. Robertson Smith renders, "I will be what I will be," *i. e.*, your God and helper. Macdonald, from the circumstance that it was not used till after the fall, discerns a pointing toward Jehovah as the coming one in connection with redemption. The most probable view is that the passage means "I am that I am" in a pregnant sense, as giving *evidence* of being, ever manifesting himself under fresh aspects, entering into personal relations with his people, and verifying his promises to them.

6 But there went up a mist from the earth, and watered the whole face of the ground.
7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

6 ground; but there went up a mist from the earth, and watered the whole face of the ground.
7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

rectly rendered by the R. V.—*no plant of the field was yet in the earth, and no herb of the field had yet sprung up*—it states that in its original condition the earth yielded nothing for the sustenance of man. A twofold reason for the absence of food-producing vegetables is given: *the Lord God had not caused it to rain upon the earth*—the present atmospheric conditions had not been established; *and there was not a man to till the ground.*

It is objected by some critics that this view is opposed to 1 : 11 where we read, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit," and they infer, consequently, that chap. 1 and 2 constituted two independent and contradictory traditions which the redactor clumsily compiled. But there is no contradiction. In 1 : 11 the reference is to the *creation*, or first production of the whole vegetable kingdom; here it is to the nurture of the plants and herbs fitted to sustain man. The latter was dependent on rain and human culture; the former—their creation—was not. Hence also the words rendered "plant," שִׂיחַ, *siah;* "field," שָׂדֶה, *sadeh;* and "spring up," צֶמַח, *yitsmah*, which do not occur in chap. 1, but are employed as suggesting the produce of labor and cultivation. There is here no reference to "grass" as in 1 : 12, because this was not food for man. The historian must be understood as referring to a time subsequent to the third creative day, but prior to the creation of man, when there was no cultivated land and no vegetation fit for the use of man.[1]

6. But there went up a mist, better, *And a mist was going up continually.* The imperfect (*yaaleh*) is here used in a frequentative sense, and expresses habitual action, while the perfect to which it is joined expresses a single completed act, as in 6 : 4; 29 : 2, 3; 1 Kings 14 : 28. This watering was to prepare the garden for the growth of its trees, ver. 8, 9, and may have had no reference to the earth as a whole.

7. And the LORD God formed man. The word "man" takes the article by way of eminence. The combination of אָדָם, *'adham*, "man," with אֲדָמָה, *'adhamah*, "ground," points to the origin and to the destiny of the earthly part of man's nature. **Of the dust,** (lit., man dust—dust being a second accusative specifying the material used) of the ground. Of course the formation of Adam's body was as truly an act of the divine will—an act of omnipotence, instantaneously performed, as that of any previous creative act. Since, however, his body was designed to be the noblest of God's works, "fearfully and wonderfully made" (Ps. 139 : 14), the shrine of an immortal spirit, and a "prophecy and type of the body of his Son," it was fitting that its construction should be represented as receiving God's special attention.

And breathed into his nostrils the breath of life, lit., *of lives.* The genital combination נִשְׁמַת חַיִּים, *nishmath chayyim*, "breath of life," is to be distinguished both from נֶפֶשׁ חַיָּה, *nephesh chayyah*, "living being or living soul," and רוּחַ חַיִּים, *ruach chayyah*, "spirit of life," found only in Ezek. 1 : 20 and 10 : 17, for neither of which is it ever used; also from רוּחַ חַיִּים, *ruach chayyim*, "spirit or breath of life." The designations נֶפֶשׁ חַיָּה, *nephesh chayyah*, and רוּחַ חַיִּים, *ruach chayyim*, are applied to men and the lower animals alike (1 : 22, 24; 6 : 17; 7 : 15).

[1] [Does a comparison of the narrative in chap. 2 : 4b, *seq.*, with that in 1 : 1 to 2 : 4a compel us to believe them independent and discrepant accounts of creation? The answer to this question depends chiefly upon whether the author of 2 : 4b, *seq.*, evidently intended to give the events he mentions in their order of time, or only in the order of thought as they are related to man as the central object of attention. The former idea seems to be negatived by the consideration that man would then be thought to have been created before any sustenance had been provided, and a garden had to be planted (ver. 8), and the trees had to have time to grow and bear fruit (ver. 9) before he had any food. The latter view is favored by the fact that all of creation that is mentioned is in its relation to man, and what did not have direct reference to him in his original condition is left out—grass, marine animals, and creeping things.

Neither does the grammatical construction (ver. 19), "And out of the ground the LORD God formed every beast of the field," etc, "and brought them unto the man," etc., compel us to believe that the order of mention is the order of time, as Doctor Green (*Unity of Genesis*, pp. 25, 26) has shown, and instances Exod. 4 : 31; Josh. 2 : 22; Isa. 37 : 2–5, etc., where making the order of mention that of time would make nonsense. The sentence is equivalent to "The Lord God having formed," etc., "brought them," etc. Emphasis is not laid upon their creation, but upon their being brought to Adam after they were created.]

But it must not be overlooked that man and the lower animals did not become "living souls" in the same way. It was only man who became a living soul by a distinct act of divine inbreathing. As רוּחַ, *ruach*, and נֶפֶשׁ, *nephesh*, as well as נִשְׁמַת, *nishmath*, are sometimes rendered *breath* in the Authorized Version, it is impossible from that version to tell which is employed in any given passage. But while, as already observed, the first two words are applied to man and irrational animals alike, the last is invariably applied to God or man (Gen. 7 : 22;[1] 2 Sam. 22 : 16; Job 4 : 9; 26 : 4; 27 : 3; 32 : 8; 34 : 14; 37 : 10; Ps. 18 : 15; Prov. 20 : 27; Isa. 57 : 16; Dan. 5 : 23; 10 : 17).

This direct inspiration became the foundation of man's likeness to God and of his immortality. It gave him his preeminence over the animal world.[2] He alone of God's creatures on earth can be designated a person; he alone can come into personal relations with God. Related to the earth in the materials of his body, and to the lower animals in his organs and appetites, he is yet the offspring of God (Acts 17 : 28), a son of God (Luke 3 : 38).

For the purpose of proving the authorship of this chapter to be different from that of chap. 1, some of the critics allege that the account of man's creation in this does not agree with the account in that; that while in chap. 1 man is represented as being *created* by the divine word, and simultaneously with the woman, here he is elaborated from the dust, then animated by the divine breath, and woman afterward formed from him. But there is no discrepancy. The first account is the more general and summary; the second the more particular and circumstantial. The first account does not say that man and woman were created together, nor does it give details of the formation of either. As already shown in chap. 1, man is represented in his relation to creation as a whole; in this

[1] Keil and Œhler incline to make Gen. 7 : 22 an exception to this statement, but hardly, I think, on sufficient grounds. The expression, "in whose nostrils was the breath of the spirit of life," is evidently explanatory of "every man," at the end of ver. 21, for the destruction of the animals has already been described in the former part of this verse. It will be observed too, that in the original the phrase, "and every man," at the end of ver. 21, is separated from what precedes by one of the two greatest disjunctive accents in the language, which shows that the phrase was regarded as forming an independent sentence.

[2] On the question of man's immediate creation and primitive state, the Bishop of Ely remarks: "First. It is admitted even by the theorists themselves that in the present state of the evidence the records beneath the earth's surface give no support to the hypothesis that every species grew out of some species less perfect before it. There is not an unbroken chain of continuity. At times new and strange forms suddenly appear upon the stage of life, with no previous intimation of their coming. Secondly. In those creatures in which instinct seems most fully developed, it is impossible that it should have grown by cultivation and successive inheritance. In no animal is it more observable than in the bee: but the working bee only has the remarkable instinct of building and honey-making so peculiar to its race; it does not inherit that instinct from its parents, for neither the drone nor the queen bee builds or works; it does not hand it down to its posterity, for itself is sterile and childless. Mr. Darwin has not succeeded in replying to this argument. Thirdly. Civilization, as far as all experience goes, has always been learned from without. No extremely barbarous nation has ever yet been found capable of initiating civilization. Retrogression is rapid, but progress unknown, till the first steps have been taught. Moreover, almost all barbarous races, if not wholly without tradition, believe themselves to have been once in a more civilized state, to have come from a more favored land, to have descended from ancestors more enlightened and more powerful than themselves. Fourthly. Though it has been asserted without any proof that man, when greatly degenerate, reverts to the type of the monkey, just as domesticated animals revert to the wild type; yet the analogy is imperfect and untrue. Man, undoubtedly, apart from ennobling influences, degenerates, and, losing more and more of the image of his Maker, becomes more clearly assimilated to the brute creation, the earthly nature overpowering the spiritual. But that this is not natural to him is shown by the fact that under such conditions of degeneracy the race gradually becomes enfeebled, and at length dies out; whereas the domesticated animal, which reverts to the type of the wild animal, instead of fading away, becomes only the more powerful and the more prolific. The wild state is natural to the brutes, but the civilized is natural to man.

Even if the other parts of the Darwinian hypothesis were demonstrable, there is not a vestige of evidence that there ever existed any being intermediate between apes and men. It also deserves to be borne in mind, that even if it could be made probable that man is only an improved ape, no physiological reason can touch the question, whether God did not when the improvement reached its right point, breathe into him "a living soul," a spirit "which goeth upward," when bodily life ceases.

[It may be added that many of the most eminent scientists of to-day are abandoning the Darwinian theory of evolution so far as it is evolution by natural selection, and the tendency is distinctly away from it. See Otto, *Naturalism and Religion*.]

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

8 And the LORD God planted a garden eastward, in Eden; and there he put the man whom he

chapter he is the subject of the first page of human history.

8. The writer, in anticipation of man's arrival, now proceeds to describe the place prepared for his reception. **And the LORD God planted,** that is, specially prepared **a garden,** גַּן, *gan*, a protected place, from גָּנַן, *ganan*, "to cover." The Septuagint and Vulgate render *a paradise*, which is a Persian word, introduced into the later Hebrew in the form of פַּרְדֵּס, *pardhes* (Neh. 2 : 8; Eccl. 2 : 5; Cant. 4 : 13), and denotes a pleasure ground or park, watered with running streams, and abounding with the choicest fruits and flowers, such as generally surrounded the palaces of Eastern monarchs. In course of time it came to be applied to any peculiarly fertile or delightful region, and to be used metaphorically for heaven (2 Cor. 12 : 4; Luke 23 : 43). **Eastward,** that is, of Palestine or of the wilderness where this history was written, though, as some think, it may mean the eastern part of Eden.

In Eden, so called from its signification—*pleasantness*. The Vulgate erroneously renders *garden in Eden* by *paradise of pleasure*. The word, however, is a proper name, and points to a particular region referred to in Isa. 51 : 3; Ezek. 28 : 13; 31 : 9, 16, 18; 36 : 35; Joel 2 : 3. This Eden must not be confounded with the Eden named in 2 Kings 19 : 12; Isa. 37 : 12; Ezek. 27 : 23, which is another word in the original, and designates a district in Mesopotamia or Assyria; nor with the Eden of Amos 1 : 5, which was probably a royal residence in the neighborhood of Damascus.

As to the locality of Eden, learned opinion is principally divided between two places, namely, the highlands of Armenia and Babylonia. Those favoring the former identify the Pishon and Gihon respectively with the Phasis and Araxes, whose sources with those of the Tigris and Euphrates are near each other in the mountains of Armenia. To this view, however, it is objected: (1) The garden was eastward from the place where Moses was when he wrote. If he composed the Pentateuch during the sojourn of the Israelites in the wilderness, the mountains of Armenia would have been, not eastward from him, but far to the north. (2) The proof is very strong, amounting in the opinion of some to a certainty, that Cush and Havilah must be sought for in the vicinity of the Persian Gulf, where the descendants of Havilah, one of the sons of Joktan, settled (10 : 29; comp. 25 : 18; 1 Sam. 15 : 7). (3) The description given of Eden (2 : 9) forbids our identifying it with the bleak and barren mountains of Armenia; although—and this affects the whole question, rendering a satisfactory solution impossible—"great land changes may have taken place since this geographical description applied to the country." On this account argument and authority seem now to preponderate in favor of the latter place—the region on the Euphrates between its junction with the Tigris and the separation again of their waters to flow into the Persian Gulf. The Euphrates, after receiving the Tigris, flows on in one channel over a hundred miles, and then divides into two streams forming a delta, the western of which is the Pishon, compassing the ancient Havilah, and the eastern the Gihon, compassing the ancient Cush. "And from thence," that is, from the land of Eden, "it was parted into four heads" or streams, two coming down from above, and dividing again into two below. That the Cushites originally dwelt on this mouth-branch of the Euphrates is evident from their having left their name there. In 2 Kings 17 : 24 the same region is called "Cuthah," which is only the Aramaic form of the Hebrew name *Cush*.

And there he put the man whom he had formed. These words *seem* to say that the creation of man was prior to that of the plants and trees of Eden. It must, however, be borne in mind that the writer is here narrating events, not in their strict chronological order, but in the order of association in thought.[1] The former is given in chap. 1, which speaks of the original production of grass, herbs, and trees, to which this chapter makes no allusion. This chapter says nothing of the *origin* of the vegetable world, but simply of the planting of the garden in Eden. To this subject the writer naturally paves his way. A garden supposes a man to till it. Man is its necessary concomitant, not its necessary antecedent. The order of thought then is: the formation of man (ver. 7); the planting of the garden (ver. 8); the making

[1] For illustrations of this grammatical principle, see Driver's *Hebrew Tenses*, §§ 75, 76; Professor Harper's *Hebrew Syntax*, § 24, 2. In the last edition of his *Commentary on Genesis*, which embodies his most matured views, Delitzsch sanctions this principle and admits that the planting of the garden in ver. 8 must be regarded as antedating the forming of the man in ver. 7.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

9 had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the
10 knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.
11 The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where

of trees to grow therein (ver. 9); the putting of man in the garden (ver. 15).

9. Pleasant to the sight and good for food; a description of ornamentation and utility combined. The garden contained everything to regale man's senses and minister to his bodily necessities. Among its many productions, and centrally situated, were two wonderful trees. **The tree of life** (lit., of lives) **also in the midst of the garden, and the tree of the knowledge of good and evil.** *The tree of life*, not a *living tree*, that is, a tree of the evergreen species, possessing undecaying vitality. This tree was not only living but life-giving as well. It was life-giving in the twofold sense of being the visible medium through which a life-imparting power was communicated (3 : 24), and a token to man that this life would be continued to him so long as he remained obedient. Adam possessed a capacity for bodily immortality. By eating from this tree the possibility of not dying was turned into an actuality, not through the physical act of eating, but by his abiding in fellowship with God. There was nothing in the tree itself or in its fruit to confer or conserve physical immortality; it was a symbol and pledge that this immortality would be enjoyed by him so long as he maintained his personal integrity.

"The tree of the knowledge of good and evil" was so called, not as possessing any efficacy in itself to impart this knowledge (such could not have been the divine intention, for its fruit was forbidden), but as furnishing a test, through the prohibition concerning it, whether our first parents would follow good or evil, whether they would acquire the knowledge of good by obedience, or of evil by disobedience. The expression, "Tree of knowledge of good and evil" implies two things: first, that good and evil already existed; and second, that in some way man was destined to attain to this knowledge. When man came from the hand of his Maker he was an innocent and sinless being, but not, in the highest sense, a holy being. There was in him the germ of holiness, which he was to develop by his own free choice, as a free moral agent, in doing God's will. The command laid upon him furnished the opportunity of this spiritual development, and it was given him for this purpose. It would bring into consciousness the hitherto latent sensibility to moral obligation which was laid in his original constitution, with the kindred notions of the authority of the Creator and the subordination of himself the creature. Without this there could be no moral culture or growth in holiness. The test was of the simplest kind, neither imposing labor nor denying pleasure. The thing forbidden was wrong simply because it was forbidden, and not as being evil in itself. It was suited thus to show whether Adam would obey for the sake of obeying. Had he decided by an exercise of his free choice to obey the divine command and remain loyal to God, he would hereby have developed from the temptable state of innocence to the untemptable state of holiness and free obedience—into the condition in which the possibility of sinning would be as far removed from him as from the angels who kept their first estate. [Man as created was not devoid of all knowledge of good and evil. Had he been he could not have felt under obligation to obey God and been responsible so as to deserve punishment for disobedience. Through obedience to the command associated with the tree of knowledge of good and evil, he would come to know the higher good when innocence became strengthened into virtue. Did he disobey this command, he would know the awful moral evil of sin, with all the other forms of evil associated with it. Neither let any one be too sure that this account of these trees stamps the narrative as mythical and childish. In the childhood of the race, man might well be taught as children are still—through object-lessons by which the abstract was made known to them through concrete objects.]

11. The name of the first is Pishon. As already stated, this river has been variously identified. **That is it which compasseth** (not necessarily surrounding, but circuitously skirting [Num. 21 : 4; Judg. 11 : 8]) **the whole land of Havilah.** Those who locate Eden in Armenia think the former of the two persons named Havilah (10 : 7) to be the one here

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.
13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.
14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.
15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

12 there is gold; and the gold of that land is good:
13 there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush.
14 And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And
15 the fourth river is Euphrates. And the LORD God took the man, and put him into the garden

referred to. But the fact that it was a gold-producing land argues in favor of the latter. Accordingly this Havilah must be located in the northeastern part of Arabia, near the Persian Gulf, opposite to Shur on the northwestern part which bordered on the Red Sea (25 : 18).

12. And the gold of that land is good; that is, pure in quality, if not abundant in quantity. The language is that of one familiar with the products of the country at the time of his writing. The article, prefixed to the word gold, indicates that the object was well known. Many writers testify to the purity of the gold of Arabia. Diodorus (Lib. II., p. 93) states that natural gold was found there, and of such bright color that it resembled the brightness of fire, and so pure that it required no refining. **Bdellium,** lit., *bedolach*. The word occurs again only in Num. 11 : 7, where the manna is said to resemble the bdellium in color (comp. Exod. 16 : 14). The majority of modern interpreters think, with Josephus, that it was an odorous and costly gum, indigenous to India, Arabia, Media, and Babylonia, and much prized for burning as incense. The third production is the *onyx*, שֹׁהַם, *shoham*, so called from its resemblance to the human nails. It is variously conjectured to be the beryl, onyx, sardonyx, sardius, or emerald. It was one of the stones in the high priest's ephod and breastplate (Exod. 28 : 9-12, 20). In Job 28 : 16 it is described as "the precious onyx." The word occurs in ten other places, chiefly in the book of Exodus, in all which it is rendered in the Authorized version by onyx.

13. The name of the second river is Gihon, or, *the bursting*, from גִּיחַ, *giach*, to burst forth. **The same is it which compasseth the whole land of Cush.** No satisfactory information concerning the course of this river is at hand. Some think, with Conant, that it may have been the ancient Cyrus (the Cur), or the Zabana, one of the largest confluents of the Tigris, rising near the sources of that river, and traversing the plains through which its head waters flowed. This is on the supposition that the name of Cush was given to a portion of this country. But the descendants of Cush (10 : 8-12), though a branch of them may have taken early possession of these plains, were not restricted to them; they spread themselves over the more southern region, and at a later period they are found in the southeastern part of Arabia, and later still in Africa, in the country now called Ethiopia.

14. The name of the third river is Hiddekel, that is, the *darting*, from its rapidity. The Tigris is here doubtless the river referred to. It is mentioned only twice in Scripture, here and in Dan. 10 : 4, where it is the great river, by the side of which was Daniel when he saw the visions recorded in his prophecy. It rises in the mountains of Armenia, about fifteen miles south of the sources of the Euphrates. **That is it which goeth in front of Assyria,** that is, from the standpoint of the writer. Others render "east of Assyria," thus including Mesopotamia in the term. Conant thinks the writer speaks of Assyria as it was in the earliest part of its history, when it was occupied by emigration from the west (10 : 11), and when the seat of government was west of the Tigris. "Here in 2 : 14," says Gesenius, "the provinces situated beyond the Tigris appear to be disregarded, and the Tigris is said to flow to the east of Assyria."

The fourth river (Euphrates), being thoroughly known to the Hebrews, is not locally described. It is often mentioned as "the great river" (15 : 18; Deut. 1 : 7) and "the river" *par excellence* (Exod. 23 : 31; Isa. 7 : 20).

15. Having prepared the garden for man's reception, **the LORD God took the man and put him in** *it*, that is, induced him by secret impulse or open command to enter it. The meaning of the language seems to be that man was not created in the garden, but was brought there after his creation. **To dress it;** that is, to cultivate and work it. The divine planting did not supersede the necessity of the human tilling. Without the latter, its plants, flowers, and trees would have degenerated. Labor was imposed on man, even before he fell, showing that there is no incompatibility between innocence and work. The palm hardened with honest toil is a mark, not of degradation, but of honorable distinction. **And to keep it—**

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
18 And the Lord God said, *It is* not good that the man should be alone; I will make him an help meet for him.
19 And out of the ground the Lord God formed

16 of Eden to dress it and to keep it. And the
Lord God commanded the man, saying, Of
every tree of the garden thou mayest freely eat:
17 but of the tree of the knowledge of good and
evil, thou shalt not eat of it: for in the day that
thou eatest thereof thou shalt surely die.
18 And the Lord God said, It is not good that the
man should be alone; I will make him an help
19 meet for him. And out of the ground the Lord

from whatever invasion or depredation it may have been exposed to.

16, 17. These verses contain the command of the Lord God to man concerning the trees of the garden—a command both permissive and prohibitive. **Thou mayest freely eat.** This permission embraced the "tree of life," of which probably our first parents ate before the fall, but which possessed no power in itself to make them, either in their fallen or unfallen state, immortal. This power lay entirely in the word of God, or in a special operation of the Spirit of God. Man's continuous eating of the "tree of life" was conditioned on his refraining from eating of the "tree of knowledge." The obedience involved in the divine command touching this tree would have secured perpetual access to the "tree of life" and the blessings of which the eating of it was a symbol. As "by one man sin entered into the world, and death by sin," if man had not sinned, it is not likely that he would ever have been called to suffer the pains of bodily death. [A change like that in the saints who are alive when Christ comes would have taken place, or they might have been translated as were Enoch and Elijah.] As "the sting of death is sin," in a sinless world, even the dissolution of the connection between soul and body would be without the pain and sting of death as it now exists.

But of the tree of the knowledge of good and evil, thou shalt not eat of it. Speculations as to the kind of tree here referred to are unprofitable. The essence of the transaction lay, not in the fruit, nor in the physical act of eating, but in the divine command and in the act which constituted its violation. It was the eating of *forbidden* fruit that made the act of eating a sin. Probation involved a test of some kind, and true moral development was impossible without it. It was no sin to eat, if he ate by compulsion, and against his free will and choice. "The prohibition laid on Adam was for the time being a summary of the divine law." This tree "was a concrete representation of that fundamental distinction between right and wrong, duty and sin, which lies at the basis of all responsibility. It interpreted for the first pair those great moral intuitions which had been implanted in their natures, and by which it was intended they should regulate their lives."

For in the day that thou eatest thereof thou shalt surely die. This penalty included the loss of spiritual life (Rom. 8 : 6; Eph. 2 : 1; Col. 2 : 13), and the subjection of the body to disease and death (3 : 19). The first part of the penalty was inflicted at once; the second part was involved in the first, and though delayed for a time, was none the less real and certain. [Primarily the threatening referred to spiritual death—separation from God and its consequent misery (John 3 : 36; 6 : 47, 48; Rom. 6 : 23; 8 : 6–11)—and was fulfilled on the day our first parents disobeyed (3 : 8–10). Bodily death was the consequence of this more terrible death. From both forms of death the work of our Lord is to deliver his people. In his dying and rising he has conquered death, and brought to light the immortality of both soul and body (Rom. 8 : 11; Phil. 3 : 21).]

18. In this chapter the writer gives a more circumstantial account of the origin of the first human pair than is contained in chap. 1. In 1 : 27 he simply states that God created man, male and female; in this chapter he gives details of their separate formation and expounds the nature of the marriage relation. **I will make him an help meet for him;** lit., *a helper as over against him*, that is, corresponding to him, a counterpart of himself. Humanity is not fully represented in either man or woman alone. They are mutually complementary. They must stand together fully to represent the race. This *altera ego* who was soon to stand at Adam's side would be exactly adapted to his moral and spiritual nature, would completely meet his physical, intellectual, and social needs.

19. And out of the ground the Lord God formed, etc. These words seem to state that the beasts and birds were created after the man; and in order to reconcile the statement with the account given in the first chapter, some give the verb a pluperfect sense and translate "had formed." It should not, how-

every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was 20 the name thereof. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for man there was not 21 found an help meet for him. And the LORD God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and 22 closed up the flesh instead thereof: and the rib, which the LORD God had taken from the man, made he a woman, and brought her unto the

ever, be so rendered.[1] "This rendering does, indeed, correctly represent the facts, but not the sacred writer's statement of them" (Conant). He is here following the order of thought and not that of the creative days, and inserts the statement which the connection required in order to show that the creation of another being was required as a suitable companion for man. This was in harmony with Hebrew usage. (See note, ver. 5.)

And every fowl of the air. This seems to conflict with 1 : 20, which represents (A. V.) the waters as bringing forth fowl; but the apparent contradiction vanishes with the proper rendering: "And let the fowl fly above the earth."

And brought, lit., *caused to come.* We are not to suppose that he brought *all* the animals to the man; he rather brought *of them*—specimens of them.

To see what he would call them; to see, that is, from observing their structure and habits, what names would be suitable to them. God created man capable not only of thinking, but also of expressing his thoughts by words, though language was doubtless with him as with us a matter of gradual development. He was at once a man and a child—a child in information, but a man in capacity. His language was limited and simple, but adequate to his circumstances.

That was the name thereof—the name that approved itself to God and remained the permanent designation of the animal. In this act of naming, man's supremacy as the natural lord of the world was evinced (1 : 26, 28).

20. But for Adam, *the man,* **there was not found an help meet for him.** The coming of the animals before him, and probably in pairs, revealed the fact that none was suited to be a companion for him. None of them, consequently, received a name expressive of this idea. It was only when the creature that was formed expressly for him was brought, and he called her "woman," that such name was given.

21. A deep sleep. The Hebrew word for ordinary sleep is *shenah;* the word here employed is *tardemah,* which denotes an extraordinary or supernatural sleep. It is the word used for the "deep sleep," the "horror of great darkness," which fell upon Abram, when the Lord revealed to him the future of his descendants (15 : 12); the "deep sleep" of Eliphaz when, in "the visions of the night," a spirit passed before his face and the hair of his flesh stood up (Job 4 : 13; comp. 33 : 15). Lightfoot supposes that the nature of the sleep was such that the whole scene of Eve's creation was presented to Adam's imagination since, according to ver. 23, Adam was fully aware of the manner in which Eve was formed, for he says, "this is now bone of my bones," etc.

22. And the rib . . . made he a woman, lit., built up into a woman. The [account, it may be allegorical, of the] formation of the woman from the rib (or side) of the man teaches very forcibly and beautifully the close relationship between the sexes, and the duty of the one toward the other. The foundation of mutual love and sympathy between husband and wife is laid in the fact that the substance of which Eve was formed was not distinct from Adam, but a part of himself. It has, accordingly, been quaintly remarked [Knapp's Commentary] that she was "not made out of his head to rule over him; nor out of his feet to be trampled on by

[1] Still, as Doctor Green shows (*Hebraica,* Vol. V., p. 148), "it is a familiar fact that Hebrew construction frequently co-ordinates what in Occidental languages would preferably, or even necessarily, be subordinated. Thus Gen. 44 : 22, 'the lad cannot leave his father and he will leave his father and die,' meaning 'if he leave his father, the latter will die.' When the stress lies upon the second of two verbs connected by *waw* consecutive future, the sequence in time may be altogether in the second or principal verb, and not in that which is in thought subordinate to it. Thus, ver. 7, 8, 'he formed man . . . and planted a garden . . . and placed man there' is equivalent to 'placed man in the garden which he had planted.' So 2 : 19 may be equivalent to 'the Lord brought the beasts which he had formed.'"

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
25 And they were both naked, the man and his wife, and were not ashamed.

23 man. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and
25 they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

him; but out of his side, to be equal with him; under his arm to be protected; and near his heart to be beloved." The point of unity for all the races of men appears in the creation of one human pair at the beginning.[1]

23. This is now bone of my bone, and flesh of my flesh. The woman's derivation from man and her consequent likeness to him are strongly expressed in these words (1 Cor. 11 : 8, 12). The term *ishah* (the feminine of *ish*) is also suggestive of the woman's likeness to man, and oneness with him: **She shall be called woman** (אִשָּׁה, *'ishah*) **because she was taken out of man** (אִישׁ, *'ish*). The word אִישׁ, given by Adam to himself, and significant probably of man's authority, is related to אָדָם, *adam*, as *vir* to *homo*, and ἀνήρ to ἄνθρωπος.

24. Therefore shall a man leave his father and his mother, etc. It is not quite clear whether these are the words of Moses or of Adam; but in either case they proceed from divine inspiration, for in Matt. 19 : 5 they are quoted by our Lord as spoken by the Creator, and as constituting the divine institution of marriage (comp. Mark 10 : 2-9). In this union between husband and wife, we have a type of the union existing between Christ and his church (Eph. 5 : 32), and a condemnation of polygamy and all incestuous connections.

25. And were not ashamed. These words are expressive of childlike innocence and purity on the part of our first parents, which, while maintained, prevented their feeling shame, which is the consequence of sin (3 : 7, 10, 11).

Chap. 3. 1-24. The Temptation and Fall. The primeval innocence and happiness of our first parents were probably of short duration; Satan, actively intent on evil, would not long delay his attack. The sacred historian attempts no explanation of moral evil;[2] he contents himself with narrating the fact of its entrance into the world, and the part which Adam and Eve, yielding to the seductions of the tempter, took therein.

There is nothing inexplicably mysterious or unaccountable in their fall, or in the transgression which led to it. They must have had the *susceptibilities* to temptation which belong to free moral agents, otherwise they could have had no trial. These susceptibilities imply nothing wrong in the person possessing them, but only that he is *capable* of wrong. Our Saviour must have possessed them or he could not have been "tempted in all points as we are."

The temptation of our first parents came from without; that of Satan from within. How in a universe, yet unstained by sin, evil could have

[1] Professor Delitzsch has exhibited the proofs of this unity in the following compressed statement: "That the races of men are not species of one genus, but are varieties of one species, is proved by the agreement of the physiological and pathological phenomena in all men; the same anatomical structure, the same elementary powers and traits of mind, the same limits to the duration of life, liability to the same diseases, the same normal temperature of the body and the same mean frequency of the pulse, the same duration of pregnancy, the periodicity of the catamenia, the unrestricted fruitfulness of the cohabitation of all races with one another. Such sameness is nowhere found in the animal world, among the species of one genus."

[2] "Man is conscious to himself that whatever sinful acts he commits are his own acts; that they are the expression of his own free will, and that he himself, and no one else, is accountable for them.

"At the same time, he perceives in himself an innate, natural tendency to evil, manifesting itself in the earliest developments of his moral consciousness, and of its own nature producing sinful acts.

"He is conscious to himself that this innate tendency to evil does not justify or excuse his sinful acts, and that the tendency itself cannot be justified or excused any more than the acts to which it leads; and he holds himself blameworthy for the one as well as for the other.

"These seeming discrepancies find their explanation in the facts here recorded. The individual man is not an isolated being, but stands in organic connection with a race estranged from God, and he shares the common guilt and common accountability. He cannot disavow either without disowning the moral instincts of his own nature" (Conant).

"In all questions affecting man's responsibility, the testimony of the individual consciousness, the ultimate ground of appeal, apart from revelation, affirms moral evil to be no all-controlling necessity, but the free product of the will of the creature" (Whitelaw).

CHAPTER III.

1 NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 And the serpent said unto the woman, Ye shall not surely die:

1 NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the
2 garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may
3 eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 And the serpent said unto the woman, Ye shall

entered the bosom of a pure, unfallen spirit, none can explain. Possibly the fact of the temptation of the first human pair having come to them from without, was the mitigating circumstance that made their recovery from the consequences of the fall possible; while, for this mighty angel, transformed into a devil by a self-originating disloyalty and malignity, recovery was forever impossible.

In relating the story of the fall it was probably the purpose of the writer to show that man, in the exercise of his own free volition, put an end to his pristine purity and happiness, and that he, consequently, and not God, was the responsible party.

1. Now the serpent was more subtil than any beast of the field. These words are spoken of the serpent kind—of serpents in general, which are proverbially crafty, and have always been so represented (Matt. 10 : 16). In the words which follow, "the serpent" refers to the particular serpent into which Satan entered, or likeness which he assumed, in tempting Eve.

In the opinion of some this account is to be taken as parable or allegory; it is alleged that no real serpent was present, but that the serpent is simply selected on account of its reputed cunning to represent Satan. That is, when the apostle says "The serpent beguiled Eve" (2 Cor. 11 : 3), he means that the devil, under the name of serpent, beguiled her. But that there was a real serpent is evident from its comparison with the "beasts of the field," and from its form being made the basis of the curse that was pronounced upon it (ver. 14). The serpent spoke under a supernatural influence, and "before the habits of animals had, by long observation, come to be regarded as immutable laws of nature, a deviation from them could excite no such surprise as at present." It is no more surprising that angels who took the form of men should be called men (18 : 2), than that Satan who took the form of a serpent should be called a serpent. As in the Gospels, those who were possessed by demons are represented as saying what the demons say by them (Matt. 8 : 29; Mark 1 : 24), so here Satan is so identified with the serpent, that the serpent is asserted as saying that which Satan said by him. The Saviour says of the Evil One (John 8 : 44): "He was a murderer from the beginning . . . when he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof"; referring to this first act of deception on earth. So also John (1 John 3 : 8): "The devil sins from the beginning," referring to the same act. (Comp. Rev. 12 : 9; 20 : 2; Rom. 16 : 20.)

And he said unto the woman. The subtlety of Satan appears in his first approaching Eve, who was the weaker of the two, and therefore more easily persuaded (1 Tim. 2 : 14; 1 Peter 3 : 7). He knew that Eve's seduction having been accomplished, that of Adam through her would follow. Eve was evidently alone when the temptation was presented, and thus more defenseless than if she had been in her husband's company.

Yea hath God said; or, better, *Is it even so that God hath said;* thereby insinuating a doubt of God's goodness and implying that the prohibition was an unreasonable one. **Ye shall not eat of every tree of the garden?** An exaggeration of the divine prohibition, which interdicted one tree only.

2, 3. In the second verse the woman corrects the tempter's misstatement of the prohibition, and in the third repeats it with an addition (neither shall ye touch it), which may have been simply an inaccuracy in her understanding of Adam's report concerning it (Kalisch); "or the result of a rising feeling of dissatisfaction with the too great strictness of the prohibition" (Del.); or a proof of her anxiety to observe the divine will (Calvin); or a statement of her understanding "that they were not to meddle with it as a forbidden thing" (Murphy). If "touch" be understood in the sense of plucking the fruit, the addition to the prohibition is really implied in 2 : 16, 17. The word "lest" does not necessarily imply doubt (Ps. 2 : 12; Isa. 27 : 3); it points here to a consequence which is certain—its usual meaning. (Comp. 11 : 4; 19 : 15.)

4, 5. Ye shall not surely die. In these

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

5 not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good
6 and evil. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her hus-

words Satan impeaches the Divine veracity, and utters the first recorded lie. Perhaps their meaning would be best brought out by emphasizing the word "die." "Ye shall not surely DIE. No such dreadful evil is to be apprehended. God knows that on the day of your eating, your eyes will be opened, and that you will be like himself, knowing good and evil." Under the semblance of truth, Satan concealed the essence of a lie. Their eyes were indeed opened, not in the sense of gaining a kind of divine omniscience, as Eve probably anticipated, but by becoming deeply conscious of guilt and shame.

6. The tree possessed a threefold attraction: it was "good for food," "a delight to the eyes," and "to be desired to make one wise." It thus embodied "the lust of the flesh, and the lust of the eyes, and the vainglory of life" (1 John 2 : 16). Like Achan, Eve saw, and coveted, and took (Josh. 7 : 21; James 1 : 5).

Temptation, to succeed, must find a footing in the nature that is tempted. This first great temptation rooted itself in the distrust of God's goodness and truth which the tempter succeeded in instilling into the mind of Eve. A breach having been made in the citadel of her integrity, the way was open for the troop of evils which then rushed in. The tempter's designs were half accomplished when he had gained her ear; her danger began when she listened to his words and deliberated.

Temptation in itself, is not sin; it becomes such only when it is yielded to. Temptation resisted is moral strength; yielded to, the person is left the weaker for the next assault. Eve's listening to the sophistry of the serpent was the fatal step which led to the disastrous consequences which followed. This step, in which Adam concurred, was her own free and unconstrained act; for Satan, though he might allure to sin, could not compel. Adam seems to have been present when Eve plucked the fruit and ate. As the commandment came first to him, and he was the appointed guardian of his wife, he should now have interfered to prevent the act and save her from the tempter. Instead, however of doing so, he becomes her accomplice and makes her act his own. Hence, being the more responsible party, while her transgression was first in the order of time (1 Tim. 2 : 14), his was the more inexcusable (Rom. 5 : 12, 19; 1 Cor. 15 : 21, 22).

The history of this temptation is virtually that of every temptation since. No one becomes a monster in iniquity or crime at once. The most advanced stages of wrong-doing are reached by degrees;[1] hence the importance of guarding against the beginnings of evil. [Temptation must find in the soul it assails something akin to itself before there can be any response. How then can a holy soul be tempted to sin? While a holy soul cannot be tempted *by* sin, it may be tempted *to* sin. Moral purity does not relieve from the natural desires for food and knowledge which are due to finiteness and dependence. The craving after them will persist also, even in a pure soul, in the face of a divine command or of circumstances which make their gratification a sin. In this case there is a conflict between the desire to gratify a natural craving in itself innocent or even commendable and a desire to obey God. Were one famishing as was our Lord when this form of trial assailed him, the temptation to relieve the pangs of hunger at the sacrifice of duty to God might be terrific. The form of the temptation of our first parents, appealing to a desire in itself innocent and even praiseworthy, was of the kind which would assail even a pure soul, and

[1] "The subtlety of the tempter was evinced in these respects: (1) The assault was commenced before use and practice had confirmed the first pair in obedience. (2) He began with the woman who was the weaker of the two. (3) He attacked her when alone, the best time for temptation. Beware of solitude. (4) He selected the best ground for delivering his first blow—when the woman was in full sight of the tree. (5) He was extremely cautious so to moderate his onset as not to excite alarm, beginning with a casual inquiry. (6) He advanced by degrees as he obtained a footing in the woman's heart. (7) He never revealed the proper scope and drift of his observations, but always couched them in obscure and ambiguous language. (8) He never seemed to lead but always to be following the woman's thought. (9) In all he said and did he pretended to be seeking his victim's good. (10) He chose the best of all possible baits to captivate the woman's fancy and excite her cupidity—the hope of gaining knowledge" (Whitelaw).

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.
8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
9 And the LORD God called unto Adam, and said unto him, Where *art* thou?
10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.
11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

7 band with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves to-
8 gether, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
9 And the LORD God called unto the man, and
10 said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

is in perfect harmony with the original nature attributed to them. There is no great mystery in the fact that they were tempted although pure. Their purity also is described as that of untested innocence, and therefore weak. The testing fitted to develop strength of moral fiber had but just begun. The greatest difficulties are connected with the apparent smallness of the temptation to which they surrendered, the mighty results which followed, and how they were permitted to fall in view of them all. The solution of the mysteries involved may be in the unique nature of the free will with which our first parents were originally endowed, and of which we as sinful are not fully able to judge. In any case sin exists as the saddest of all facts. Unless we deny either that God exists or is holy, it exists under the moral government of the holy God. Unless we accept dualism and hold sin to have existed eternally, it had a beginning while the holy and almighty One was on the throne. The rejection of the Scripture account of the origin of moral evil will not help us in facing the facts. It is safe to say that no attempt to grapple with this dark subject better commends itself, apart from the question of its inspiration altogether, than does this narrative.]

7. And they knew that they were naked—in both soul and body—despoiled of the robe of original righteousness and innocency with which the Creator had clothed them. As the language in 2 : 25 is expressive of purity and peace of mind, so here it is expressive of conscious guilt, of self-condemnation and shame (Rev. 3 : 17).

They sewed fig leaves together—rather, they *fastened* or *tied* them together. The species of fig tree denoted by the Hebrew is the common fig tree, whose leaves "surpass in size those of any other tree in Western Asia, and are often made into fruit baskets by sewing or pinning them together with slender twigs or thorns."

And made themselves aprons—or rather, *girdles*—the same word being so rendered in 2 Sam. 18 : 11 and 1 Kings 2 : 5.

8. In their unfallen state Adam and Eve were admitted to intimate converse with the LORD God, who probably appeared to them in a visible and human shape.

Taking the "walking" here as joined, not with "Lord" but with "voice," **the voice of the LORD God** must be understood to mean the *sound* of his footsteps (comp. Lev. 26 : 36; 2 Sam. 5 : 24; 1 Kings 14 : 6; 2 Kings 6 : 32). The Targum of Onkelos favors the view that it was the voice of the Son of God, the second Person of the Trinity they heard, and so paraphrases, "they heard the voice of the Word of the Lord." It was a common belief with the Christian Fathers that every appearance of God to the patriarchs and prophets was a manifestation of the eternal Son.

In the cool of the day; that is, in the evening, when in Eastern lands a cool breeze is wont to spring up. Comp. Cant. 2 : 17 and 4 : 6: "Until the day be cool"—lit., until the day shall breeze. The opposite is expressed in 18 : 1: "The heat of the day."

Hid themselves from the presence of the Lord. Conscious guilt, which ever shuns the revealing and reproving light, made them afraid (John 3 : 18). How unavailing their efforts to flee the Divine presence (Jer. 23 : 24; Amos 9 : 2, 3; Ps. 139 : 7-12)! How mighty the voice of conscience! In the breast of every man, according as he is innocent or guilty, it is a bosom friend or a bosom fury.

9. Where art thou? The LORD God put this question, not for the purpose of learning Adam's hiding-place, but to awaken in him a sense of his guilt and bring him to confession (comp. 4 : 9). God would not punish without previous inquiry and proof.

10. I was afraid, etc. . . . **and I hid myself**—a reply in which Adam convicts himself, since his knowledge of his nakedness was the consequence of his sin.

11. Who told thee that thou wast naked? Hast thou eaten, etc.—questions

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.
13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.
14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree,
13 and I did eat. And the LORD God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did
14 eat. And the LORD God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I
15 will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

linking Adam's consciousness of guilt to the act in which it originated.

12. The woman whom thou gavest to be with me. In these words Adam more than shifts the blame to the woman; he virtually reproaches God. He says by implication: "if thou hadst given me a different sort of a woman for a companion—a woman less susceptible to temptation, this thing had not occurred."

13. As Adam put the blame upon Eve, Eve following his example, passed it along to the serpent: "The serpent beguiled me, and I did eat."

14. Cursed art thou above all cattle. Having by his interrogations reached the fountainhead of the evil, the divine Judge proceeds to deliver the respective sentences, beginning with the serpent. As "above all cattle" implies that the other animals were cursed, though in a less degree, the marginal rendering "from among all cattle," that is, separate and apart from all, is to be preferred. The curse is evidently aimed, not at the other beasts, but at the serpent only. This view is favored by the preposition מִן, *min*, which is here employed to express not comparison, but selection (see Ges. § 119, 3), as in Exod. 19 : 5; Deut. 14 : 2; Judg. 5 : 24; Amos 3 : 2.

The words of this curse must be understood as applying literally to the serpent, and figuratively to Satan. To the question, why should an irrational and therefore irresponsible creature have been punished? it may be replied that it is a principle of the divine government that the instrument of sin shall share its punishment (Exod. 21 : 28; Lev. 20 : 15). Moreover, by the degradation of the serpent, God would express his detestation of sin and perpetually remind mankind of its evil consequences.

Upon thy belly shalt thou go. These words seem to imply that the original form and motion of the serpent were changed; but they may mean no more than that the natural habits and structure of the animal were made a perpetual memorial of the curse affixed to it. The same is true of the expression **dust shalt thou eat,** which means, not that dust was henceforth to constitute the food of the serpent, but that in consequence of its crawling on the ground, dust would necessarily mingle with its food, and that in this respect it would be degraded. Micah 7 : 17 contains an allusion to this sentence: "They shall lick the dust like a serpent," that is, they (the nations) shall be debased and made contemptible (comp. Ps. 72 : 9; so also Isa. 65 : 25). But the curse pronounced upon the literal serpent extended to that old serpent, the devil, whom God addressed in the serpent, declaring against him the punishment of a deeper degradation. This becomes clear in the next verse, the thought of which is progressively expressed, advancing from the literal to the spiritual, from the general to the personal.

15. This verse is a prediction of enmity, of conflict, and of victory. Of enmity **between thee and the woman,** which has always had fulfilment in the relation of the literal serpent to mankind, many of whom suffer from its venomous bites, but in a higher sense, in that of the spiritual tempter of mankind. Of conflict **between thy seed and her seed,** that is, between the children of the devil—those who have the devil's spirit and do his works, and the children of God—those whose spirit and works are of the opposite description (Matt. 13 : 38; John 8 : 44; 1 John 3 : 10). Of victory; for while each should bruise the other, it is the serpent's head, a vital part, that is to be crushed, while only the heel of Eve's seed was to be wounded. The conflict between the good and the evil will end in the complete overthrow of the spirit of evil (1 John 3 : 8; Heb. 2 : 14; Rev. 20 : 2, 3, 10) by Him who is preeminently *the* seed of the woman (Gal. 3 : 16). **It shall bruise thy head,** or, rather, *he shall bruise thy head* (Rom. 16 : 20; comp. 91 : 13). The church of Rome, following the Douay version, which reads: *she shall crush thy head,* applies this prophecy to the Virgin Mary, and cites it as a ground for the dogma of the Immaculate Conception. But this version is grammatically incorrect, for in the Hebrew both the

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule
17 over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt

pronoun and the verb are masculine, showing that not the woman, but the *seed* of the woman is the subject of the prophecy. **And thou shalt bruise his heel.** Satan bruised the Saviour's heel when he brought him to the cross; but the Saviour, by dying on the cross, vanquished Satan and defeated all his hellish designs.

On account of the promise of salvation contained in this verse, it has been called the *Protevangelium*, or the *First Gospel*. The thundering tones of offended justice were quickly succeeded by the sweet whispers of mercy. This promise, spoken before the sentence against our first parents, flung a ray of hope across their darkened future, and became the fountainhead of that copious stream of prophecy which broadened and deepened as it flowed onward.[1]

16. Unto the woman he said. It is noticeable that though God punished Adam and Eve, he did not curse them, as he did the serpent; and their punishment was tempered with mercy, for they were yet "candidates for restoration."

I will greatly multiply thy sorrow and thy conception. It is better to give the "and" an emphatic sense and regard the second term as expressing in *particular* what the first term expresses in *general:* "thy sorrow and (especially) thy conception" (Isa. 2 : 1; see Ges., § 155a). The execution of this sentence upon the woman has always been with pain (Isa. 13 : 8; 21 : 3; John 16 : 21). Since to be fruitful and multiply was a blessing (1 : 28), in a sinless state it could never have been a punishment, and might possibly have been without anguish (Exod. 1 : 19). Naturalists tell us that the lower animals, which were not cursed at the same time with the serpent, are for the most part exempt from the pangs of parturition.

Thy desire shall be to thy husband. The word here rendered desire, תְּשׁוּקָה, *teshuqah*, occurs in only two other passages—4 : 7 and Cant. 7 : 11. Interpreted in the light of the latter, it may be taken as expressive of conjugal affection; the meaning favored by the former is deferential submissiveness, which is here to be preferred. **He shall rule over thee.** The supremacy over the woman which had been assigned to man at the creation, and the woman's dependence on the man and subordination to him, are here distinctly asserted. The sentence, however, furnishes no justification of the tyrannous treatment which the woman has received at the hands of her husband, especially in heathen and Mohammedan countries. Christianity emphatically condemns such treatment (Eph. 5 : 22, 23), and places woman on the same level as regards the blessings of the gospel (Gal. 3 : 28). The Old Testament contains many proofs of the high regard which was had for woman, and of the high position she occupied in the social scale among the ancient Hebrews.

17. And unto Adam he said. Here, for the first time, *Adam* occurs without the article, as a proper name. **Because thou hast hearkened unto the voice of thy wife.** In obeying the voice of his wife, who had persuaded him to eat the forbidden fruit, Adam really disobeyed the voice of God.

Cursed is the ground for thy sake. The change in man's spiritual nature and relations appears to have been followed by a change in physical nature (Rom. 8 : 22). As a consequence, on going forth from Eden, he found certain portions of the earth stubbornly barren, and other portions rank with useless and hurtful plants, necessitating much toil and drudgery on his part in obtaining the means of subsistence. The curse of the ground was the punishment which God sometimes inflicted upon his disobedient people (Deut. 28 : 23, 24; Isa. 24 : 6; Jer. 44 : 22). On the other hand, fruitfulness and fragrance marked "the field which Jehovah had blest" (27 : 27).

[1] Some of the heathen mythologies contain traditions which seem to have reference to the prophecy in this fifteenth verse. For example, Maurice, in his *History of Hindostan*, Vol. II., p. 290, relates that "two sculptured figures are yet extant in one of the oldest pagodas of the Hindoos, the former of which represents Chreeshna, an incarnation of their mediatorial god, Vishnu, trampling on the *crushed head* of the serpent; while in the latter it is seen encircling the deity in its folds, and biting his heel."

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:
19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.
20 And Adam called his wife's name Eve; because she was the mother of all living.
21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.
22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and

18 thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee;
19 and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt
20 thou return. And the man called his wife's name Eve; because she was the mother of all
21 living. And the LORD God made for Adam and for his wife coats of skins, and clothed them.
22 And the LORD God said, Behold, the man is become as one of us, to know good and evil;

18. Thorns, קוֹץ, *qots*, and thistles, דַּרְדַּר, *dhardar*, stand for all kinds of troublesome weeds (Isa. 5 : 6; 7 : 23; Hosea 10 : 8). **Thou shalt eat the herb of the field.** The herb, עֵשֶׂב, *'esebh*, which embraces all kinds of seed-bearing plants between grasses and trees, had already been assigned to man for food (1 : 29). Upon this food, instead of the spontaneous fruits to which he had been used in paradise, he would now be principally dependent, and he would be obliged to obtain it by diligent cultivation.

19. In the sweat of thy face shalt thou eat bread. Man was created to be a worker; and there was mercy in the arrangement that the lighter work, which was appointed to him in his unfallen, should become more onerous in his fallen state. It would serve as a preservative against sin—a means of averting greater misery. The toils and hardships of life were doubtless intended to make man less unwilling to quit the world, and to lead him to seek for happiness in a future and better state.

Till thou return unto the ground. That is, till death, in which the sentence upon Adam and upon the race that died in him culminated. The fulfilment of the threatening in 2 : 17 took effect at once so far as his spiritual life was concerned, and *began* at once to take effect as regards his body, though in the latter respect its complete execution was suspended for a time to make room for the dispensation of grace, and to afford space for repentance. By acceding to the offer of life through the promised seed, the penalty which man had incurred might be immediately *remitted* so far as it affected his higher spiritual nature; but as it concerned his lower physical nature, it could only be *delayed*. Though not the proper penalty of sin, physical death is yet, in the nature and dread of it, a fruit and consequence of sin.

The death that came into the world by sin (Rom. 5 : 12) must be restricted to man; it did not pertain to the inferior animals. Their destructive instincts always belonged to them; they were predacious, devoured one another, before the creation of man. The Scriptures nowhere assert that the irrational animals had ever been exempt from death. On the contrary, the declaration of the apostle is that "death passed upon all *men*," thus excluding other creatures.

20. And Adam, *the man*, **called his wife's name Eve.** On the creation of Eve, Adam had called her אִשָּׁה, *'ishah*, wife, as indicating her close relationship to himself (2 : 23); but here he bestows on her the name חַוָּה, *havva*, life, as denoting her relationship to the whole human family, for "she was the mother of all living."

21. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. The Lord God made these coats for Adam and Eve by their own hands; and the work is ascribed to him on the principle that what one does by another he does himself; just as it is said of Jacob: "He made him (Joseph) a coat of many colors," that is, he caused to be made. Although under sentence for disobedience, as they were about to be sent forth to endure the hardships outside of Eden, God still keeps them under his fatherly care, and provides for them more suitable clothing. *Of skins.* Some have supposed of animals offered in sacrifice, but this is very doubtful. The skins of animals would be the most natural kind of clothing at the beginning.

22. The man is become as one of us. The explanation which restricts the "us" of this clause to the Persons of the Godhead is to be preferred to that which makes it inclusive (Dods, Delitzsch) of the angels. Some discover here the Hebrew idiom by which an action is said to be done when it is merely attempted or proposed to be done, and take the words as implying what the man had *aimed* and *attempted* to become, rather than what he actually *had* become (see note on 37 : 21; comp. Exod. 8 : 18; Josh. 24 : 9). According to this view, swayed by the tempter's luring promise, "ye shall be as God," he was no longer satisfied with wearing God's image, but would be like God in every other respect.

To know good and evil; that is, for himself, by setting up his own will in opposition to

now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
24 So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a

and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for
23 ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground
24 from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a

the will of God, and thus becoming independent of God. He became his own master at the cost of his own destruction. He did not come to know good and evil altogether as God knows it, but in an experimental sense as the devil knows it. "In point of knowledge he became like God; in point of morality like the tempter."

And now lest he put forth his hand, etc. The passage is evidently elliptical—"and now *care must be taken* lest," or, "now he must be driven forth lest," etc. As thus filled up, it completely harmonizes with the next verse: "Therefore the Lord God sent him forth from the garden."

And take also of the tree of life, and eat, and live for ever. It must not be inferred from these words that by once partaking of the fruit of this tree, he would be forever secured against death. The tree was an emblem and pledge to the first human pair that a happy, undying life would be continued to them while they remained in communion with God, but it possessed no *remedial* virtue to restore that life when once it was lost. "They were expelled from paradise, not because their eating of the tree of life would have rendered them immortal, but because it was proper that having forfeited the thing signified, they should henceforth be debarred from the sign."

24. So he drove out the man. The verb, גָּרַשׁ, *garash*, "to drive out, to expel," and the Piel of שָׁלַח, *shalach*, "to send," employed in the preceding verse, are both expressive of force and displeasure, and show the act of banishment to have been a judicial one.

And he placed at the east of the garden of Eden. The stationing of the Cherubim at the east of the garden shows this to have been the point of exit and departure from it. On being driven out, Adam and Eve turned their steps toward the east—the direction of the first migration of the race. They did not, however, leave the Edenic district; Cain appears to have been the first to do that (4 : 16).

Cherubim, *the Cherubim.* The etymology of the word is uncertain.

The use of the article shows that at the time this was written the term expressed a well-known object or conception. According to Exod. 25 : 20, those which were placed above the mercy seat in the tabernacle had each one face (probably of a man) and two wings—which was probably true also of those placed by Solomon, though in much larger proportions, in the temple (1 Kings 6 : 24); it may be inferred that such was the form and appearance of those stationed at the gates of paradise.

The description of the much more complicated form of the Cherubim given in Ezekiel (1 : 6; 10 : 12; 41 : 18, 19) and in Revelation (4 : 7, 8) is peculiar to those books, and cannot, therefore, be taken as determinative of that of the Edenic Cherubim or of those of the tabernacle and temple. There is reason, however, to believe that all the Cherubim of the Bible, whether in their earlier, simpler, or later more composite form, bore the human face.

On the question whether the Cherubim of Eden were living beings, angels of God, employed as guards, or symbolical figures or images like those afterward placed over the mercy seat in the holy of holies (Exod. 25 : 18, 22), opinion is divided. The latter is the better sustained view. The Cherubim are nowhere represented in Scripture as possessing independent personality, like the מַלְאָכִים, *malakim*, angels; they are never sent forth like the angels on errands of mercy or judgment, "but are constantly confined to the seat of the divine habitation and the manifestations of the divine being." The manifold form under which they are presented speaks for their symbolical character.

Pages might be filled with the different explanations which have been attempted of the mystical purport of the Cherubim, of which many have been purely conjectural. All of them, however, have taken cognizance of the fact that they were intimately connected with the *shekinah*, or visible divine glory—formed an essential part of the apparatus of the tabernacle and temple in which God condescended to dwell and visibly to manifest himself. And this was equally true of the Cherubim of Ezekiel and Revelation, in which they appear in close association with God's personal presence—as standing in the immediate neighborhood of the throne (Ezek. 10 : 4, 5; Rev. 4 : 5; 5 : 6; 7 : 11).

The God of Israel was pleased to fix his throne upon the mercy seat, between the Cherubim. "And there I will meet with thee, and I will

flaming sword which turned every way, to keep the way of the tree of life.

sword which turned every way, to keep the way of the tree of life.

CHAPTER IV.

1 AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.
2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

1 AND the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten
2 a man with *the help of* the LORD. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

commune with thee from above the mercy seat, from between the two Cherubim which are upon the ark of the testimony" (Exod. 25 : 22). Accordingly the psalmist could say: "O Shepherd of Israel, who art enthroned between the Cherubim, shine forth" (Ps. 81 : 1; comp. Ps. 99 : 1). Much may be said in favor of Alford's view, "that the placing of these Cherubim at the east of Eden was indicative of ordinances of worship, and a form of access to the divine presence still open to man, though he was debarred from entrance into paradise." "The cherubic appearance," says Holden, "at the entrance of the garden of Eden, was not intended to drive our first parents from the tree of life in terror, but to inspire them with hope, to demonstrate to them that the divine mercy was still vouchsafed to man, though now fallen, and to be an emblematical representation of the covenant of grace."

And a flaming sword (lit., *flame of the sword*) **which turned every way.** The flame was in the shape of a sword, and is not to be understood as borne in the hands of the Cherubim, but as separate from them, and darting out from their midst in a continuous flashing (Ezek. 1 : 13). Kalisch renders: "The flame of the coruscant sword," which he explains to mean "a rapidly turning sword, which thus produces a coruscant brilliancy." **To keep the way of the tree of life.** The purpose of the double guard was evidently to bar the way to the tree of life against man's entering and partaking of it; but it was "a provision of access as well as an ordinance of exclusion." As Macdonald has observed, "to keep *the way* signifies to keep the way *open* as well as to keep it *shut*." The Cherubim and flaming sword speak of mercy as well as of judgment. They are "emblems of God's natural and moral governments, which, as they execute his righteous will among men, do both debar them from perfect happiness and yet at the same time testify to the fact that there is such happiness for those who are prepared for it."

Chap. 4. 1-16. CAIN AND ABEL. In this chapter, with the exception of ver. 25, the name of the Divine Being is Jehovah.

Having, in the previous chapter, told the story of the fall of Adam and Eve, and of their banishment from paradise, the author now recites the beginnings of their history outside of paradise, commencing with the birth of their firstborn.

1. And bare Cain. The word Cain, signifying possession, reflects the joy with which the *first* mother pressed to her bosom her *first* child—the *firstborn* of the race. The following clause has been variously interpreted, according as the particle אֵת, *'eth*, has been taken as a preposition or as the sign of the definite object. It might with equal grammatical propriety be either, and the words be rendered: *I have gotten a man, with Jehovah;* or, *I have gotten a man, the Jehovah.* According to the first rendering, Eve is understood to say that she has gotten a man *by the help or favor* of Jehovah (for this use of אֵת, *'eth*, see Gen. 21 : 20; 39 : 2, 21; also Septuagint which translates it by *dia*); according to the second, that she supposed that Cain was the promised seed already come (3 : 15). The chief objection to the latter view is that it "appears to anticipate the development of the Messianic idea, and credits Eve with too mature Christological conceptions."

2. And she again bare; lit., *added to bear*, a Hebraism, adopted in the New Testament (Luke 20 : 11). **His brother.** The word *brother* is here emphatic. It is used six times in ver. 8–11, as if to heighten the blackness of Cain's fratricidal act.

Abel; that is, *vanity.* Some think that Abel may have been thus named by his parents to express the disappointment of their hopes concerning Cain; others that the name may have been prophetic of Abel's untimely end. In Ps. 39 : 5 it is applied to the condition of all men.

Abel was a keeper of sheep; or, rather, of *flocks*, צֹאן, *tson*, including sheep and goats (Lev. 1 : 10). The flocks were kept probably for the sake of their wool and milk; possibly also for their flesh.

Cain was a tiller of the ground. The elder son naturally adopted the occupation of his father, while the younger chose the next in importance, that of tending the flocks. It is

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering
4 unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his
5 offering: but unto Cain and to his offering he he had not respect. And Cain was very wroth,
6 and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy

not unlikely that the father had to do with both these occupations, which were thus taken up by the sons. The pastoral life, though a degeneration from the agricultural, seems to have been held in higher esteem by the Hebrew than the latter; but in the order of civilization the agricultural succeeds the pastoral.

3. And in process of time; lit., *at the end of days.* Some think that the end of the week and, therefore, the Sabbath is intended; others, the end of the year, or after harvest (*days* in Hebrew often signifying a year, *e. g.*, in Lev. 25 : 29; 1 Sam. 1 : 3), when a solemn festival may have been held as in after times (Exod. 23 : 16; 34 : 22).

An offering. The Hebrew word is מִנְחָה, *minchah*, which, though the offerings of the brothers differed in kind, is yet applied to each of them (ver. 4). After the institution of the different kinds of sacrifices under the Mosaic law, it was usually though not invariably applied to *bloodless*, that is, vegetable offerings (Lev. 2 : 1, 4–8, 14–16) in contradistinction from *bloody*, that is, exclusively animal offerings, called זֶבַח, *zebach*. Some think that Abel brought the מִנְחָה, *minchah*, vegetable offering, as well as the זֶבַח, *zebach*, animal offering, and that his offering is designated πλείονα θυσίαν ("a much more sacrifice," Heb. 11 : 4) on this account.

4. Of the firstlings of his flock; that is, the firstborn, which God afterward, by express law, set apart for himself.[1]

And of the fat thereof; lit., *fats.* The plural is used because the fat of more than one animal is meant (Lev. 9 : 18–20). The fat was burned on the altar, as afterward directed in Lev. 3 : 3–5, 9–11, 14–16. The reason for thus disposing of the fatty portions was that they were regarded as the choice parts of the animal, and as belonging to the Lord (Lev. 3 : 16).

And the LORD had respect unto Abel and to his offering. How this respect was indicated we are not informed. It was probably by some visible sign intelligible to both the brothers. Many Jewish and Christian commentators favor the supposition that fire descended from heaven and consumed the sacrifice (comp. Lev. 9 : 24; 1 Kings 18 : 38; 1 Chron. 21 : 26; 2 Chron. 7 : 1).

5. But unto Cain and to his offering he had not respect. The language employed shows that both the offerings and the offerers must be taken into account in finding the ground of the acceptance of Abel and of the rejection of Cain. It is: "Abel and his offering," and "Cain and his offering." The offerings, however, appear to be the more secondary, the spirit and disposition of the offerers the more important, elements. Cain's offering was *vegetable*—a thing without life; Abel's an *animal*—a sacrifice of life. Cain's offering was a מִנְחָה, *minchah*, a thank offering; Abel's a זֶבַח, *zebach*, a sin offering. (Under the law, sin offerings, though last in order of institution, were invariably the first in order of application [Lev. 8 : 9, 14, and 2 Chron. 29]; and there was no acceptance of thank offerings previous to sin offerings). Then, and more especially, Abel's offering was made by faith (Heb. 11 : 4), which implies that Cain's was without faith. Abel's offering showed his faith in the promised Redeemer, and was agreeable to God's appointment of sacrifice; Cain's was merely an acknowledgment of God as Creator, showed no true penitence for sin, nor belief in the use and efficacy of the divine institution of sacrifice.

And Cain was very wroth; lit., *it was very hot to Cain.* His anger burned within him (Jer. 17 : 4).

And his countenance fell. Cain looked downward, took the posture of one darkly

[1] Presumption is altogether against sacrifice originating with man. He would never have thought of propitiating the Deity by slaying and burning an innocent lamb, and sprinkling the altar with its blood, if he had not been so taught by God. We must conclude either that the whole system of bloody sacrifices is unmeaning and insignificant, or that God himself originated the system and enjoined it, and that good men of old observed it in obedience to special revelation from God (4 : 14; 8 : 20, 21; comp. 22 : 8). Our first parents, to whom the first promise was given, were doubtless informed of the way of salvation by Christ, to whom these bloody sacrifices pointed.

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee *shall be* his desire, and thou shalt rule over him.
8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
9 And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?
10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.
12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.
13 And Cain said unto the Lord, My punishment *is* greater than I can bear.
14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

7 countenance fallen? If thou doest well, shalt
thou not be accepted? and if thou doest not
well sin coucheth at the door: and unto thee
shall be his desire, and thou shalt rule over him.
8 And Cain told Abel his brother. And it came to
pass, when they were in the field, that Cain rose
9 up against Abel his brother and slew him. And
the Lord said unto Cain, Where is Abel thy
brother? And he said, I know not: am I my
10 brother's keeper? And he said, What hast thou
done? the voice of thy brother's blood crieth unto
11 me from the ground. And now cursed art thou
from the ground, which hath opened her mouth
to receive thy brother's blood from thy hand;
12 when thou tillest the ground, it shall not hence-
forth yield unto thee her strength; a fugitive and
13 a wanderer shalt thou be in the earth. And Cain
said unto the Lord, My punishment is greater
14 than I can bear. Behold, thou hast driven me
out this day from the face of the ground; and
from thy face shall I be hid; and I shall be a
fugitive and a wanderer in the earth; and it
shall come to pass, that whosoever findeth me

brooding (Job 29 : 24)—a posture prevailing to this day in the East as a sign of evil plottings.

7. If thou doest well, shalt thou not be accepted? Or, which is to be preferred, *shall there not be a lifting up?* namely, of the countenance; shall not cheerfulness take the place of sullenness? The "lifting up" is intended to express the opposite of "his countenance fell" in ver. 5.

And if thou doest not well, sin lieth (*coucheth*) **at the door.** Sin is here personified as a wild beast, lying in wait and ready to spring upon its victim, either when going in or coming out.

And unto thee shall be his desire, and thou shalt rule over him. [These sinister brooding thoughts you should rule over and subdue, or sin like a crouching wild beast will fulfil its desire and spring upon and master you. It was God's merciful warning which Cain refused to heed.]

8. And Cain talked with (lit., *said to*) **his brother.** What he said to him is not stated. The sentence seems unfinished (like 3 : 22), and the narrator hastens to inform us, not of Cain's words, but of his deed. The Samaritan Pentateuch, Septuagint, Syriac, and Vulgate versions supply the ellipsis with the words: "Let us go into the field," but on slender authority. These words were probably inserted from the difficulty of explaining the passage without them.

9. I know not; am I my brother's keeper? To the crime of murder Cain added the sin of lying, and thus showed his kinship to "that wicked one" who was a murderer and liar from the beginning (1 John 3 : 12).

10. The voice of thy brother's blood, lit., *bloods.* The plural is usually employed to denote blood shed by violence and murder.

Crieth unto me; spoken of murder and other crimes (18 : 20, 21; 19 : 13; Exod. 3 : 9; Heb. 12 : 24; James 5 : 4). The participle rendered "crieth" is in the plural, and agrees with "blood" rather than with "voice." The blood of Abel cried to God for vengeance, but that of Christ cries to God for mercy; hence the latter is called the blood which speaketh better things than that of Abel (Heb. 12 : 24).

From the ground. The ground hid Abel's blood, but could not stifle its voice in the ear of God.

11. And now art thou cursed from the earth. *Cursed art thou from the ground.* This rendering is preferable to "cursed art thou *away* from the ground," for the latter implies that his punishment consisted simply in banishment from Eden. The language involves the additional idea of punishment from the ground as its source and instrument. Just as the land of Canaan is said to have spit out the Canaanites from the land which they had defiled with their abominable crimes (Lev. 18 : 25), so would the ground which had been compelled in violation of its sanctity to drink Abel's blood, avenge itself on Cain by refusing to him its strength and a resting-place for his feet.

13. My punishment is greater than I can bear. This rendering correctly expresses the sense of the original, but in a somewhat indirect way. The word עָוֹן, *'aon*, here rendered *punishment*, strictly and uniformly means *iniquity;* but "to bear iniquity" means to suffer the penalty due it (Lev. 19 : 8; 20 : 19). The Hebrew may also be rendered, as in the Margin, *can be forgiven;* but this would not so well

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.
16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, and on the east of Eden.
17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.
18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

15 shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD appointed a sign for Cain, lest any finding him should smite him.
16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east
17 of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the
18 name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methushael: and Methushael begat

agree with the following verse in which Cain, who shows no signs of penitence, speaks of his punishment not with a view to its removal through forgiveness, but with a desire that it should be mitigated.

15. Vengeance shall be taken on him sevenfold (that is, completely). By the threat of severe punishment (not in the sense of revenge) Jehovah would check the spirit of private retaliation and prevent blood revenge.

And the LORD set a mark upon Cain, better, *And the Lord appointed a sign for Cain.* This was not a mark *upon* him, which, by identifying him, might have proved more a danger than a benefit, but some sign אוֹת, *'oth* (Isa. 38 : 7, 8), which served as a pledge *to* him that he should share the Lord's protection. God had formed a purpose of mercy toward the human family, and therefore even the murderer of a brother might have space for repentance, and obtain God's forgiveness if he would.

16. From the presence of the LORD. The place of the divine manifestation — the vicinity of Eden.

The land of Nod; that is, of the wanderer. Its precise geographical situation cannot be determined.

17-24. THE POSTERITY OF CAIN. 17. And bare Enoch. On the supposition (the only one tenable) that the race has sprung from a single human pair, Cain must have married his sister. No daughters of Adam and Eve have as yet been mentioned, but we read of such in the next chapter (ver. 4). Except for special reasons, the names of daughters are not commonly given in the genealogical lists. Thus, of all Cain's female descendants, the only one named is Naamah (ver. 22). In the beginning, and previous to the giving of the law, marriages of persons nearly related were sometimes contracted which were afterward deemed incestuous, and forbidden. Abraham married his half-sister, Sarah; and Moses was the offspring of a connection (Exod. 6 : 20) which he afterward expressly interdicted (Lev. 18 : 12).

And he builded a city; lit., *was building a city.* The participle denotes that the work was progressing, and not that it had been finished. The word *city* is not to be interpreted by modern ideas. The Hebrew word עִיר, *'ir*, as employed in Scripture, stands for a large town, a village, or even nomadic encampment (Num. 13 : 19; comp. 2 Kings 17 : 9). The last of these definitions would satisfy all the conditions of the text. The fear that his murder might be avenged (ver. 14) would naturally lead him to construct such a defense for himself and his family.

And called the name of the city after the name of his son, Enoch. By giving the name of his son—not his own name; its unsavory fratricidal odor forbade this—to the city which he had founded, he would hereby perpetuate the name of his family in connection with the city. The curse of banishment which lay upon him would be neutralized, moreover, by the stable center of unity to his family which the city became.

18. And unto Enoch was born Irad, etc. [The remarkable similarity between the genealogy of Cain (ver. 17-22) and of Seth in the next chapter is seen when they are put side by side:

Adam.	Adam.
Cain.	Seth.
Enoch.	Enosh.
Irad.	Kenan.
Mehujael.	Mahalalel.
Methushael.	Jared.
Lamech.	Enoch.
	Methuselah.
	Lamech.

This resemblance has been urged as a proof that the two genealogies are but duplicate records of a single original tradition. But this view is beset with difficulties. It is conjectured that Seth and Enoch originally belonged to the first list, making Cain the great-grandson of Adam as is Kenan in the second. Kenan is then conjectured to be the same as Cain. But 4 : 1 and ver. 25 are admitted to be by the same writer, and Cain as well as Seth is declared to

19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.
20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.
21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.
22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.
23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.
24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

19 Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the
20 name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in
21 tents and *have* cattle. And his brother's name was Jubal: he was the father of all such as
22 handle the harp and pipe. And Zillah, she also bare Tubal-cain, the forger of every cutting instrument of brass and iron: and the sister of Tubal-cain was Naamah.
23 And Lamech said unto his wives:
Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man for wounding me,
And a young man for bruising me:
24 If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

be the *son* of Adam. To relieve from this difficulty, ver. 17–22 are wrested from their connection and declared to belong to another writing. It is conjectured by others that originally the second table began with Enosh, who is then identified with Adam. But this is to contradict all three of the alleged documents. The differences between most of the names and the order in which they stand in the tables make other conjectures necessary.

On the other hand it is not so improbable that the same names would occur in two families, and that others might be nearly alike in sound and spelling, as is true to-day, and as is found elsewhere in the O. T. It must also be noticed that the speeches which are attributed to the Lamechs of the two tables show totally different characters. The names which seem so much alike (Cain and Kenan, Irad and Jared, Methushael and Methuselah, Mehalalel and Mehujael) differ in their radical letters as well as probable significance. It is easier to explain the resemblance of the two tables as distinct genealogies of two lines of descent from Adam than to reconcile the discrepancies on the other assumption.]

19. And Lamech took unto him two wives. The first recorded instance of polygamy; a practice directly violating the marriage institution as laid down in 2 : 24; comp. Mal. 2 : 14–16; Matt. 19 : 5, and having a most pernicious effect on society wherever it prevails. The names of the two wives are given as being necessary to the understanding of the song that follows (ver. 23, 24).

20. Jabal, probably meaning *profit*, is mentioned as the father, that is, the founder or originator, of the nomadic life. He introduced the custom of living in tents, and of keeping and managing cattle—the shepherd's occupation. The word here rendered cattle, מִקְנֶה, *miqneh*, means primarily *possession;* but as the possessions of nomads consisted principally of flocks and herds, it became the usual word for cattle. As standing for cattle it has a wider meaning than צֹאן, *tson* (smaller cattle, as sheep and goats, 4 : 2); it comprehends also larger cattle (26 : 14; 47 : 17), sometimes camels and asses (Exod. 9 : 3; Job 1 : 3).

21. Jubal, signifying musical sound, is thus seen to be cognate to *jubilant, jubilee.* The harp and pipe stand respectively for stringed and wind instruments. The former was evidently a smaller instrument than the modern harp, being carried as an accompaniment of dancing and processional motion (1 Sam. 10 : 5; 2 Sam. 6 : 5, 14); while the latter, mentioned in three other places only (Job 21 : 12; 30 : 31; Ps. 150 : 4), was but a mouth-organ or flute, probably nearly identical with Pan's pipe among the Greeks.

22. An instructor of every artificer in brass and iron, better, *the forger of every cutting instrument of brass,* or (more correctly *copper*) *and iron;* including those for war, which Lamech may have used in the homicide he committed.

23, 24. In these verses Lamech recites to his wives the fact that he had slain a young man in self-defense, and he comforts himself and them with the consideration of the far heavier punishment any one would incur who should in revenge slay him, than would he who should slay Cain.

This address is the earliest specimen of Hebrew poetry that has come down to us. It consists of three distichs, with two parallel or corresponding sentiments in each. Ignorance of this parallelism, which is a characteristic of Hebrew poetry, has led some to conclude that the death of *two* persons, "a man" and "a young man," is mentioned. But such is not the case, the fourth line simply repeats, for the sake of emphasis, the thought of the third; and the same is true of the first and second lines, the latter of which reechoes the sentiment of the former.

With these words the history of the Cainite

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.
26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For, *said she*, God hath appointed me another seed instead of
26 Abel; for Cain slew him. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

branch ends, and it is never resumed. It is brought down to Lamech, the seventh from Adam, probably to show its connection with the origin of the arts, and with the first instances of bigamy and homicide in self-defense. In respect of genealogies, the author of Genesis is wont to trace and dispose of divergent lines before proceeding with the main line which remains in communication with God, and around which the history chiefly revolves. Thus, the nations sprung from the three sons of Noah (10) are noticed before the line from Shem to Abram (11 : 10 seq.); Nahor's descendants (22 : 20 seq.), those of Keturah (25 : 1 seq.), and of Ishmael (ver. 12 seq.), before those of Isaac (ver. 19 seq.); those of Esau (36 : 1 seq.), before those of Jacob (37 : 2 seq.); and here, the race of Cain (4 : 17 seq.) before that of Seth (chap. 5).

[Advocates of the documentary theory see indications in ver. 17–24 that its author did not know of a flood as did the writer of J. Ascribing the invention of the arts of his own day to the Cainites, he could not have thought them all swept away and the arts preserved. So this section, from this and other supposed reasons, is attributed to a J[1]. But is it so improbable that Noah and his sons, even though they had not learned these arts previously, would have gained sufficient knowledge of them during the years while they were overseeing the building of the ark to have enabled them to carry them over into the post-diluvian age?]

25, 26. WORSHIPERS OF THE TRUE GOD. The writer now returns to the first human pair to notice the birth of Seth, in whose line the future history is to be continued. This bit of history was reserved for this place, as furnishing a contrast to what had just been related concerning the family of Cain, and as being a fitting introduction to the succeeding genealogy. Its insertion here "bears evidence of adaptation and careful thought, not the combination of separate compositions prepared with no reference to each other" (Greene).

25. Seth; meaning *appointed* or *substituted;* that is, in place of Abel. The words, "for Cain slew him," are attributable to the narrator rather than to Eve. In this verse, for the first time in the original, the first man is called by the proper name *Adam*, without the article.

26. Then began men, lit., *it was begun*, **to call upon the name of the LORD.** As in the expression "name of the Lord," *name* stands for the *person* and *attributes* of the Lord, so to call upon the name of the Lord is to call upon the Lord himself, either in the way of prayer for divine aid, or generally in acts of religious worship (see Gen. 12 : 8; 13 : 4; 21 : 33; 26 : 25; 1 Chron. 16 : 8; Ps. 79 : 6; 105 : 1; 116 : 17; Joel 2 : 32). In the worship thus ascribed to the descendants of Seth, they are distinguished from the Cainites, who were notoriously worldly. It is observable that the narrator here uses the covenant name Jehovah, while in the preceding verse, Eve employs the name God—an example of a discriminating use of these names within the same alleged document.

Chap. 5. THE GENEALOGY FROM ADAM TO NOAH (cf. 1 Chron. 1 : 1–4). In this chapter the sacred writer furnishes a genealogical table of the ten patriarchs from Adam to Noah, thus connecting the first father of the race with the second, and spanning the period between the creation of man and the deluge. In the genealogy of Christ (Luke 3 : 36–38) the same names are found, but in a reverse order. This table is unique in its construction, and bears upon its face the marks of authenticity. While, in the foregoing chapter, the genealogy of Cainites is given without dates or chronological marks, because, as Keil has observed, there was no future for them, in this, the genealogy of the Sethites, through whom the line of promises ran and from whom the future people of God, and especially the Messiah, were to be descended, the ages are recorded with great minuteness. [The great age said to have been attained by the early generations of men is thought by the newer criticism to prove the legendary nature of the records. The Hebrews but shared in a common tradition which has been traced in nearly all the ancient nations (see Rawlinson, *Historical Illustrations*, p. 14; cf. Jos., *Ant.* I., 3, 9). But these universal traditions are best explained as coming down from that remote time before the early races had branched out from their common stock. There must also have been a kernel of truth behind them to account for their origin. The account in these

CHAPTER V.

1 THIS *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
3 And Adam lived a hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:
4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
5 And all the days that Adam lived were nine hundred and thirty years: and he died.
6 And Seth lived a hundred and five years, and begat Enos:
7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:
8 And all the days of Seth were nine hundred and twelve years: and he died.
9 And Enos lived ninety years, and begat Cainan:
10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:
11 And all the days of Enos were nine hundred and five years: and he died.
12 And Cainan lived seventy years, and begat Mahalaleel:
13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:
14 And all the days of Cainan were nine hundred and ten years: and he died.
15 And Mahalaleel lived sixty and five years, and begat Jared:

1 THIS is the book of the generations of Adam.
In the day that God created man, in the likeness of God made he him; male and female
2 created he them; and blessed them, and called their name Adam, in the day when they were
3 created. And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:
4 and the days of Adam after he begat Seth were eight hundred years: and he begat sons and
5 daughters. And all the days that Adam lived were nine hundred and thirty years: and he died.
6 And Seth lived an hundred and five years, and
7 begat Enosh: and Seth lived after he begat Enosh eight hundred and seven years, and be-
8 gat sons and daughters: and all the days of Seth were nine hundred and twelve years: and he died.
9 And Enosh lived ninety years, and begat
10 Kenan: and Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons
11 and daughters: and all the days of Enosh were nine hundred and five years: and he died.
12 And Kenan lived seventy years, and begat
13 Mahalalel: and Kenan lived after he begat Mahalalel eight hundred and forty years, and
14 begat sons and daughters: and all the days of Kenan were nine hundred and ten years: and he died.
15 And Mahalalel lived sixty and five years, and

chapters would furnish the ground for them we might expect. Accepting the direct creation of man as stated in chap. 1 and 2, it is but reasonable to believe he had originally a perfect physical constitution which, in connection with the early simplicity of life, would long have resisted the progress of decay.[1] The various parts of the record in Genesis seem mutually explanatory and self-consistent, and to afford the best basis for many world-wide traditions.]

This chapter employs the name *Elohim* for the Divine Being in the first part (ver. 1, borrowed from 1 : 26–28), and *Jehovah* (ver. 29, borrowed from 3 : 17) in the second part. It is therefore no more Elohistic than Jehovistic. For the purpose of making it entirely Elohistic, the critics are obliged to regard ver. 29 as an insertion by the redactor, or they attribute it to the alleged J document; for doing which, however, the strongest reason they can give is that their hypothesis requires it.

1. This is the book of the generations of Adam; that is, the record of the descendants of Adam (see under 2 : 4). The present is the only one of the eleven sections of Genesis that inserts the word "book" in its heading, the others, with the exception of the first, uniformly employing the words: "These are the generations." The statements of this chapter appear to have been drawn from an old genealogical register which the writer possibly had before him, and which, with the exception of the last verse, may have been composed before the deluge. The minuteness of the record affords a presumption that the art of writing was not unknown at this time.

3. And begat a son in his own likeness, after his image. Without the information contained in the previous chapter, it might be supposed that Seth was Adam's first son. Besides Cain and Abel, however, many other children may have been born to him before he begat Seth. And many other children may have been born to others of the patriarchs before the birth of the son who is named because in the line of direct descent to Abram, for at this time, they had attained to a very advanced age.

The words: "In his own likeness, after his image" must be understood in a moral and spiritual as well as physical sense. Adam did not transmit to Seth the divine image, pure and unsullied as he received it from God, but corrupted and marred by the sin into which he voluntarily fell. "Grace," says Henry, "doth not run in the blood, but corruption doth. A

[1] See Strack on Gen., *in loco*.

16 And Mahalaleel lived after he begat Jared
eight hundred and thirty years, and begat sons and
daughters:
17 And all the days of Mahalaleel were eight
hundred ninety and five years: and he died.
18 And Jared lived a hundred sixty and two
years, and he begat Enoch:
19 And Jared lived after he begat Enoch eight
hundred years, and begat sons and daughters:
20 And all the days of Jared were nine hundred
sixty and two years: and he died.
21 And Enoch lived sixty and five years, and
begat Methuselah:
22 And Enoch walked with God after he begat
Methuselah three hundred years, and begat sons
and daughters:
23 And all the days of Enoch were three hundred
sixty and five years:
24 And Enoch walked with God: and he *was*
not; for God took him.
25 And Methuselah lived a hundred eighty and
seven years, and begat Lamech:
26 And Methuselah lived after he begat Lamech
seven hundred eighty and two years, and begat
sons and daughters:
27 And all the days of Methuselah were nine
hundred sixty and nine years: and he died.
28 And Lamech lived a hundred eighty and two
years, and begat a son:

16 begat Jared: and Mahalalel lived after he begat
Jared eight hundred and thirty years, and begat
17 sons and daughters: and all the days of Maha-
lalel were eight hundred ninety and five years:
and he died.
18 And Jared lived an hundred sixty and two
19 years, and begat Enoch: and Jared lived after
he begat Enoch eight hundred years, and begat
20 sons and daughters: and all the days of Jared
were nine hundred sixty and two years: and he
died.
21 And Enoch lived sixty and five years, and
22 begat Methuselah: and Enoch walked with God
after he begat Methuselah three hundred years,
23 and begat sons and daughters: and all the days
of Enoch were three hundred sixty and five
24 years: and Enoch walked with God: and he
was not; for God took him.
25 And Methuselah lived an hundred eighty and
26 seven years, and begat Lamech: and Methuselah
lived after he begat Lamech seven hundred
eighty and two years, and begat sons and
27 daughters: and all the days of Methuselah
were nine hundred sixty and nine years: and
he died.
28 And Lamech lived an hundred eighty and two

sinner begets a sinner, but a saint doth not beget a saint." The transgression of Adam involved his posterity in its consequences (Rom. 5 : 12–21).

24. And Enoch walked with God; language expressive of intimacy of fellowship and communion with God; used also of Noah (6 : 9), and by Micah (6 : 8). The expression is stronger than walking *before* God (17 : 1), or walking *after* God (Deut. 13 : 4), although these latter are significant of exalted piety. It is not meant that no others of the race were devout men, but that Enoch was such in a preeminent sense. Yet his piety was not altogether of the devout and contemplative kind; from Jude 14 : 15 it appears to have been active and aggressive against the evils of his time as well.[1] **He was not;** was missing; had disappeared. The language, always expressive of sudden and mysterious removal or disappearance (cf. 42 : 13, 36; 1 Kings 20 : 40; Job 7 : 8; Ps. 103 : 16; Isa. 17 : 14), implies something very peculiar in the manner of Enoch's removal from earth. It does not declare in so many words that he did not die, but this is plainly its meaning, as appears from Heb. 11 : 5: "He was translated that he should not see death."

For God took him; that is, without dying; otherwise his history would have ended like that of the other patriarchs with the words: *and he died.*

Two ends were specially answered by Enoch's translation: 1. God hereby signified his approval of the doctrines which he had proclaimed and thus also publicly rewarded him for his fidelity. 2. The event was designed and calculated to impress upon a thoughtless world the doctrine of immortality—to remind these wicked antediluvians that there is another world, in which the righteous are advanced to endless joy and glory. Each of these three distinguishing periods of the world has furnished an instance of the translation to heaven of one in his embodied state, namely, Enoch in the patriarchal dispensation, Elijah in the Mosaic, and Christ in the Christian. Enoch and Elijah, however, did not die, but were only changed—as the saints will be changed who shall be alive at the last day (1 Thess. 4 : 15; 1 Cor. 15 : 51); Christ died and was buried, and passed to glory from the grave—"the firstfruits of them that are asleep" (1 Cor. 15 : 20).

27. All the days of Methuselah, etc. The shortest of these patriarchial lives was followed by the longest.

28. And Lamech . . . begat a son. Lamech, the father of Noah, of the Sethite line, must be distinguished from Lamech, of the Cainite line (4 : 18). He is said to have been born two or three hundred years after, and was a very different person. The latter was a

[1] "The book of Enoch, compiled probably by a Jew in the days of Herod the Great, describes the patriarch as exhorting his son Methuselah and all his contemporaries to reform their evil ways; as penetrating with his prophetic eye into the remote future, and exploring all mysteries in earth and heaven; as passing a retired life after the birth of his son in intercourse with the angels and in meditation on divine matters; and as at length being translated to heaven in order to reappear in the time of the Messiah, leaving behind him a number of writings on religion and morality" (Whitelaw).

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.
30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
31 And all the days of Lamech were seven hundred seventy and seven years: and he died.
32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

29 years, and begat a son: and he called his name Noah, saying, This same shall comfort us for our work and for the toil of our hands, because of
30 the ground which the LORD hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daugh-
31 ters: and all the days of Lamech were seven hundred seventy and seven years: and he died.
32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

1 AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

1 AND it came to pass, when men began to multiply on the face of the ground, and daughters

polygamist and a homicide, and the father of those who revel in secular art and in worldly affluence and luxury; the former was father of the "preacher of righteousness," and eminently pious (ver. 29).

29. And he called his name Noah, saying, This same shall comfort us. The explanation here given for Noah's name is not strictly etymological, as the Hebrew word which signifies (in Piel) *to comfort*, נָחַם, *nacham*, has a different stem from the Hebrew word meaning *to rest*, נוּחַ, *nuach*. It was alliteration rather than an identity of origin which led the narrator to connect in thought words similar in sound; though in this case the similarity reaches also to the thought, for rest is comfort and a cause of comfort (Isa. 57 : 2; Job 8 : 13).

These words of Lamech, like those of the Cainite Lamech, are poetic in form, but breathe an entirely different sentiment. The Cainite Lamech sang apologetically of himself and of his sin; this Lamech, on the contrary, is grateful to God for a son with whom would be introduced an era of relief from the bitter toils to which, on account of sin, the race had been subjected. These toils were increased by a lack of the agricultural skill which is now possessed, and of those implements of husbandry which now save and mitigate labor. In the spirit of prophecy Lamech seems to "foretell the usefulness of Noah, who much improved agriculture, planted vineyards, and produced wine which strengthens man's heart (9 : 20).

32. And Noah was five hundred years old. Up to this point in this table only one son is named in each family; here three, since they were to become ancestors of important nations and play a notable part in the history which follows (chap. 10).

Japheth was probably the oldest and Ham the youngest of Noah's sons. According to 11 : 10, Shem was a hundred years old two years after the flood, and was born consequently ninety-seven years before it, and in the five hundred and third year of Noah's age. If Ham was the youngest son (9 : 24), it must have been Japheth who was born when Noah was five hundred years old, and he was therefore the eldest of the three. This agrees with 10 : 21 as rendered by the Septuagint, which favors "the brother of Japheth, the elder," rather than "the elder brother of Japheth." Some understand the latter rendering to mean that Shem was the elder of Japheth's brothers, that is, older than Ham, though younger than Japheth.

Chap. 6. 1-8. ANTEDILUVIAN WICKEDNESS. This paragraph is intimately connected with the genealogy in chap. 5 which goes before, and with the account of the flood which follows. The genealogy of chap. 5 proceeds by regular steps from Adam to Noah, at which point, instead of breaking off and closing, "it is simply enlarged by the insertion of the narrative of the deluge, which is incorporated within it. After this the divergent lines of descent are introduced (chap. 10), and then the main genealogy is resumed, and proceeds (11 : 10-26) until it reaches the name of Abram when it pauses, or rather, is enlarged again, to receive the history of the patriarchs." Ver. 1–4 indicate the sources of corruption which universally prevailed and formed the moral cause of the flood, and thus prepare the way for the announcement (ver. 5–8) of Jehovah's purpose to destroy.

In the section beginning with this paragraph (6 : 1 to 9 : 29) both God and Jehovah are used as the name of the Divine Being, and they are so blended in one continuous and consistent narrative as to leave no ground for the supposition of the use by the author of two documents of diverse character. See Greene's *Unity of the Book of Genesis*, pp. 65–130.

1. When men began to multiply. [Driver and others argue that this expression "men began to multiply" is inconsistent with the enlargement of the race outlined in the previous chapter, and must belong to another

2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.
3 And the LORD said, My Spirit shall not always

2 were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.
3 And the LORD said, My spirit shall not strive

document. But the author evidently is stating what had been taking place since men began to multiply as recorded in chap. 5, in order to explain the great wickedness which led to the flood which was at hand. They also hold that because the Nephilim are mentioned here and also in Num. 13 : 33, the author of 6 : 1–4 could not have known of the flood. But does it follow because giants are mentioned both before and after the flood that the latter must have sprung from the former? In any case, the author of this passage, the critics being judges, may not have known of the post-diluvian giants, and may have thought they all perished in the flood. Besides, ver. 3 seems to refer to the limit of the life of the antediluvian world by the flood, and not to a new average age for men.]

2. The sons of God. The meanings which have been given to this designation are chiefly three. 1. *Men of high rank or official station*—a rabbinic opinion unsupported by the usage of language, out of harmony with the context, and now generally rejected. 2. *Angels*—a purely mythological conceit, set forth in the book of Enoch, entertained by Philo and Josephus, and favored by many modern critics and commentators. But "there is no analogy anywhere in the Bible for the adoption by the sacred writers of mythological notions in general, or for the idea in particular of the intermarriage of angels and men." True, the angels are thus designated in Job 1 : 6; 2 : 1; 38 : 7; comp. Ps. 29 : 1; 89 : 6; but that they are not here referred to is evident from the following considerations: (1) If angels are meant, they must have been either *good* angels or *bad*. If *good*, they would not have been guilty of the sin here named; if *bad*, they would not have been called "sons of God." Though Satan is represented as coming among "the sons of God," he is not regarded as one of their number. (2) The angels were not created as a race, have no distinction of sex, and are incapable of sexual relations. Our Lord declares that "they neither marry nor are given in marriage" (Matt. 22 : 30; Luke 20 : 36). (3) The expression "took them wives" in the next clause, is used throughout the Old Testament of the marriage relation (4 : 19; 10 : 11, 19; 19 : 14; Exod. 6 : 26; 1 Sam. 25 : 43), and never of unlawful intercourse. Our Lord also mentions as one characteristic of the age before the flood that "they married and were given in marriage" (Luke 17 : 26, 27). 3. That interpretation must, therefore, be adopted which regards "the sons of God" as the pious Sethites, among whom was preserved the worship of the true God (4 : 26) and who walked with God in their daily conversation. They are thus styled as being like God in a moral sense, and in contrast with the descendants of Cain, who were notoriously sensual and worldly. The title accords with that subsequently given to God's chosen people, his true followers (Deut. 14 : 1; Ps. 73 : 15; Prov. 14 : 26; Hosea 1 : 10; 11 : 1; comp. Exod. 4 : 22; Deut. 32 : 5, 18, 19; Isa. 1 : 2; 43 : 6; 45 : 11; Jer. 31 : 20). It is also applied to the godly under the Christian dispensation (John 1 : 12; 1 John 3 : 1; Rom. 8 : 14; 9 : 7, 8; Luke 3 : 38; Gal. 3 : 26).

The daughters of men; that is, those estranged from the knowledge and worship of the true God, and not women generally. The expression places those whom it designates in contrast with "the sons of God." In such contrasts universal terms in Scripture are frequently restricted by their context. For example, it is said of the wicked in Ps. 73 : 5: "They are not in trouble as men, neither are they plagued as men," the true sense of which is brought out by inserting "other," as in the English version, which reads "other men." (Comp. Jer. 32 : 20; Judg. 16 : 17.)

They took them wives of all that they chose; of all, without regard to moral and spiritual character. The language may mean that they did not restrict themselves to the limitation of one woman to one man. As a consequence, the line which separated between Sethites and Cainites, or between the pious and the impious, was obliterated; and the race as a whole became more and more degenerate and corrupt. Similar results followed the intermarriages of the Israelites with the heathen (Judg. 3 : 6, 7; 1 Kings 16 : 31–33; Ezra 9 : 1, 2). Moses prohibited these marriages (Deut. 7 : 3, 4), and Paul warned the Corinthians against them (2 Cor. 6 : 14; 1 Cor. 7 : 39; comp. 24 : 3, 4; 27 : 46; 28 : 1, 2).

3. My Spirit—not the spirit of life, the vital breath, with which man was originally animated, but the Holy Spirit, the *Ruach Elohim* of 1 : 2.

Shall not always strive with man, *i. e.*, *forever*. The Septuagint, Vulgate, and Syriac versions translate "shall not dwell"; Gesenius and Tuch, "shall not be humbled"; and

strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years.
4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

with man for ever, for that he also is flesh: yet shall his days be an hundred and twenty years.
4 The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown.

Delitzsch, Kalisch, and others, "shall not rule." Preferable, however, to either of these renderings is that of the Authorized version, "shall not strive." The verb דָּוֹן, *yadhon*, signifies literally to judge, or to contend in judgment, as in Eccl. 6 : 10. The Holy Spirit thus strove with the antediluvians—thus judged and condemned their sinful conduct by working upon their conscience, and by the preaching of Enoch, Noah, and others (Jude 14; 2 Peter 2 : 5; comp. 1 Peter 3 : 18–20; Neh. 9 : 30; Isa. 63 : 10). This interpretation is confirmed by Heb. 11 : 7, which declares that Noah, by his faith and obedience, which strongly contrasted with the unbelief and disobedience of the men of his day, "*condemned* the world."

For that he also is flesh. The meaning of these words is disputed. Two principal renderings of the original Hebrew have been proposed, namely, that of the text and the following: *In their erring, he is flesh.* The latest authorities favor the latter. The principal objection that has been raised against it is the fact that the plural suffix ם, *am*, their, is immediately followed by the singular pronoun הוּא, *hu'*, he. But the language furnishes similar instances of exchange in number, as shown by Ewald (*Grammar*, §319a), who renders: *On account of their erring he* (*mankind*) *is flesh.* The best rendering of the verse is, perhaps, that which separates the last of the clause from the first, and deals with each as an independent statement, thus: *My spirit shall not always strive with man in their erring. He is flesh; yet his days shall be a hundred and twenty years.* Man's going more and more astray would justify an immediate infliction of punishment. This further respite, however, should be granted him, after which, if no repentance and reformation followed, the whole race would be swept away.

Some explain the last clause of the verse as meaning that henceforth human life should be limited to a hundred and twenty years; but this conclusion is set aside by the fact that all the post-diluvian patriarchs from Shem to Terah reached a far higher age. (Comp. 11 : 11–26.) There is no indication that it was ever fixed at this limit.

Some have taken the one hundred and twenty years for the interval of time "while the ark was preparing" (1 Peter 3 : 20); but very erroneously. As the sons of Noah were a hundred years old at the time of the flood (ver. 32; 7 : 11), and they were already grown to manhood when the direction for building the ark was given to Noah (ver. 13–18), the time the ark was building could not have been even a hundred years, and may have been less than fifty.

4. There were giants in the earth in those days, or better, *the Nephilim*[1] *were.* These Nephilim must not be confounded with "mighty men" spoken of in the last part of the verse. They were not the same. The former, descendants of Cain were already "in the earth" when the latter, the progeny of the mixed marriages, were born. The Septuagint renders the word by *gigantes* (giants), which rendering has been adopted by the Vulgate, Syriac, Samaritan, and Authorized versions, though without any warrant from the etymology of the word. There is nothing in the derivation of the word going to show that the Nephilim were men of lofty stature. The Septuagint uses the same word (*gigas*) to translate 10 : 8, where strength rather than height is meant, though the two qualities are generally combined. The use of the word in Num. 13 : 33 to designate one of the Canaanitish tribes, who appear to have been men of large stature, as were the Rephaim, the Anakim, and others (Deut. 2 : 10, 20; 3 : 11; Amos 2 : 9), may have been the reason why it came to be rendered *giants.* The Nephilim, while probably men of extraordinary size and physical strength, appear to have been chiefly distinguished for deeds of violence, and "the men of violence" is perhaps as good a rendering of the word as could be devised. The prefixed article serves to point them out as a well-known and dreaded class.

[1] Considerable obscurity rests upon the derivation of this word. It has possibly a Canaanitish origin. The majority of commentators derive it from the Hebrew נָפַל, *naphal*, to fall, under which derivation the Nephilim must be taken, not as the fallen from heaven, either as angels or the offspring of fallen angels and the daughters of men, but as fallers upon their fellow-men in acts of violence; usurpers, tyrants, oppressors (comp. Josh. 11 : 7; Job 1 : 15; Gen. 43 : 18).

5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.
6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
8 But Noah found grace in the eyes of the LORD.
9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

5 And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil
6 continually. And it repented the LORD that he had made man on the earth, and it grieved him
7 at his heart. And the LORD said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me
8 that I have made them. But Noah found grace in the eyes of the LORD.
9 These are the generations of Noah. Noah was a righteous man, *and* perfect in his genera-

The **men of renown**; lit., *men of the name.* Calvin styles them "the first nobility of the world, honorable robbers, who boasted of their wickedness."

5. Every imagination (lit., *formation*) **of the thoughts of his heart was only evil continually**; a portraiture of enormous and universal corruption and wickedness. There was nothing but evil; and that not temporarily, but always; not in the case of a few, but of all, with only one solitary exception.

6. And it repented the LORD. No interpretation of these words is permissible that does not consist with the fact that God is unchangeable (Mal. 3 : 6; James 1 : 17), and cannot repent (Num. 23 : 19; 1 Sam. 15 : 29). God's repenting must not, therefore, be understood as indicating any change in God's essential character. It is rather an expression of man's way of viewing the matter—an anthropopathic expression of the change of God's *attitude* toward man in view of man's previous change of conduct toward God (Ps. 18 : 26; 1 Sam. 15 : 11). Men change their action only when they repent of their past course, similarly, God is said to repent when his attitude is reversed. "Repentance with man," says an old divine, "is *the changing of the will;* repentance with God *the willing of a change.*" **And it grieved him at his heart.** Language expressive of the pain and disappointment of divine love over the sin of man.

7. I will destroy (lit., *wipe off*) **man.** The verb, in its primary sense (as in Prov. 30 : 20; Isa. 25 : 8; 2 Kings 21 : 13), which should be retained here and in 7 : 4, 23 in distinction from the verb "destroy" in ver. 13, 17, is significant of the method by which the threatened destruction was to be brought about. The flood was a literal *wiping* of the race, with the exception of Noah and his family, from the face of the earth. **Both man and beast.** The inferior animals, by reason of their peculiar relation to man, for whom they were created, became involved in the ruin which befell him. It is a law running through the whole course of nature, and a principle of the divine government, that the consequences of moral evil are allowed to extend beyond the immediate actor, not only to the rational and irrational, but also even to the inanimate creation (Rom. 8 : 20; comp. Jer. 12 : 4; Hosea 4 : 3; Zeph. 1 : 3). Witness the destruction of Achan's family (Josh. 7 : 24, 25), the cursing of the serpent (3 : 14), the cursing of the ground (3 : 17), the cursing of the fig tree (Mark 11 : 21)—all the result, directly or indirectly, of man's sin.

8. But Noah found grace. The word "grace" (חֵן, *chen*), in the sense of God's unmerited favor, occurs here for the first time. Hitherto there have been indirect intimations of that favor in the promise concerning the seed of the woman (3 : 15), in the clothing of Adam and Eve with coats of skins (3 : 21), in the accepted offering of Abel (4 : 5), in the translation of Enoch (5 : 22), and in the striving of the Spirit with antediluvian man (7 : 3); but now there is a disclosure of the very fountain whence it flows—the heart of the Eternal.

9-22. THE BUILDING OF THE ARK. **9. These are the generations** (that is, the history or family history) *of Noah.* See under 2 : 4.

Noah was a just (*righteous*) **man.** Noah is the first man who is called righteous in the Scriptures. In Ezek. 14 : 14, 20, he is named with Daniel and Job as thus distinguished, and Peter (2 Peter 2 : 5) calls him "a preacher of righteousness." He was righteous by virtue of the moral relation to God into which he was brought by his faith. Thus the writer to the Hebrews refers his righteousness to faith as its cause (11 : 7). So it is recorded of Abraham that "he believed in the Lord; and he counted it to him righteousness" (15 : 6; comp. Gal. 3 : 6). His righteousness evinced itself in his walk before men; for he was **perfect** (that is, sincere, upright) **in his generations** (that is, among his contemporaries). The ancient Hebrews reckoned by the generation, to which they assigned different lengths at different periods of their history. In Abraham's time it appears to have been a hundred years. Thus 15 : 16: "In the fourth generation they shall come

10 And Noah begat three sons, Shem, Ham, and Japheth.
11 The earth also was corrupt before God; and the earth was filled with violence.
12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

10 tions: Noah walked with God. And Noah begat
11 three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was
12 filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will de-
14 stroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with
15 pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it
16 thirty cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories

hither," is explained in ver. 13 and in Exod. 12 : 40 to be four hundred years. Noah's piety was the more remarkable by contrast with the wickedness of his contemporaries.

Noah walked with God. Spoken also of Enoch. See under 5 : 24.

14. Make thee an ark. The original word for ark, תֵּבָה, *tebhah*, used only in chap. 6–9, and in Exod. 2 : 3, 5, where it designates the ark in which the infant Moses was exposed. Another word, אָרוֹן, *'aron*, is employed for the "ark of the covenant" (Exod. 25 : 10). In the Septuagint the same term, κιβωτός, signifying a hollow chest, is applied to both. The word אָרוֹן (*'aron*) probably denotes any kind of chest or coffer; the word תֵּבָה, *tebhah* (of Egyptian origin) means such chests or coffers as were intended to float on the water. Noah's ark was not a ship with a keel, but a huge flat-bottomed structure, in the shape of an oblong square or box, without mast, rudder, or sails, built with a view to capacity rather than sailing quality.

Of gopher wood. The word *gopher*, which occurs only in this place, denotes a resinous tree, most probably the cypress, which was very abundant in Assyria. On account of its durability and power of resisting moisture, it was almost exclusively used throughout Asia for shipbuilding, among the Egyptians for mummy-cases, and among the Athenians for coffins.

Rooms, lit., *nests* (Num. 24 : 21), shalt thou make; the allusion being, doubtless, to the numerous compartments, cells, or stalls into which the interior of the ark was divided for the animals and stores it housed.

With pitch, lit., *with the pitch.* The use of the article shows it to have been a well-known substance, probably the same as asphaltum, which was used among the ancients for covering boats (Exod. 2 : 3), and as a substitute for mortar in buildings (11 : 3). It means, also, price of expiation or redemption (Exod. 21 : 30; 30 : 12; Job 33 : 24), from Kaphar (to cover), the idea of expiation or atonement being that of covering sin (Ps. 65 : 3; 78 : 38).

15. The length of the ark. There is some doubt as to whether the common cubit of eighteen inches, or the sacred cubit of twenty-one inches, is here alluded to. If the latter, which is most probable (it was the cubit of the Egyptians which the Hebrews would be likely to adopt), the length of the ark would be five hundred and twenty-five feet, its breadth eighty-seven and one-half feet, and its height fifty-two and one-half feet.

16. A window (*light*) **shalt thou make to the ark.** The light arrangement of the ark can be only conjecturally defined. As the word here rendered *light*, צֹהַר, *tsohar*, occurs only in this place, its meaning cannot be precisely fixed. By confounding it with חַלּוֹן, *challon*, "window," in 8 : 6, some modern critics have supposed the ark to have been furnished with light and air by one small window only. Gesenius' idea is probably the correct one, that צֹהַר, *tsohar*, stands collectively for a set of windows, or system of lighting, which may have been constructed in some way in the roof of the ark or along the top of its sides, and of some translucent substance, which, though now unknown, may have been known to the antediluvians (4 : 21, 22). Symmachus translated the word "a transparency." The Targum of Jonathan represents God as saying to Noah: "Go thou to the Pison, and take thence a precious stone, and place it in the ark for the dispensation of light."

In (*to*) **a cubit shalt thou finish** (the ark —not the window) *upward.* The reference is

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.
18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.
19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.
20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *sort* shall come unto thee, to keep *them* alive.
21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.
22 Thus did Noah; according to all that God commanded him, so did he.

17 shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth
18 shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons'
19 wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they
20 shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to
21 keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it
22 shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

probably to the roof of the ark, which was to be raised a cubit in the middle, and made sloping to carry off the rain.

17. And, behold, I, even I, do bring (better—*am bringing*, that is, about to bring) **a** (*the*) **flood of waters.** The repetition of the pronoun makes prominent the thought of the immediate agency of omnipotence. The term here used for flood is limited in its application to the general deluge, as if to intimate that the judgment was to be unique in its character. It occurs only in this narrative and in Ps. 29 : 10: "The Lord sat as king at the flood," that is, to judge and destroy the world.

18. But with thee will I establish my covenant. The term here rendered covenant, בְּרִית, *berith*, from בָּרָא, *bara*, to cut, because it was customary for the covenanting parties to pass between the divided parts of victims (see 15 : 10), signifies ordinarily a mutual contract between two parties, "comprehending a promise made by the one to the other, accompanied with a condition, upon the performance of which the accepter becomes entitled to the fulfilment of the promise." In the present instance there is a promise or assurance on God's part to protect Noah and his family, coupled with the condition of faith and obedience on Noah's part (Heb. 11 : 7). This verse contains the first mention in Scripture of a covenant.

19. Two of every sort shalt thou bring into the ark. Noah's power over the beasts to bring them into the ark may be explained in part on natural principles. The wildest animals, in the presence of an impending catastrophe, have been known to become comparatively tame and tractable. Still, this explanation does not go far enough. From the words which follow: "Two of every sort shall come unto thee," it is implied that they came by an impulse from God.

[The advanced critics see in 6 : 19 and 7 : 2 discrepant statements, which help to prove their contention that two documents are combined in the account of the flood. In 6 : 19 two of every species are to enter the ark; in 7 : 2 the clean animals are to go in by sevens, and only the unclean by twos. But in 7 : 9 every species is again said to go in by twos, and this verse is in the body of what is assigned to J, as is 7 : 2. The discrepancy, then, is between two statements in the same document, as well as in those distributed between two. To meet this difficulty, the words, "there went in two and two," are said to have been inserted by a redactor, who, thus, deliberately or stupidly, made the statements of the J document conflict with one another, as well as with P 6 : 19. Is not this more difficult to believe than the conservative explanation that the single author of the account of the flood makes the general statement that every species of animals went into the ark in twos, and also the more particular explanation that in case of clean animals, they went in by sevens?]

22. According to all that God commanded him, so did he. This declaration, repeated in 7 : 5, attests the fidelity with which Noah, in preparing the ark, carried out the directions he had received. Though during the one hundred and twenty years' respite there was no symptom of the coming judgment, and though in all these years he was, doubtless, an object of general derision, yet he believed and acted upon the divine command. The Scriptures furnish no instance of a sublimer faith and obedience.

Chap. 7. 1-24. ENTRANCE INTO THE ARK. The respite of one hundred and twenty years, during which "the longsuffering of God waited," was now up—only seven days remained; the ark was finished and stored with the necessary provisions; and Noah, in the spirit of implicit faith, which influenced his

CHAPTER VII.

1 AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.
2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.
3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.
4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.
5 And Noah did according unto all that the LORD commanded him.
6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

1 AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen
2 righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his
3 female; of the fowl also of the air, seven and seven, male and female: to keep seed alive upon
4 the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face
5 of the ground. And Noah did according unto all that the LORD commanded him.
6 And Noah was six hundred years old when the

whole conduct, waits for further instructions, which are forthwith given.

1. Come thou and all thy house into the ark. "The call is like that of a tender father to his children to come indoors when he sees a storm coming. God did not bid him *go* into the ark, but *come* into it, implying that he would go with him, and in due time bring him safe out of it." Noah's family were saved with him in the ark, not as being equally righteous—there is no testimony to that effect, though they doubtless profited from his example and exhortations. Both temporal and spiritual advantages often come, and should ever come, from connection with the good. The Lord was propitious to Noah's family for his sake.

Thee have I seen righteous before me in this generation. Noah's piety, which satisfied the divine scrutiny, placed him in marked contrast with his entire generation, which the Saviour thus describes: "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they knew not until the flood came, and took them all away" (Matt. 24 : 38, 39).

2. Of every clean beast thou shalt take to thee by sevens (*seven and seven*) **the male and his female.** Critics are not agreed as to the meaning of these words—whether there were to be seven clean beasts, that is, three pairs and one odd one, or seven pairs. The expression *seven seven* in the text unquestionably favors the latter, for distributive numbers are according to the usage of the language expressed by a repetition of the cardinals (Ges. § 120, 5; Ewald § 313, a; comp. Gen. 7 : 9; Num. 3 : 47; Zech. 4 : 2). There is no inconsistency between this verse and 6 : 20—"two of every sort." The second injunction is but an amplification of the first, which was given one hundred and twenty years before, when particular instructions were not required. The earlier communication simply directed that the animals should be preserved by pairs; the later, that in respect of the few clean animals used for sacrifice, not one pair, but seven pairs should be preserved.

The terms "clean" and "unclean" as applied to these animals have respect to their fitness or unfitness for sacrifice, which distinction was probably first made when sacrifices were instituted by God, but was afterward, like circumcision and other patriarchal ordinances, expressly enjoined by him under the law (see Lev. 1 : 2, 10, 14; comp. Gen. 15 : 9). Animals regarded as "clean" for sacrifice were less numerous than those mentioned as "clean" for food (Lev. 11 : 3, 13, 31), for many of the latter were not clean for sacrifice.

4. Yet seven days. These seven days would enable Noah to complete his preparations and afford the world a space still—a sufficient space, if only improved—for repentance. Noah probably warned and exhorted the people up to the last moment.

Forty days and forty nights. As the numeral *seven* became remarkable from the seventh day on which God rested from his creative work, so the numeral *forty* from the period during which the rain descended upon the earth. Thus we read that Moses was forty days and forty nights in the mount (Exod. 24 : 18); that Israel wandered forty years in the wilderness (Num. 14 : 33); that the scouts were forty days spying out the land of Canaan (Num. 13 : 25); that Elijah fasted forty days and forty nights in the wilderness of Beersheba (1 Kings 19 : 8); that a respite of forty days was given to the Ninevites (Jonah 3 : 4); that Christ fasted forty days and forty nights before the temptation (Matt. 4 : 2); and that he sojourned on earth forty days after his resurrection (Acts 1 : 3). The foregoing examples show how often in Scripture the number forty marks a period of trial leading to some great issue.

6. Six hundred years old; lit., *a son of six hundred years.* The Hebrews regarded man

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,
9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
10 And it came to pass after seven days, that the waters of the flood were upon the earth.
11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

7 flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of
8 the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the ground,
9 there went in two and two unto Noah into the ark, male and female, as God commanded Noah.
10 And it came to pass after the seven days, that
11 the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of

as the child of the time in which he was brought up and his character formed; and hence in speaking of the age of a person, they always said he was the son (or she was the daughter) of so many years. Thus in 17 : 17, Sarah is spoken of as being "ninety years old"; Heb., *a daughter of ninety years.*

7. The mention of Noah's wife and of his sons' wives shows that in his family the original institution of marriage and monogamy was preserved.

11. In the second month.[1] By many "the second month" here is taken to mean the second month *Marcheshvan*, of the *civil* year, which began in Tishri, corresponding to our September or October, and hence "the second month" would include part of our October and November. Others think that Moses speaks here as in other parts of the Pentateuch, according to the calendar received in his day, and means the second month Iyar (part of April and May) of the *sacred* year, which began in Abib (Exod. 12 : 2; 13 : 4), afterwards called Nisan (Neh. 2 : 1; Esther 3 : 7). The former is the better supported view. The seventeenth day of the second month would thus bring us to the early part of November, the beginning of the wintry and rainy season.

Were all the fountains (or reservoirs) **of the great deep** (Job 38 : 16; Prov. 8 : 28) **broken up** (rent open) **and the windows** (sluices, floodgates) **of heaven** (8 : 2; 2 Kings 7 : 19; Isa. 24 : 18; Mal. 3 : 10) **were opened.** These words ascribe the first and leading cause of the flood to the waters of the ocean; its second and less efficient cause to the rain. They pictorially describe the bursting of these waters from the restraint by which they had been held (Prov. 8 : 29; Job 38 : 8–10; Ps. 104 : 9; Jer. 5 : 22; Job 26 : 8), the result being the immediate inundation of the inhabited portion of the earth. All that would be necessary to cause the sea to break through its "bars" and "doors" would be the elevation of its bed, or the depression of the surrounding land-level.[2]

[1] The ancient Hebrews had no particular names for their months, but called them by their number, the first, the second, etc. This is observable throughout the Pentateuch, where the name Abib, being not the proper name of the month, but meaning *ear of corn*, distinguishes the month as that in which the corn became ripe. So also in Joshua, Judges, and Samuel, where the same method prevails. But in Solomon's reign the second, eighth, and seventh months of the sacred year are called Zif (1 Kings 6 : 1), Bul (ver. 38), and Ethanim (1 Kings 8 : 2), which name Solomon may have borrowed from the Phœnicians, Chaldeans, or Egyptians. Not, however, till after the Babylonish captivity were names given to all the months, and they were those which the Jews found in use among the Chaldeans and Persians; but of these names, seven only are found in the Old Testament, namely, Shebat, Chislev, Adar, Nisan, Elul, Tebeth, and Sivan. The others are Iyar, Tammuz, Ab, Marcheshvan, and Tishri.

[2] Recorded facts show that a catastrophe like that of the flood is not outside geological probability. The vast chains of the Himalaya, the Caucasus, the Jura mountains, and the Alps, were all upheaved in the Pliocene period, one of the most recent in geology. Nor are such movements of the earth's surface on a large scale unknown even now. Darwin (*Naturalist's Voyage*, pp. 254, 297, 310) instances several of them. On one part of the Island of St. Maria, in Chili, he found beds of putrid mussel shells still adhering to the rocks, ten feet above high-water mark, where the inhabitants had formerly dived at low-water spring tides for these shells; and at Valparaiso similar shells at the height of thirteen hundred feet. At another place a great bed of now-existing shells had been raised three hundred and fifty feet above the level of the sea.

"I have convincing proofs," he says, "that this part of the continent of South America—northern Chili—has been elevated, near the coast, at least from one thousand to thirteen hundred feet since the epoch of existing shells; and further inland the rise possibly may have been greater."

Wallace shows that a portion of the south of Asia, nearly twice as large as Great Britain and Ireland together, has sunk beneath the ocean since the creation of the present forms of vegetation and animal life.

12 And the rain was upon the earth forty days and forty nights.
13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;
14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.
15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

12 heaven were opened. And the rain was upon
13 the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them,
14 into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its
15 kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all

Such elevation or depression, produced by internal convulsion, was doubtless the principal cause of the flood—the same cause which operated to the separation of the land from the water on the third creative day.[1]

12. And the (heavy) **rain was upon the earth forty days and forty nights.** The word here rendered "rain," גֶּשֶׁם, *geshem*, coming from a root which means to rain with violence, differs from that, מָטָר, *matar*, which denotes any rain. The prefixed article points to the rain already implied in the opening of the windows of heaven. These forty days are to be taken as included in the one hundred and fifty days of ver. 24. Ver. 2 of the following chapter seems to imply that the rain from heaven was not restrained till after the one hundred and fifty days.

15. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. Here arises the question: Were all the animals of the earth represented by those that went into the ark? The answer to this question depends somewhat upon another: Was the flood universal or local? If it was only local—which is doubtless the correct view (see under ver. 20), there would be no necessity of all the wild animals being represented in the ark, since their range would be greater than that of antediluvian man or of the flood. But if they were not in the ark, and the flood was universal, they would have been swept entirely away, and their present existence in the world would have to be explained on the supposition of a re-creation of their several species subsequent to the flood—a supposition entirely inadmissible.

That specimens of every kind of living creature were not preserved in the ark is evident from the simple fact that the ark was not large enough to furnish accommodation for all, with the food necessary for their sustenance. There are now known to exist over sixteen hundred and fifty species of mammals, over ten thousand species of birds, over two thousand species of reptiles, and over one hundred and twenty thousand species of insects, and the exploration of new continents and islands is continually adding to the list. For all these it is doubtful if fifty arks would have furnished the necessary accommodation; and four men could not certainly have cared for all.

But was not Noah commanded to take two of every living thing of all flesh into the ark? Most assuredly. But he would understand this of those animals only which were known to him.

The animals which Noah took into the ark were only species of those which belonged to the tract which was to be covered by the flood, and probably only the more domestic and useful of these. A right interpretation of 9 : 10[2] favors the idea that the wild animals were not represented among those that entered the ark. The covenant into which God entered with Noah that no flesh should thenceforth be cut off by the waters of a flood covered all animal life "from all that went out of the ark, to every (wild) beast of the earth" (9 : 10), showing that as the latter did not come out of the ark they could not have gone in. These animals, being outside the inundated district, were safe in their own regions—in the regions, that is, in which they were created. The popular notion that all animals were created in one spot, not far from the original abode of Adam and Eve, and then spread abroad, accommodating themselves to different climates and zones, has no support either in Scripture or in common sense. By the divine fiat they originated in the districts

[1] Dawson remarks that the cause of the deluge as observed by the narrator "accords with the statement that the ark drifted northward towards the mountains of Armenia, as would be the case if the waters of the Indian Ocean were poured into interior Asia."

[2] This passage, as rendered in the Revised version and in Doctor Conant's translation, favors the view that all the beasts of the earth were represented in those that came out of the ark. But preferable to either of these renderings is that of the Authorized version, which is more literal and more accordant with the Hebrew idiom.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.
17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.
18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.
19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.
20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

16 flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God commanded him: and the LORD
17 shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.
18 And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face
19 of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven
20 were covered. Fifteen cubits upward did the waters prevail; and the mountains were cov-

to which, by their natures, they seem peculiarly adapted, and out of which, with few exceptions, they cannot live. The flood needed to cover only the inhabited part of the earth to accomplish its full purpose of sweeping away all mankind except Noah and his family.

16. And the LORD[1] shut him in (lit., *shut after him;* comp. Judg. 9 : 51); an intimation that the ark and its inmates were the special objects of the divine care and protection.

Ver. 17–20. In these verses the story of the increase of the waters is told with a minuteness of detail, a vividness and tautology which show the narrator to have been an eye-witness. Says Dillmann: "It is as though the author, moved by the momentous character of the day, could not do enough to satisfy himself in the detailed portraiture of the transaction." The different stages of the increase are thus distinctly marked:

17. The waters increase, take the ark upon their bosom, and lift it above the earth.

18. The waters prevail, increase greatly, and the ark floats upon the face of the waters.

19. The waters prevail exceedingly, and all the high mountains are covered.

20. The waters still prevail, rising fifteen cubits after the mountains are covered.

20. Fifteen cubits upward (half the height of the ark) **did the waters prevail.** The water-draft of the ark was probably about this measure, which would be indicated when the ark floated. And the draft of the ark, being known, would be determinative of the depth of the water over the summit of the hill on which it grounded.

The statement (ver. 19) that "all the high mountains that were under the whole heaven were covered," is simply one of those universals of Scripture whose meaning must be limited by the connection in which they stand, or by the nature of the subjects to which they are applied. The Scriptures furnish numerous examples of the word "all" used in this limited sense. For example, in 41 : 57 it is said that "all countries came into Egypt to Joseph to buy corn, because the famine was sore in all the earth." Here, evidently, only the well-known countries around Egypt are meant. Again, in Exod. 9 : 25 Moses tells us that "the hail smote every herb of the field, and brake every tree of the forest." But, as showing that this statement is not to be taken in its fullest sense, he says a little further on (10 : 15) that the locusts "did eat every herb of the land, and all the fruit of the trees *which the hail had left.*" Again, in 1 Kings 10 : 24 it is said that "all the earth sought the presence of Solomon, to hear his wisdom"; that is, his fame was very extensive; many sought his presence, but not literally the whole earth. So in Matt. 3 : 5 concerning John the Baptist: "There went out unto him Jerusalem, and all Judea, and all the region round about Jordan"; that is, a great number of people flocked to him. Again, the declaration of Paul to the Colossians (1 : 23) concerning the gospel is that it "was preached to every creature under heaven" (comp. Deut. 2 : 25); that is, it had been preached very extensively, and so every one of his readers would understand him, so conformable was this mode of expression to the idiom of the Bible, and indeed of all languages.

To those ancestors of Israel from whom the primitive tradition of the flood was derived, "the whole earth" was the district in which the race had spread at the time—the valley of the Euphrates and the Tigris, and "the highest hills" were the mountains that skirted its northern, northeastern, and eastern sides. The

[1] That the variations in the names of God furnish no criterion by which to detect different documents, is evident from the fact that in this verse, in two consecutive clauses, Elohim alternates with Jehovah, the animals entering the ark at the command of Elohim, the God of creation and providence, and Jehovah, the covenant God and guardian of his people, shutting Noah in. The critics attach the last clause of ver. 16 to ver. 12, but wholly on arbitrary grounds.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
22 All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.
23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.
24 And the waters prevailed upon the earth a hundred and fifty days.

21 ered. And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the
22 earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was in
23 the dry land, died. And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark.
24 And the waters prevailed upon the earth an hundred and fifty days.

CHAPTER VIII.

1 AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.
2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.
3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.
6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

1 AND God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the
2 earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was
3 restrained; and the waters returned from off the earth continually: and after the end of an hun-
4 dred and fifty days the waters decreased. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains
5 of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of
6 the mountains seen. And it came to pass at the end of forty days, that Noah opened the window
7 of the ark which he had made: and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth.

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flood is described as it would have presented itself to an eye-witness—as it must have presented itself to Noah and his sons. The narrator gives merely personal experiences, irrespective altogether of causes or universality, except as these came within his own observation. He means universality in the sense of what he could see, and of the destruction of all land life within his ken. Had he designed to record only that all the heights within the visible horizon had disappeared beneath the rising waters, he would probably have done so by saying that "all the high hills under the whole heaven were covered."

22. All in whose nostrils was the breath of life, better, *of the spirit of life.* This latter rendering is doubtless the correct one, though the Authorized version, following the Septuagint, gives "the breath of life." The phrase "the breath of the spirit of life," does not occur again in the Old Testament. It is the same expression that is used in 2 : 7, with the exception that here the word רוּחַ, *ruach*, "spirit," is added. The reference is solely to man, whose higher nature is thus indicated. Says Delitzsch: "Ver. 22 points back to 2 : 7, from which place onward, נְשָׁמָה, *neshamah*, (breath or spirit) is the usual word for the self-conscious spirit." (See under 2 : 7.)

Chap. 8. 1-9. SUBSIDENCE OF THE FLOOD, AND THE GOING FORTH OF NOAH.

1. And God remembered Noah. Not that God had been previously forgetful of Noah and of the animals which were with him in the ark, but only that now he would show his care of him (19 : 29; 30 : 22; Ps. 145 : 15, 16; Jonah 4 : 11; Luke 12 : 6) by causing the waters to assuage, so that they might be released from their confinement. The steps leading to this release are then enumerated (ver. 1b, 2, 3).

4. And the ark rested . . . upon the mountains of Ararat.[1] Not on the lofty peak, now called Masis in Armenian, where almost universal tradition says it stranded, but on some hill in the Ararat region.

7. And he sent forth a (lit., *the*) **raven.** This article is generic. The raven as representative of its species is hereby distinguished from the animals belonging to other species

[1] Tavernier, a celebrated French traveler, says that the city Nackshivan, three leagues from Mount Ararat, is the most ancient city in the world; that the name is compounded of Nack, *a ship*, and schivan, *settled* or *stopped*, and that it received this name in memory of Noah having settled there after leaving the ark.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.
9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.
10 And he stayed yet other seven days; and again he sent forth the dove out of the ark.
11 And the dove came in to him in the evening, and, lo, in her mouth *was* an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.
12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.
13 And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.
14 And in the second month, on the seven and twentieth day of the month, was the earth dried.
15 And God spake unto Noah, saying,
16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.
17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

8 And he sent forth a dove from him, to see if the waters were abated from off the face of the
9 ground; but the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth: and he put forth his hand, and took her,
10 and brought her in unto him into the ark. And he stayed yet other seven days; and again he
11 sent forth the dove out of the ark; and the dove came in to him at eventide; and, lo, in her mouth an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.
12 And he stayed yet other seven days; and sent forth the dove; and she returned not again unto
13 him any more. And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the
14 face of the ground was dried. And in the second month, on the seven and twentieth day of the month, was the earth dry.
15 And God spake unto Noah, saying,
16 Go forth of the ark, thou, and thy wife, and thy
17 sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be

(1 Sam. 18 : 34; 1 Kings 20 : 36; Nord. § 719, II. 2, a). Though differing from the crow it belonged to the same species. **Which went forth to and fro** (Heb., *going forth and returning*) **until the waters were dried up from off the earth.** The raven flew backwards and forwards, from the ark and to the ark, resting, as has been thought, at times on floating carcases and deriving food from them, and then again on the ark, but without seeking entrance into it. Noah appears to have been unable from the movements of the raven to arrive at any certain conclusion as to the condition of the earth, and consequently adopted the expedient of sending out the dove (ver. 8, 10, 12).[1]

8. And he sent forth a dove (lit., *the dove*). As the dove rests only on dry ground and feeds only on grain, and is, moreover, tenderly attached to its mate, it would, on being sent forth, be more likely to return. From ver. 10 it may be inferred that after sending out the raven, Noah waited seven days before sending out the dove.

The waiting of seven days between the times of sending out the dove may be taken as an intimation that the weekly Sabbath was observed by Noah in the ark. What more likely than that these acts of Noah should be performed, not arbitrarily, but religiously, and on days held sacred for prayer and religious rest.

11. An olive leaf plucked off. The Heb. denotes a *newly* pluckt olive leaf. The freshness of the fracture would show that it had not been picked up from the surface of the water. Strabo shows that the olive tree is found in Armenia; and according to Theophrastus (*Hist. Plant.*, IV., 8) and Pliny (*Nat. Hist.*, XIII., 50) it retains its verdure even under water.

14. And in the second month, on the seven and twentieth day of the month, was the earth dried. According to 8 : 11, the flood began in the six hundredth year of Noah's life, in the second month, and on the seventeenth day of the month; according to this verse the earth became perfectly dry on the twenty-seventh day of the second month, in the six hundred and first year of Noah's life; the duration of the flood was therefore one year and ten days.

In the original Hebrew, three verbs are employed to denote the gradual decrease of the water. In ver. 11 we have גָּלַל, *galal*, "to be lightened," signifying the abatement or diminution of the water; in ver. 13, חָרַב, *charabh*, "to be dried up," indicating the disappearance of the water; in ver. 14, יָבֵשׁ, *yabhash*, "to be

[1] From the circumstance that Noah could learn nothing decisive from the raven, it has ever been considered a bird of ill omen, while the dove which brought back an olive leaf in its mouth has ever been regarded a bird of good omen, and an olive branch a symbol of peace and joy (2 Maccab. 14 : 4; Virg., *Am.*, VI., 230).

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:
19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.
20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.
21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done.
22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

18 fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and
19 his sons' wives with him: every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went
20 forth out of the ark. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offer-
21 ings on the altar. And the LORD smelled the sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have
22 done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

dry," denoting the drying of the ground. In expressing this gradation Luther employs the words *trocken, ganz trocken,* and *völlig trocken.*

20-22. NOAH'S SACRIFICE TO JEHOVAH.

20. And Noah builded an altar unto the LORD. The first altar mentioned in Scripture, but not necessarily the first altar built. Their earlier erection is implied in the sacrifices offered before the flood (4 : 3, 4). The Hebrew word for altar, מִזְבֵּחַ, *mizbeach,* properly signifies *a place for slaying sacrifices.* The English word *altar* comes from the Latin *altus* (high, elevated), because originally the altar was made of raised mounds of earth or rough stone (Exod. 20 : 24, 25; comp. Deut. 27 : 5; Ezra 3 : 2), or built on the tops of hills and mountains. Josephus says (*Wars,* B. VI., chap. 14) that the altar which was in the temple in his time was of rough stones, fifteen cubits high, forty cubits long, and forty wide.

And took of every clean beast, and of every clean fowl. This offering was unique and worthy the occasion. Including in it every animal fit for sacrifice, it was significant of Noah's overflowing thankfulness for the complete deliverance which had been vouchsafed to him and his family.

And offered burnt offerings on the altar. The word עֹלָה, *'olah,* burnt offering, means, literally, *that which ascends,* the idea being, not that the sacrificial animals were raised upon the altar, but that they rose from the altar to heaven (Judg 20 : 40; Jer. 48 : 15; Amos 4 : 10). The word, like כָּלִיל, *kalil* (Deut. 33 : 10; 1 Sam. 7 : 9; Ps. 51 : 19), signifies a sacrifice in which the whole is burnt. The burnt offering was the most ancient kind of sacrifice, instituted before the law, as appears from this verse and Exod. 10 : 25; 18 : 12, and existing among the Gentiles (Num. 23 : 1, 2, 3; 2 Kings 3 : 27). Though afterward under the Mosaic economy, it was an expiatory sacrifice, serving as a covering or atonement for the offerer (Lev. 1 : 4; 14 : 20; 16 : 24), yet here it seems to have been also eucharistic, being offered by Noah in acknowledgment of the mercies he had received. In the patriarchal time the head of the family offered sacrifice (Job 1 : 5; 42 : 8); under the law the office was confined to the priest (Lev. 1 : 5).

21. And the LORD smelled the sweet savor (lit., *odor of satisfaction*). The meaning is that the sacrifice which Noah presented was as acceptable to God as sweet odors are to the senses of a man (comp. Lev. 2 : 12; 26 : 31; Num. 15 : 3). As it were, Noah's heart and spirit ascended to God in the vapor into which the sacrificial victim, that died in his stead, was resolved; and God was well pleased with Noah's gratitude for protection and with his desire for further communications of grace, as thus expressed. The Septuagint renders the words "sweet savor" by ὀσμην ἐνωδίας, which words are used by Paul (Eph. 5 : 2) to express the satisfaction felt by God in the sacrifice of Christ. **Said in his heart;** that is, purposed within himself.

I will not again curse the ground; that is, as I have now done, by a deluge. The words are not to be taken as a revocation of the curse inflicted upon the earth for man's sin (3 : 17), nor as a pledge that it should not be destroyed by fire (2 Peter 3 : 7, 10), but only as a declaration that so universal a judgment should not again be inflicted upon mankind.

For the imagination of man's heart is evil from his youth. The meaning is not that the evil imagination of man's heart is a reason for God's forbearance toward him—this would be inconsistent with 6 : 5–7, but rather that notwithstanding that evil imagination, this forbearance should henceforth be shown. This meaning is made clear by rendering the first word כִּי, *ki,* not "for," but "though," which meaning it often has (Exod. 3 : 17; Josh. 17 : 18).

22. While the earth remaineth, seedtime and harvest, etc. That is, while the earth remains, the regular succession of the seasons, so indispensable to the continuance of the

CHAPTER IX.

1 AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

1 AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and re-
2 plenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they deliv-

race and of human activity, shall continue without any such interruption as had been caused by the flood. The ancient Hebrews distinguished two seasons only, namely, summer and winter (Isa. 18 : 6; Amos 3 : 15; Zech. 14 : 8; Ps. 74 : 17), with the seedtime and harvest, the cold and heat, respectively belonging to them. The "day and night" are added to complete the series of natural pairs, and because their regular alternation may have been disturbed during the flood, when the heavens were black with clouds. This permanent arrangement is styled by Jeremiah the Lord's covenant of the day and night (Jer. 33 : 20, 25).

Traditions of the Deluge. All the great nations of history have traditions more or less definite of a vast deluge in the days of their fathers. Chief among these are the Babylonian, the Egyptian, the Indian, the Grecian, and the American. The tradition agreeing most nearly with the Mosaic narrative is the Babylonian as recorded first, in one of the clay tablets exhumed at Nineveh, and translated by the late Mr. George Smith of the British Museum, and second, as related by Berosus, the Babylonian priest. This tablet forms the eleventh episode of a national epic in celebration of the deeds of Izdubar. To Izdubar it is related by Tsitnapishtim, his ancestor, that the gods were moved to bring about a great flood-storm, and that in preparation therefor he built a ship six hundred cubits long, one hundred and forty cubits high, and one hundred and forty cubits wide, which he filled with his treasures, and on board of which he took his man-servants and maid-servants, the cattle, and the beast of the field, and the artisans; that six days and six nights the wind, flood-storm, and rain prevailed, and abated on the seventh; that the ship took its course to the country of Nitsir and stranded on one of its mountains; that on the following seventh day he released a dove, which found no resting-place and returned; next a swallow, which also returned, and then a raven, which did not return; that he then sent forth all the animals, poured out a libation, and made an offering on the summit of the mountain.

In the account given by Berosus, it is related that in the time of Xisuthrus, the tenth king of the Chaldeans, the god Chronos appeared to him in a dream and said that on the fifteenth day of the month Dæsius, mankind would be destroyed by a flood; that he should build a ship and embark with kith and kin; should put on board, moreover, food and drink, and drive in animals both winged and four-footed; and having made all things ready, should sail away to the gods, to pray for the good of mankind. Xisuthrus followed the advice of the god, built a vessel five stadia in length and two in breadth, and put into it everything which had been ordered, and took on board his wife, his children, and his kinsfolk. As soon as the flood abated, Xisuthrus three times sent forth birds from the vessel, which returned to him the second time with mud upon their feet, but the third time returned to him no more. Finding that the ship was grounded on a mountain, he disembarked with his wife and children, built an altar and sacrificed to the gods.

In the majority of these traditions there is a surprising agreement with the Scripture narrative. The Noah of whom the Bible speaks may be recognized in the righteous Manu of India, with his three sons, Scherma, Charma, and Jyapeti; in Xisuthrus, the tenth king of Chaldea; in Osiris of Egypt; in Fohi of China, and in Deucalion of Greece.

The conclusion to be drawn from this universal tradition of the deluge story is not certainly that it is an ether myth, descriptive of the phenomena of the sky (see theory of Schirren and Gerland in *Ency. Brit.*, art. "Deluge"); but rather, as Kalisch justly observes, "the harmony between all these accounts is an undeniable guarantee that the tradition is no idle invention," but "embodies," in the words of Rawlinson, "the recollection of a fact in which all mankind was concerned."

Chap. 9. 1-17. THE COVENANT WITH NOAH. **1, 2.** These verses substantially repeat 1 : 28, the difference being that God does not command Noah and his sons to "subdue the earth" as he had commanded Adam, but

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.
5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

3 ered. Every moving thing that liveth shall be food for you; as the green herb have I given you
4 all. But flesh with the life thereof, *which is* the
5 blood thereof, shall ye not eat. And surely your blood, *the blood* of your lives, will I require; a the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man.

simply to "replenish" it; and that the "fear" and "dread" of Noah and his sons are now to be upon the brute creation in addition to the "dominion" with which Adam was invested. With this assurance of protection against wild and ferocious animals, men would not fear to go forth in different directions and colonize the earth.

3. Every moving thing that liveth shall be food for you. Not an injunction, but a permission—the first permission of the use of animal food, and of the killing of animals for this purpose. The term "liveth" implies that animals that had died of themselves or had been killed by other beasts were excluded from this grant. Up to this time man's dominion over the lower animals did not extend to his taking their life, except for *sacrifice*. It is the opinion of some that from the first institution of sacrifice, a portion of the flesh was eaten by the offerer, and that such a participation formed a part of the sacrificial rite, but that the use of animal food had been restricted to those occasions. Others suppose that the use of animal food had been general, and that God now made allowable what had before been indulged in without permission.

As the green herb have I given you all. Alluding to the primitive grant made to man (1 : 29). The distinction between clean and unclean animals which was made in relation to sacrifice (7 : 2) does not appear to have been made as yet in reference to food (Lev. 11).

4. But flesh with the life thereof, which is the blood thereof, shall ye not eat. Some commentators (Murphy) think this prohibition was intended to prevent the barbarous practice of cutting pieces of flesh from a living animal, and devouring them raw with the blood (concerning which practice, however, there is no evidence that it existed in Noah's time, much less in his family); but this, though involved in the spirit of the prohibition, was not its main purpose. Primarily it was designed to prevent the eating of slaughtered animals from which the blood had not been properly drained at death, and the use of blood in its simple, unmixed state as an article of diet (Lev. 3 : 17; 7 : 26, 27; 17 : 10–14; 19 : 26; Deut. 12 : 16, 23, 24; 15 : 23), because the blood, which represents the life, was appointed for the expiation of sins (Lev. 17 : 11; Heb. 9 : 22; 1 John 1 : 7). It took the place of the soul or life of the offerer of the sacrifice, which God might have demanded.[1] In the great scheme of expiation life goes for life (Isa. 53 : 12; John 10 : 11; Rom. 3 : 25). The Gentile converts in the primitive church were advised to abstain from blood (Acts 15 : 20, 29; 21 : 25), and all the Jews at the present day rigorously refrain from eating it.

5. And surely your blood, *the blood* **of your lives, will I require** (exact punishment for; comp. 42 : 22; Ps. 9 : 12). For necessary uses the blood of beasts might be shed, but not the blood of man by man or beast, on penalty of death.

At the hand of every beast will I require it. Such is the sacredness and inviolability of human life in the eye of God, that the animal that has caused the death of a man must be destroyed. This agrees with the enactment of the Mosaic law (Exod. 21 : 28).[2] In the enactments of Solon and Draco there was a similar provision.

At the hand of man, *even* **at the hand of every man's brother, will I require the life of man.** The fact that all men are brethren is here urged as a further reason

[1] The Hebrew word for "life," נֶפֶשׁ, *nephesh*, in this verse and in Lev. 17 : 10, 11, denotes both *soul* and *life*, and the context must decide which is to be used in translation. Thus in Isa. 53 : 12: "Because he poured out his soul unto death," that is, gave his life. In this verse "its blood," דָּמוֹ, *dhamo*, is used appositionally to "its soul," and in Lev. 17 : 14 the blood is regarded as the soul itself. Says Delitzsch: "Blood and life are one, inasmuch as they are in one another in a relation of intercausation; the blood is not the same as the life, but it is before all other constituents of the animal corporeality the manifestation, material, and vehicle of that life, which pervades, fashions, and continuously regenerates the corporeality."

[2] Exod. 21 : 28, while naming the goring ox, is generally understood as applying to all animals. Indeed, the Samaritan codex has שׁוֹר אוֹ כֹל בְּהֵמָה, *shor 'o col behemah*, an ox or any beast.

6 Whoso sheddeth man's blood, by man shall his
blood be shed: for in the image of God made he
man.
7 And you, be ye fruitful, and multiply; bring
forth abundantly in the earth, and multiply therein.
8 And God spake unto Noah, and to his sons with
him, saying,
9 And I, behold, I establish my covenant with
you, and with your seed after you;
10 And with every living creature that *is* with
you, of the fowl, of the cattle, and of every beast of
the earth with you; from all that go out of the ark,
to every beast of the earth.
11 And I will establish my covenant with you;
neither shall all flesh be cut off any more by the
waters of a flood; neither shall there any more be
a flood to destroy the earth.
12 And God said, This *is* the token of the cove-
nant which I make between me and you, and every
living creature that *is* with you, for perpetual gen-
erations:
13 I do set my bow in the cloud, and it shall be
for a token of a covenant between me and the
earth.
14 And it shall come to pass, when I bring a cloud
over the earth, that the bow shall be seen in the
cloud:
15 And I will remember my covenant, which *is*
between me and you and every living creature of

6 Whoso sheddeth man's blood, by man shall his
blood be shed: for in the image of God made he
7 man. And you, be ye fruitful, and multiply;
bring forth abundantly in the earth, and multi-
ply therein.
8 And God spake unto Noah, and to his sons
9 with him, saying, And I, behold, I establish my
covenant with you, and with your seed after
10 you; and with every living creature that is with
you, the fowl, the cattle, and every beast of the
earth with you; of all that go out of the ark,
11 even every beast of the earth. And I will estab-
lish my covenant with you; neither shall all
flesh be cut off any more by the waters of the
flood; neither shall there any more be a flood to
12 destroy the earth. And God said, This is the
token of the covenant which I make between
me and you and every living creature that is
13 with you, for perpetual generations: I do set my
bow in the cloud, and it shall be for a token of
14 a covenant between me and the earth. And it
shall come to pass, when I bring a cloud over
the earth, that the bow shall be seen in the
15 cloud, and I will remember my covenant, which
is between me and you and every living creature

against murder. The accountability referred to extends beyond the person of the manslayer (Num. 35 : 11). The implication is clear that every man is to consider every other man as his brother, and be as tender of his life as he would be of the life of one having the same parents with himself. This is evident from the words that follow.

6. Whoso sheddeth man's blood; that is, *wilfully* and *unwarrantably;* for *accidental* and *unintentional* killing the law afterwards provided (Josh. 20 : 3).

By man shall his blood be shed; that is, *judicially,* by man as God's agent and instrument. These words involve the setting up of the magisterial office (comp. Num. 35 : 31; Deut. 19 : 13, 19, with Matt. 26 : 52; Rom. 13 : 4; Rev. 13 : 10), and furnish a basis for the law of the goël afterward established in Israel (Deut. 19 : 6). Prior to this, murder was a crime, but punishable, so far as referred to, by God only (4 : 15); here it is made punishable by human law. In the Chaldee version the words are paraphrased thus: "With witnesses by the sentence of the judges shall his blood be shed." Those demanding a Scripture warrant for capital punishment may find it in this verse, which must be taken, not as a permission, but as a command—a command antedating the promulgation of the Jewish law, and addressed, not to the Jewish nation, which did not then exist, but to Noah and his sons, the progenitors of the new world, and intended to be binding on all their descendants. Says Dean Alford: "This should be thought of by those well-meaning, but shallow, persons who seek to abolish the punishment of death in Christian States." [1]

For in the image of God made he man. These words imply that this image, though marred by the fall, is not entirely effaced in any man (James 3 : 9). The holiness, which constituted a part of the Divine likeness, was lost indeed, in the fall, but the personality and moral being remained. Because man wears the image of God, murder is not only the greatest wrong that he can do to his fellow-man, but a crime against the majesty of God himself. (See on 1 : 26.)

10. From all that go out of the ark, to every beast of the earth. (See on 7 : 15.)

13. I do set my bow in the cloud. As the rainbow is produced by the sun shining on falling drops of rain, it must have been already known; and in these words God must be understood as simply *appointing* it to be an outward visible sign of his covenant with Noah. Unlike circumcision, which God restricted to his chosen people as a sign of his covenant with them (17 : 11), the rainbow was made by him a universal sign of a universal covenant—a covenant pertaining to Noah and his posterity, and "all flesh upon the earth."

[1] To these three laws respecting the eating of blood, murder, and the authority of the magistrates to punish the criminal, the Jews have an ancient tradition that Noah added four others against idolatry blasphemy, incest, and theft, which precepts, called the seven Noachic Precepts, were made binding on all Gentile proselytes.

all flesh; and the waters shall no more become a flood to destroy all flesh.
16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.
17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.
18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.
19 These *are* the three sons of Noah: and of them was the whole earth overspread.
20 And Noah began *to be* a husbandman, and he planted a vineyard:
21 And he drank of the wine, and was drunken; and he was uncovered within his tent.
22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

of all flesh; and the waters shall no more be-
16 come a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all
17 flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.
18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and
19 Ham is the father of Canaan. These three were the sons of Noah: and of these was the whole earth overspread.
20 And Noah began to be an husbandman, and
21 planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within
22 his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two
23 brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward,

18-29. THE SUBSEQUENT HISTORY OF NOAH. **18. And Ham is the father of Canaan.** Ham was the father of other sons (10 : 6), and the prominence given in this verse and in ver. 22 to Canaan, his youngest son, is owing probably to his being the subject of the curse (ver. 25).

20. And Noah began to be a husbandman, and he planted a vineyard. Better: *And Noah the husbandman began and planted a vineyard;* which makes "husbandman" appositional to "Noah," and combines the two verbs in the sense of "began to plant" (Ges. § 142, 3, a, 4; comp. 6 : 1; 26 : 18). Noah had probably been bred to the cultivation of the soil, and on leaving the ark he resumed that occupation. Among his other agricultural operations, he also planted a vineyard. Armenia has ever been famous as a wine-producing country. On some of its mountain-sides the vine flourishes four thousand feet above the sea. Although this passage contains the first reference to the grape, vineyards doubtless existed before the flood. (See Matt. 24 : 37-38.)

21. And he drank of the wine, and was drunken. The Hebrew term for wine in this passage is יַיִן, *yayin*, from a root which signifies (Gesenius) to *boil up*, or *ferment*. Though some doubt exists as to the etymology of the word, there is none as to the inebriating quality of the product which it names (comp. 49 : 12; 1 Sam. 1 : 14; Prov. 20 : 1; Isa. 5 : 11). It was the intoxicating power of wine that called forth the precautionary command to Aaron: "Drink no wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not" (Lev. 10 : 9); and it was the subsequent non-observance of this command which occasioned Isaiah's bitter complaint: "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink" (Isa. 28 : 7).[1] The strength of the wine may have been greater than Noah supposed, or his age may have rendered him more easily affected by it. "At any rate, we have reason to conclude from his general character, that it was a fault of inadvertence, one in which he was *overtaken*, and of which he afterwards bitterly repented." It was never repeated. Noah's prophecy was probably not uttered till near the close of his life—a presumption strengthened by the mention of his death immediately after.

And he was uncovered within his tent; lit., *uncovered himself*—an act not unfrequently accompanying drunkenness (Lam. 4 : 21; Hab. 11 : 15, 16), and one considered among the Hebrews, as among all right-thinking races, highly shameful (Isa. 3 : 17; Jer. 13 : 22; Ezek. 16 : 37).

22. And Ham, the father of Canaan, saw the nakedness of his father. Ham's sin lay not in his seeing his father's nakedness, which might have been accidental, but in the evidently unfilial and jeering pleasure with which he saw and reported the same to his brethren.

23. Took a garment; lit., *the* garment (possibly the garment which Noah had thrown off); the upper garment that was also used (by the poor) for a covering at night (Exod. 22 : 26; Deut. 24 : 13). Shem and Japheth, with a reverential modesty which did not belong to Ham,

[1] The Talmud has the proverb: "If wine moves in knowledge moves out."

24 And Noah awoke from his wine, and knew what his younger son had done unto him.
25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.
26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

24 and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his
25 youngest son had done unto him. And he said,
Cursed be Canaan;
A servant of servants shall he be unto his brethren.
26 And he said,
Blessed be the LORD, the God of Shem;
And let Canaan be his servant.

went not forward to see their father's shame, but backward to hide it.

25. Cursed be Canaan. It is not easy to see why Canaan was cursed, while it was Ham who appears to have sinned. Different explanations have been proposed. Some commentators see here simply the visiting of the sins of the fathers on their children (Exod. 20 : 5). But why on only one of the children? Why on the descendants of Canaan, and not on those of Cush, Mizraim, and Phut, the other sons of Ham (10 : 6)? Others discover a fitness in the suffering of Canaan, the youngest son of Ham, for the sin of Ham, the youngest son of Noah—an insufficient reason for the cursing of any person. Others, again, have supposed that Noah's malediction was really directed against all the sons of Ham, but that the portion that affected Canaan only was preserved in order to inspire the Israelites in their wars against the Canaanites; and still others, that an error has crept into the text, which should read: "Cursed be Ham, the father of Canaan," a supposition unsupported by manuscript authority and wholly inadmissible.

The difficulty would be greatly relieved if it could be shown, as many believe, that Canaan was the chief offender in the matter—that he first saw the shame of his grandfather, and told it to his father, and led in the mockery that followed. Considerable plausibility is given to this view by a tradition among the Jews to the same effect, and especially by the rendering "grandson" for "son" in ver. 24, which meaning the latter word sometimes has, as in 29 : 5 and 2 Sam. 19 : 24.

The best explanation, however, of the words is that which regards them as *prophetic*. Noah, foreseeing the future character and destiny of Canaan's descendants, made the act of Ham the occasion of the prediction which he uttered concerning them. In Ham's want of modest shame there was disclosed a sensualism, in which Noah's prophetic glance saw the characteristics of Canaan and his descendants, and the debasement that would surely follow. Ham was punished in Canaan, his son—one of the keenest afflictions that can come upon a father. In Canaan and his posterity there was a perpetuation of his father's character and vices, which were prophetically anticipated—not caused—by the curse which Noah pronounced. The names of Canaan's descendants are given in 10 : 15–19. Their history, as recorded in Scripture, shows them to have been, from a very early period, abominably depraved and wicked (see Lev. 18 : 24–30). "The longsuffering of God did not hasten their perdition. He allowed them to grow and prosper during the ten generations from Noah to Abraham, and the five following centuries from Abraham to Joshua. But their evil deeds accumulated, and they forfeited the land which their vices had contaminated."

A servant of servants—a mode of expressing the superlative in Hebrew (Ges. § 119, 2; comp. Eccl. 1 : 2)—**shall he be unto his brethren.** This prophecy began to be fulfilled in the time of Joshua, when the Canaanites were partly exterminated and partly reduced to the lowest form of slavery by the Israelites, who belonged to the family of Shem (Josh. 9 : 23; comp. Judg. 1 : 28, 30, 33, 35); and it was subsequently fulfilled when those that remained of the Canaanites were reduced by Solomon (1 Kings 9 : 20, 21). Further, the Phœnicians, Carthagenians, and Egyptians, who all belonged to the family of Canaan, were subjected by the Japhetic Persians, Macedonians, and Romans. Keil thinks that as Ham had no share in Noah's blessing, either for himself or his other sons, his whole family was included by implication in the curse, though it fell most heavily on Canaan; a supposition confirmed by history, since from the earliest ages till now Ham's posterity in general has been in slavish subjection to the Shemites and Japhethites.

26. Blessed be the LORD God, *the God,* **of Shem.** The better treatment of Noah by Shem and Japheth, as compared with that by Ham, foreshadowed the better future of their posterity. Noah, prophetically viewing the blessings which were to come upon Shem, thinks of their divine Source and, instead of wishing good to Shem, breaks forth in devout thanksgiving to the God of Shem, just as Moses (Deut. 33 : 20), instead of blessing Gad, blesses him "that enlargeth Gad." The words imply that Jehovah was to be the God of Shem in a very

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.
28 And Noah lived after the flood three hundred and fifty years.
29 And all the days of Noah were nine hundred and fifty years: and he died.

27 God enlarge Japheth,
And let him dwell in the tents of Shem;
And let Canaan be his servant.
28 And Noah lived after the flood three hundred
29 and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

CHAPTER X.

1 NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

1 NOW these are the generations of the sons of Noah, Shem, Ham and Japheth: and unto them were sons born after the flood.

special sense. "Because Jehovah is the God of Shem, Shem will be the recipient and heir of all the blessings of salvation which God, as Jehovah, bestows on mankind" (Keil). The posterity of Shem were long distinguished above all the other nations for their religious privileges, and eventually from him came the promised Messiah, in whom all the families of the earth are blessed (Ps. 144 : 15; comp. Jer. 31 : 33).

27. God. The use of *God* (Elohim) here affords no proof that a Jehovistic document was revised by an Elohistic author, nor that ver. 20–27 should be assigned (Davidson) to his redactor. The change of name is sufficiently explained by the fact that "Jehovah, as such, never was the God of Japheth's descendants, and that the expression would have been as manifestly improper if applied to him as it is in its proper place applied to Shem" (Quarry).[1]

Enlarge Japheth; lit., *make room for one that spreads abroad.* The words form a paronomasia—both the verb and its subject being related to the root פתה, *pathah*, to spread abroad, the reference being to the remarkable increase both of the progeny and the territories of the Japhetic nations. More than half the human race has sprung from Japheth. His descendants occupy the whole of Europe and America, and a considerable part of Asia. Of all colonizers, the Anglo-Saxon Japhethite is the greatest.[2]

And he shall dwell in the tents of Shem. It has been a question whether "God" or "Japheth" should be taken as the subject of "dwell." One reference is grammatically as correct as the other. The latter view, however, is to be preferred, because otherwise (1) these words would substantially repeat the blessing already given to Shem; (2) they would restrict to Shem the blessing which the context shows should be unrestricted to Japheth; and (3) "his servant" at the end of the verse can properly apply to Japheth (that is, to his descendants) only.

The words, *dwell in the tents of Shem*, are not to be taken as prophetic of the conquest of Shem by Japheth, as some suppose; they point rather to the friendly relations which should exist between the Shemitic and Japhetic races, and to the participation by the latter in all the religious privileges of the former (12 : 3; Isa. 2 : 2, 3). They "had a most apposite and beautiful fulfilment when the Gentile races of Japheth came in as proselytes to the Hebrew communion, but far more when in the Christian age the Jews were broken off from the old stock that the Gentiles might be grafted in, and . . . may be almost said to have taken possession of the deserted tents of Shem as their own through all the Christian centuries to this hour. All Protestant Christendom of Japheth's line is this day fully at home in the tents of Shem" (Cowles).

28, 29. And Noah lived after the flood three hundred and fifty years. These two verses form the natural conclusion of chap. 5, from which they are disjoined in order to insert the history of the life of Noah. According to the Hebrew chronology, Noah lived to the fifty-eighth year of the life of Abram.

Chap. 10. 1-32. The Generations of the Sons of Noah. From the history of Noah, the sacred writer now proceeds to the genealogy of his sons. The contents of this chapter are anticipated by God's command to Noah and his sons (9 : 1, 7) to multiply and replenish the earth, and by the statement (ver. 19) that by the

[1] Says Keil: "This blessing was desired by Noah, not from *Jehovah*, the God of Shem, who bestows saving spiritual good upon man, but from *Elohim*, God as Creator and Governor of the world; for it had respect primarily to the blessings of the earth, not to spiritual blessings; although Japheth would participate in these as well, for he should come and dwell in the tents of Shem."

[2] Murphy thinks the expansive power of Japheth "refers not only to the territory and the multitude of the Japhethites, but also to their intellectual and active faculties. The metaphysics of the Hindus, the philosophy of the Greeks, the military prowess of the Romans, and the modern science and civilization of the world are due to the race of Japheth."

three sons of Noah was the whole earth overspread. The genealogical table here presented is the most ancient ethnological document that has come down to us—a document of inestimable value, whether viewed from a geographical, a political, or a theocratic standpoint. It is sustained by the historic investigations of all subsequent times. All historic science does it homage.

The authenticity and genuineness of this register are guaranteed by the chronicler (1 Chron. 1 : 1-23), in whose time, as Havernick has justly remarked, "nothing more was known from antiquity concerning the origin of nations than what Genesis supplied." Its historic truthfulness is also strikingly authenticated by the accredited results of modern ethnological science, which, on the basis of a careful analysis of facts, has divided mankind into three primitive groups (Shemitic, Aryan, and Turanian), corresponding to the threefold arrangement of this record, "allocating to the Indo-European family, as Moses has done to the sons of Japheth, the principal races of Europe, with the great Asiatic race known as Aryan; to the Shemitic, the Assyrians, Syrians, Hebrews, and Joktanite Arabs, which appear among the sons of Shem in the present table; and to the Turanian, the Egyptians, Ethiopians, Southern Arabs, and early Babylonians, which the primitive ethnologist of Genesis also writes among the sons of Ham."

The ancient Egyptians, Assyrians, and Babylonians preserved a registry of the nations and countries which they touched in their commercial and military expeditions; but, as Delitzsch points out, "where these registries purpose to be universal, they either lose themselves in the fabulous, or return directly to their own people. Nowhere is found a survey of the connection of nations that can be compared with the ethnological table of the Bible, nowhere one so universal in proportion to its horizon, and so all-comprising, at least with regard to its purpose."

This genealogy traces the origin of all nations to Noah. The flood, which was sufficiently universal to submerge the man-inhabited portion of the world, had swept away the entire race with the exception of Noah and his family. Some there are, indeed, who contend that the dissimilarity of the races of men shows them to have descended from different primitive stocks; but the inquiries of naturalists and physiologists go to prove that all the varieties of mankind constitute a single species, and are deducible from a single human pair. "Whether Chaldean or Phœnician, Egyptian or Arabian, Greek or Roman, Mongol or Tartar, Indo-Germanic, Celtic, Belgic, or Briton—all find the germ of their nationality in this wonderful chapter, and all concur to swell and substantiate the proof that the human race sprang from Noah, and that we have no occasion to look for pre-Adamic men or for tribes that escaped the flood and have no pedigree among the sons of Noah" (Cowles).

To these physiological considerations may be added the proof to be drawn from human language. Man is distinguished from all other animals by the possession of articulate speech; and the testimony of the most distinguished philologists is that the evidence of comparative grammar, so far as it goes, favors the original unity of human language.

In respect of origin, this chapter puts no difference between the descendants of Shem who was blessed and the descendants of Ham who received the curse—they are brethren. The unity of the race as thus exhibited constitutes the true basis of a universal human brotherhood, and is intimately bound up with the plan of redemption. As all nations are here seen to have the same ancestry, so all are ultimately to share in the blessings coming through the seed of Abraham (12 : 3), toward whom the whole catalogue converges. Says Delitzsch: "This universal survey serves as a significant finger-post to direct attention to the fact that the limitation of salvation is but a means to its future unlimited freedom."

The enumeration of the descendants of the sons of Noah given in this chapter does not include all the nations of the old world. Several names familiar in later times find no place therein—a proof of its high antiquity. Thus Sidon is mentioned (ver. 15, 19), but not Tyre, which in David's time had outstripped it; nor is there any allusion to the Indians (Esther 1 : 1), the Arabians (Isa. 21 : 13), the Chinese (Isa. 49 : 12) the Minni (Jer. 51 : 27), or the Persians. No information is given concerning the tribes of Moab, Ammon, Ishmael, Edom, Amalek, because their descent is subsequently stated; and the names of aboriginal races, like the Emim, Anakim, Rephaim, Horim, Zamzummim, and Avim (Deut. 2) are omitted because they had almost or quite disappeared in the time of Moses. Havernick and Keil think that Moses grounded his genealogical record on a tradition handed down from the time of Abraham. Josephus considers the names to be generally

2 The sons of Japheth ; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech and,

those of persons, but allows that many are ethnic in form, for example, those which end in the Hebrew *im*, or in the English *ite* (ver. 16–18). There seems to be an intermixture of personal and ethnic names, and the one form passes sometimes into the other, for thus in ver. 15 we read that "Canaan begat Sidon his firstborn," but in ver. 19 the border of the Canaanites is given from Sidon, which now stands for the city.

The order of the generations of the sons of Noah here followed is not the usual one—Shem, Ham, and Japheth (ver. 32; 6 : 10; 9 : 18), but Japheth, Ham, and Shem. Japheth is mentioned first, not because he was the eldest of the three, although that was probably true (see on ver. 32), but as being the farthest removed from the theocratic center. Ham comes next because through Canaan, Mizraim, and Cush he is more closely connected with the Shemites than with Japheth, and in order to clear the way for the mention of Shem's posterity, the most important of the three, according to the practice of the sacred writer, first to dispose of the collateral lines (see an example in the treatment of the Cainites before Seth, chaps. 4 and 5) before proceeding with the main line.

The number of the nations here enumerated is seventy, not including Nimrod (ver. 8), which is the name of a person, namely, from Japheth, fourteen ; from Ham, thirty ; from Shem, twenty-six. This was also the number of Jacob's family when they went down into Egypt (46 : 27; Exod. 1 : 5; Deut. 10 : 22), which number was perpetuated in the representative body of seventy elders (Exod. 24 : 1, 9; Num. 11 : 16, 24, 25). This numerical correspondence between the families of Israel and the families of mankind, which are to be blessed through their instrumentality (12 : 3), appears to be intimated in Deut. 32 : 8: "When the Most High gave to the nations their inheritance, when he separated the children of men, he set the bounds of the peoples, according to the number of the children of Israel." It is also frequently referred to by the rabbins, as in the following passage (quoted by Lightfoot, *Heb. Exercit.* on Luke 3 : 36) from the book of Zohar: "Seventy souls went down with Jacob into Egypt, that they might restore the seventy families dispersed by the confusion of tongues."

For vindication of the literary unity of this chapter as against its altogether arbitrary partition by the critics, see Green, *Unity of Genesis*, pp. 133–142.

2. The sons of Japheth. As Japheth (the *Iapetus* of the Greeks and Romans) is the progenitor of the Greeks, it is not surprising that Greek legends should make *Iapetus* the progenitor of the human race.

Gomer. His descendants were the Kimmerians (Homer, *Od.*, XI., 14), or ancient Celts, whose earliest known seat was the Tauric Chersonese, and the regions north of the Danube, whence they spread to the west, till Germany, France, and Britain were peopled by them. They are known as the Gaels in Ireland and Scotland, and the Cymrie in Wales. In Ezek. 38 : 6 Gomer is mentioned as an ally of Gog of Magog.

Magog is generally thought to stand for the widespreading nomadic nation called by the Persians Saka, and by the Greeks Scythians. They dwelt between the Caucasus and Caspian Sea, and in the country now called Tartary and Asiatic Russia. In Ezek. 38 : 2, 3; 39 : 1 their king is called Gog, which seems to have been an appellative name, like the titles Pharaoh, Ptolemy, and Cæsar. Ezekiel foretells their complete destruction (38 : 2–23); and a similar prophecy is uttered by John (Rev. 20 : 8–10), in which he describes a combination of powerful worldly forces against the church of God, and their final overthrow.

Madai. Called Medes by the Greeks (Jos., *Ant.*, I., 6, 1). They were long subject to Assyria; afterward an independent kingdom (Isa. 13 : 17; 21 : 2; Jer. 25 : 25; 51 : 11, 28), which took Nineveh, 606 B. C.; became subject to the Persians, 559 B. C.; and with them overthrew Babylon, 538 B. C. (Dan. 5 : 28, 31). To this country the Israelites were carried away captive, 721 B. C. (2 Kings 17 : 6; 18 : 11). On the Assyrian inscriptions they are called Mada.

Javan; ancestor of the Ionians in Asia Minor, and of all the Greeks (Jos., *Ant.*, I., 6). The Greeks are called *Javan* in Isa. 66 : 19; Ezek. 27 : 13; Zech. 9 : 13; Dan. 8 : 21; and the Chaldee paraphrase interprets *Javan* by *Macedonia*. The Athenians are called *Iaones* in *Il.* XIII., 685, and Æschy., *Prom.*, 175, 561. The name is also found in the Assyrian tablets, as *Javanu*.

Tubal and Meshech are always (except in Isa. 66 : 19 and Ps. 120 : 5) associated in Scripture (Ezek. 27 : 13; 32 : 26; 38 : 2, 3; 39 : 1). They are usually identified with the *Tibareni and*

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

3 Tiras. And the sons of Gomer; Ashkenaz, and
4 Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
5 Of these were the isles of the nations divided in their lands, every one after his tongue; after their families, in their nations.

Moschi, who inhabited the hill country on the southeast of the Black Sea, the *Tibareni* east of the Thermodon in Pontus, and the *Moschi* between the sources of the Phasis and Cyrus.

Tiras; supposed ancestor of the Thracians. Dillmann, however, questions the suitability of the identification, on the ground that the Thracians, as thus designated, would be already included in the Gomer group. Some trace the name in the *Turitai* (Herod., IV., 51), that is, the people dwelling on the Tiras (the Dniester).

Of only two of these sons of Japheth, namely, Gomer and Javan, are their descendants further traced.

3. The sons of Gomer, Ashkenaz. Some think that the descendants of Ashkenaz settled in Bithynia, Troas, and the Lesser Phrygia, and discover traces of the name in the Sinus Ascanius, and Ascanius Lacus. Knobel regards the name as a compound, meaning the As-race; whence may have originated the term Asia, which was afterward applied to the whole eastern part of the world. As, however, in Jer. 51 : 27 Ashkenaz is joined with Ararat and Minni, provinces of Armenia, their original seat was probably in or near Armenia, toward the Caucasus and Black Sea; which from it, as some think, may have been called the Sea of Ashkenaz, pronounced by the Greeks *Axenos*, and afterward changed to *Euxeinos*.

Riphath (in 1 Chron. 1 : 6, by an error in Hebrew transcription, *Diphath*), perhaps *Ripheans*, that is, Paphlagonians—the people inhabiting the Riphean mountains, on the north of the Caspian. (See Josephus.)

Togarmah, mentioned in Ezek. 38 : 6 together with Gomer, in the army of Gog; and in Ezek. 27 : 14 after *Javan*, *Tubal*, *and Meshek*, as supplying horses and mules for the Tyrian traders. Armenia is probably meant, a part of which is celebrated for its horses. According to Moses Chorenensis, the Armenians consider themselves to be descended from Gomer; representing Haik, the founder of their race, as a son of Torgom.

4. The sons of Javan; Elishah. As the purple with which Tyre adorned herself came from the isles of Elishah (Ezek. 27 : 7) this name may perhaps be traced in the Æolians and in the Elisa islands.

Tarshish;[1] connected with Tartessus, a city of the Phœnicians in the south of Spain, on the river now called the Guadalquivir, whither the Phœnicians were wont to traffic in large ships (1 Kings 10 : 22; 22 : 48; Ps. 48 : 7). Delitzsch, however, calls attention to the fact that before the Phœnicians took advantage of the mines of Tartessus, Phokæans from the Hellenic land of Phokis had settled there (Herod., I., 168).

Kittim, probably Citium in Cyprus, and also the whole island. In a wider sense the name seems to have embraced the colonies which peopled the shores of Greece and Italy (Isa. 23 : 1; Jer. 2 : 10; Dan. 11 : 30). In 1 Mac. 1 : 1 Alexander the Great is said to be from the land of Chittim, and in 8 : 5, Perseus, king of Chittim, is said to have been overcome by the Romans (comp. Num. 24 : 24).

Dodanim (written Rhodanim in the Samaritan copy, and in 1 Chron. 1 : 7; but the weight of authority favors the reading *Dodhanim*, which is found in the Syriac, Chaldee, and Arabic versions, and in the Targum of Onkelos); identified by Mede with the Dodonæans in Epirus; by Knobel with the whole Illyrian or North Grecian tribe; by Delitzsch and Gesenius with the Dardani of Asia Minor, who were akin to the Ionians. Of these opinions, that which connects them with the Dardani is perhaps the best.

5. By (*of*) **these,** that is, the Japhethites already named, though the descendants of only two of Japheth's *sons* are given (comp. ver. 20 and 31).

Isles of the Gentiles, *nations;* sea-washed coasts as well as islands proper. The Hebrews applied the term to all those countries divided from them by the sea, or to which they went by sea (Ps. 72 : 10; Isa. 11 : 11; 40 : 15; Jer. 2 : 10).

Were divided (or divided themselves). Mede thinks that the word denotes an orderly division, an assignment to each nation and family of their particular lot or portion, and not an arbitrary choosing according to inclination, though the former is suggested rather by the words that follow than by the verb itself.

[1] The Syriac often substitutes *t* for the Hebrew sibilant, thus turning Tarshish into Tartessus; comp. Batanæa for Bashan, Tyre for Zor.

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6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
7 And the sons of Cush; Seba and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

6 And the sons of Ham; Cush, and Mizraim, and
7 Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabteca: and the sons of Raamah; Sheba, and De-

In Deut. 32 : 8 it is said "the Most High divided to the nations their inheritance" (comp. Acts 17 : 26).

6. Cush, the first son of Ham, is the name of a people of a reddish-brown color, dwelling south of Egypt and toward Abyssinia, between the Nile and the sea, and called Ethiopians in the narrower sense. In 2 : 13 and here it has a wider meaning, and is used to denote the inhabitants of the middle of Africa, a part of Arabia, and perhaps also the south of Asia. The descendants of Cush probably first settled in Arabia. Zipporah, the wife of Moses, is called a Cushite, though a Midianitish woman of Arabia (comp. Exod. 2 : 21; Num. 12 : 1). Nimrod, a son of Cush (10 : 8), could not have been an African (10 : 10). From Arabia some of the descendants of Cush emigrated into Ethiopia.

Mizraim, Egypt—the country which reaches, according to Ezek. 29 : 10; 30 : 6, from the northeastern fort of Migdol to the cataract and border town of Syene, near the Cushite boundary. The dual form of the word refers to the two halves into which the country was politically and physically divided, to Upper and Lower Egypt, though the name is more generally applied in Scripture to the latter (Isa. 11 : 11; Jer. 44 : 1, 15). The old Egyptian name is Kemi, and Egypt is called "the land of Cham" (Ps. 105 : 23; 106 : 22). Egyptian mummies and pictorial representations show the Egyptians to have been, not black and having curly hair, but in their skull and facial outlines to have resembled the Caucasians, though darker in complexion. The Egyptian monuments show a marked distinction between the Ethiopians and the Negroes on the west of their country.

Phut. This name occurs several times in the Old Testament, and generally in connection with the Egyptians and Ethiopians, sometimes with Persia and Lud (Jer. 46 : 9; Ezek. 27 : 10; 30 : 5; 38 : 5; Nahum 3 : 9). The Septuagint in Jeremiah and Ezekiel always renders the word Libyans. So Josephus says (*Ant.*, I., 6) that Phut colonized Libya, and that from him the people were called Phutites—the most generally received opinion. The Coptic name of Libya is Phaiat.

Canaan settled in the country which bears his name. Its bounds are given in ver. 19. The fact that the Canaanites appear to have spoken a Semitic tongue, has been alleged as a reason by some why they should not have been of Hamitic descent. Possibly, however, they were of a different origin. Dillmann thinks it certain that they were immigrants from the south, from the neighborhood of the Persian Gulf (see Dillmann, p. 180, and the authorities he cites in favor of this view). Murphy suggests that the Canaanites may have come into Canaan as intruders, and followed the language of their predecessors.

7. This verse give the names of five sons and two grandsons of Cush.

Seba, according to Josephus, a name of Meroe, an island formed by two tributaries of the Nile, on the borders of Egypt and Ethiopia (Isa. 43 : 3; Ps. 72 : 10). In Isa. 45 : 14 the Sabeans are called "men of stature," which agrees with what Herodotus (III., 20) says of the African Ethiopians.

Havilah. Some confusion arises from the name of a grandson of Ham being the same as that of a descendant of Shem (ver. 29). Niebuhr and others have asserted the existence of a double Havilah, one founded by the descendant of Ham, and the other by that of Shem. Possibly their descendants may have intermingled and formed but one people, whose dwelling-place was Chawlan, the well-known fertile region of Yemen. Some identify the descendants of Havilah the son of Cush with the Avalitæ on the coast of Africa, near the mouth of the Red Sea (see under 2 : 11).

Sabtah, of doubtful identification; perhaps Sabbatha or Sabota, the capital of Hadramant (the Hazarmaveth of ver. 26), on the southern coast of Arabia. **Raamah** settled probably on the Arabian shore of the Persian Gulf, where was formerly a place called Regma, the form in which the Septuagint gives the name. In Ezek. 27 : 22 it is mentioned along with Sheba as a place of rich Eastern traffic.

Sabtecha, supposed by Knobel to have dwelt in Caramania, opposite to Regma, on the other side of the Persian Gulf.

From Raamah two peoples are given as offshoots, **Sheba** and **Dedan,** in the former of which we see the Sabæans of Arabia Felix, and in the latter the wide region north of Sheba, gradually reaching by the advance of population to the southern limits of Edom.

8-12. In these (parenthetical) verses the

8 And Cush begat Nimrod: he began to be a mighty one in the earth.
9 He was a mighty hunter before the LORD, wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

8 dan. And Cush begat Nimrod: he began to be
9 a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Like Nimrod a mighty hunter before the LORD.
10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land

writer turns aside from the table of nations to notice the exploits of an individual—the founder of the first great empire of the world.

8. And Cush begat Nimrod. Nimrod may not have been a son, but a more remote descendant of Cush, according to the Hebrew custom, which called any ancestor a father (Luke 1 : 32), and any descendant a son. In only one other passage does the word occur—in Micah 5 : 6, where Assyria is called "the land of Nimrod." The word (from מָרַד, *maradh*, to rebel) was probably applied originally as an epithet, and at length became used as a proper name. It has not yet been discovered in the Assyrian inscriptions. The Assyriologists identify the Nimrod of the Bible with the Babylonian hero *Izdubar* (Schrader).

He began to be (that is, became) **a mighty one** (*gibbor*, which word seems to refer more to power than to bodily strength. Robertson gives it the same meaning as in Ps. 52 : 3, namely, proud, tyrannical) **in the earth** (comp. 6 : 4; Judg. 6 : 12; 11 : 1; 1 Sam. 9 : 1; 2 Kings 6 : 1; Ps. 33 : 16). By his courage, and perhaps the terror he inspired, he reduced all around him, voluntarily or involuntarily, to submission.

9. He was a mighty hunter.[1] At first doubtless of wild beasts, but afterward of men as well. The former was suited to develop a taste and furnish a training for the latter. He probably proceeded gradually from hunting beasts to assaulting, oppressing, and subjugating his fellow-men. The original term for hunting (צוּד, *tsudh*) is often used to express a violent invasion of the persons and rights of men (see 1 Sam. 24 : 12; Lam. 3 : 52; Jer. 16 : 16), and persecutors and tyrants are also called in Scripture "fowlers" and "hunters" (Ps. 91 : 3; Lam. 4 : 18). The Targum of Onkelos on 1 Chron. 1 : 10, informs us that Nimrod "began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord." In the Jerusalem Targum it is written: "He was a hunter of the children of men in their languages, and he said unto them, Depart from the religion of Shem and cleave unto the institutes of Nimrod." Herder speaks of him as "a trapper of men by stratagem and force." Compare Milton's description:

Hunting (and men, not beasts, shall be his game),
With war, and hostile snare, such as refuse
Subjection to his empire tyrranous.

(*Par. Lost*, XII., 24-26).

Before the LORD. This expression is probably added to give emphasis or the force of a superlative (comp. Jonah 3 : 3; Acts 7 : 20), though some think it denotes open defiance and contempt of Jehovah (comp. 6 : 11; 13 : 13.)

10. The beginning of his kingdom; the region over which he first ruled, as embracing the four cities here named. The language does not necessarily imply that Nimrod *built* any of the cities mentioned; he may have simply conquered them.

Babel; elsewhere rendered Babylon, the Greek form of the word. The same name was given to the tower, which perhaps as a citadel, formed part of it. The name of the city is given also to the province of which it is the capital (Ps. 87 : 4; 137 : 1), and in Micah 5 : 6 Babylon seems meant by "the land of Nimrod." It reached its highest splendor under Nebuchadnezzar (Dan. 4 : 30), and under Belshazzar (Dan. 5 : 31) succumbed to the Medo-Persian power. Its remains have been discovered on the east side of the Euphrates near Hillah, where there is a square mound which the Arabs call "Babil." Babylon symbolizes the power of the world in its hostility to God (Keil), and answers to the Antichrist of the New Testament.

Erech; conjectured by Rawlinson and Keil to be the Orchoë of Ptolemy on the Euphrates, about eighty miles south of Babylon, on the site of the present ruins of Warka, and where is a mound called by the nomadic Arabs Irak. In the cuneiform inscriptions it is written Huruk.

Accad; not identified as yet. Delitzsch agrees with George Smith in regarding it as "the capital of Sargon, the great city Agadi,

[1] The words here rendered, "a mighty hunter," are rendered in the Septuagint, "a giant hunter"; in the Vulgate, "a valiant hunter"; in the Arabic, "a terrible giant"; in the Syriac, "a giant warrior"; and in the Chaldee, "a valiant man." It is worthy of notice that Nimrod was deified after his death by the name of Bel-Nipru, or Bel-Nimrod, which is interpreted "God of the chase." In his honor also, tradition says that the constellation Orion received from the Chaldeans the name handed down by the Arab astronomers, of "the giant." In Homer also Orion is a mighty hunter (*Od.*, XI., 572, 575).

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,
12 And Resen between Nineveh and Calah: the same *is* a great city.
13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

11 of Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir,
12 and Calah, and Resen between Nineveh and
13 Calah (the same is the great city). And Mizraim begat Ludim, and Anamim, and Lehabim,

near the city of Sippara on the Euphrates, and north of Babylon."

Calneh, called Calno in Isa. 10 : 9 (comp. Amos 6 : 2). Recent interpreters think its identification with Ctesiphon, situated on the east bank of the Tigris, opposite to Seleucia, very doubtful.

The land of Shinar; the country round about Babylon, the great plain or alluvial country watered by the Tigris and Euphrates, known in later times as Chaldea and Babylonia. In Isa. 11 : 11 it is distinguished from Assyria.

11. Out of that land went forth Asshur, or better, *he went forth into Assyria.* This rendering, which is that of all the Targums and of most modern interpreters, is preferable to that of the Authorized version. The syntax admits of Nimrod being regarded as the subject treated of, and the general sense of the passage requires it. As no mention is made of the birth of Asshur, the son of Shem, till ver. 22, we should not expect to find his name introduced in this enumeration of the descendants of Ham. The writer's object seems here to be to describe the aggressive conduct of Nimrod, who, not content with seizing on Babylonia, next pushed his conquests into Assyria (already partially colonized by the Asshurites, from whom it took its name) and built Nineveh and other strongholds, to secure his conquests.[1]

Nineveh, the ancient metropolis of Assyria, situated on the east bank of the Tigris, opposite the place where Mosul now stands on the west bank. After this mention of Nineveh, Scripture is silent concerning it till the time of Jonah, who lived in or before the reign of Jeroboam II. It is described in Jonah 3 : 3 as "an exceeding great city, of three days' journey," which description is confirmed by Diodorus Siculus (II., 26), who says it measured four hundred and eighty stadia in circumference. Its destruction was foretold by Jonah, and afterward by Nahum (3 : 12–17), and by Zephaniah (2 : 13–15), whose predictions were fulfilled when the city was taken by Nabopolassar of Babylon, and Cyaxares, king of the Medes, 606 B. C. or, according to the reckoning of some, 625 B. C. Nineveh flourished no more, and the very site of it was for a long time a matter of uncertainty.

Rehoboth-Ir. Nothing certain is known of its position. Dillmann supposes that, according to its name, it formed a sort of suburb of Nineveh.

Calah. Identified, by inscriptions found on the spot, with the great mound of Nimroud, about twenty miles south of Mosul.

12. Resen is mentioned only here, and is not found on the inscriptions. Professor Sayce identifies it with Reseni.

The same is a (*the*) great city. These words must be taken as referring, not to Resen alone, but to all the four cities, regarded as forming one great composite city or capital, to which the name of Nineveh, the principal, was given.[2]

13. Ludim. There was also a son of Shem named Lud (ver. 22); but these Ludim were an African people, perhaps belonging to Ethiopia, of Egyptian origin, celebrated as soldiers and archers (Isa. 66 : 19; Jer. 46 : 9; Ezek. 27 : 10; 30 : 5). They are to be distinguished from the Lydians of Asia Minor (ver. 22).

Anamim; identified by Knobel with an Egyptian name of the Delta. Ebers explains the word by "*an-amu,*" the wandering Amu or Asiatic herdsmen who had settled on the Bucolic arm of the Nile, where there was pasture for their cattle.

Lehabim; the Libyans (Dan. 11 : 43), called Lubim in 2 Chron. 12 : 3; 16 : 8; not, however,

[1] As the Cainites were builders of cities before the Sethites, so were the descendants of Ham, the Cushites, before the Shemites. Recent linguistic and archeological investigations have tended to confirm in a remarkable manner the biblical account of the Hamitic origin of the oldest cities of Asia.

[2] Thus the Cushite race appears to have extended from above Egypt across the south and east of Arabia, and into Babylonia and Assyria. Moreover, the traces of them are found farther to the east, across the deserts of Beloochistan and Mekran, at the head of the Indian Ocean, to the peninsula of India, where, besides the evidence of language, their presence is shown by their characteristic temple towers or pagodas; in these countries they were mingled with the Aryan race. What, however, was the order of their migration, whether they first passed into Africa and Arabia, and thence into Babylonia to the former countries, or whether they followed both courses, are questions yet to be resolved (see P. Smith's *Anc. Hist.*, Vol. I., pp. 45, 46).

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.
15 And Canaan begat Sidon his firstborn, and Heth,
16 And the Jebusite, and the Amorite, and the Girgasite,

14 and Naphtuhim, and Pathrusim, and Casluhim (whence went forth the Philistines), and Caphtorim.
15 And Canaan begat Zidon his firstborn, and
16 Heth; and the Jebusite, and the Amorite, and

to be confounded with the great Libyan tribe (Phut, ver. 6) from whom they are distinguished in Nahum 3 : 9. They seem to be the Rebu of the Egyptian monuments, and their ancient dependence on the Egyptians is stated by Manetho as a historical fact (Smith's *Anc. Hist.*, Vol. I., p. 47).

Naphtuhim. Bochart associates the name with *Nephthus*, the most northern portion of Egypt on the seashore. More probable is the identification proposed by Ebers, *na-ptah*, that is, *those belonging to Ptah*, or *Hephæstus*, the Memphitic Egyptians.

14. Pathrusim, the inhabitants of Pathros, that is, of Upper Egypt, anciently called Thebais. Pathros is an Egyptian name for southern, mentioned in connection with Egypt (Isa. 11 : 11; Jer. 44 : 1, 15; Ezek. 29 : 14; 30 : 14).

Casluhim; usually identified with the Colchians on the Black Sea, because these, according to Herodotus, Strabo, and others were descendants of the Egyptians.

Out of whom came Philistim, better, *whence went forth the Philistines.* As in Jer. 47 : 4 and Amos 9 : 7, the Philistines are traced to the Caphtorim. Michaelis and others think that there has been a transposition in this verse, and that it ought to run: "and Caphtorim, out of whom came Philistim." The Samaritan text, however, and all versions read as the Hebrew. Some have therefore conjectured that the Casluhim and Caphtorim were tribes which intermingled, the former having been strengthened by immigration from the latter, and that hence the Philistines may have been said to come from either.

Caphtorim. Some commentators, on the authority of several ancient versions, understand the Cappadocians; but the larger number take the term to denote the Cretans. This supposition is favored by the Philistines being sometimes called *Cherethim* (Cherethites), as in 1 Sam. 30 : 14; Ezek. 25 : 16; Zeph. 2 : 5, where the Septuagint and the Syriac versions render Cretans. In those passages *Cherethim* seems to be used synonymously with the Philistines.

15. Of the eleven nations descended from Canaan, **Sidon,** or, *Zidon*, is styled "his firstborn." The name is retained in the well-known town on the coast of Phœnicia, now called Saida, on its northern boundary. It was the oldest settlement of the Canaanites, and the only one of all the Phœnician towns known to Homer (*Il.*, VI., 290; XXIII., 743; *Od.*, IV., 84; XVII., 14). In Josh. 11 : 8; 19 : 28 it is called "Great Zidon." Even when Tyre had gained a reputation, the Phœnicians were still called Sidonians (Deut. 3 : 9; Josh. 13 : 6; 1 Kings 11 : 5; 16 : 31). Joshua assigned it to the tribe of Asher (Josh. 19 : 28) who never conquered it (Judg. 1 : 31), but to whom it sometimes proved a formidable enemy.

Heth, ancestor of the Hittites, who were anciently a people of wide range and of great power. Dillmann refers to them as the "Cheta" of the Egyptian monuments, who in the period from the eighteenth to the twentieth dynasty were the ruling nation in Syria, between the Orontes and Euphrates, up to Asia Minor. Brought under the rule of Egypt by Thutmosis II., they soon penetrated farther south and became, as the Tel el-Amarna letters show, in the time of Amenophis III. and IV., dangerous foes to the Phœnician coast towns, up to that time under the sway of Egypt. By the campaigns of Seti I. and Ramses II. Palestine was again brought entirely under Egyptian control, but in North Syria the "Cheta" maintained their supremacy. From the end of the eighth century B. C., when these territories were absorbed by the Assyrian empire, the name is applied in a more limited sense to the Hittites in Palestine; and the author of this chapter seems to refer mainly, if not exclusively, to the "Cheta" in Canaan, who occupied the country around Hebron and Beersheba, and among whom Abraham dwelt for a time (23 : 7, 10, 20).

16. The Jebusite. From him sprang the Jebusites who dwelt in and around Jebus, afterward called Jerusalem, though some of them took up their abode in the mountains of Judah. Although Joshua defeated the Jebusites, they still retained possession of the stronghold of Jebus, which was not wrested from them till the time of David (2 Sam. 5 : 7).

The Amorite was one of the most powerful of the tribes of Canaan. They dwelt in the hill country of Ephraim and Judah (Num. 13 : 29), and also between the rivers Arnon and Jabbok east of the Jordan (Num. 21 : 13; Deut. 4 : 47). The eastern Amorites were conquered under Moses, who apportioned their possessions to Reuben,

17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, to Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

17 the Girgashite; and the Hivite, and the Arkite,
18 and the Sinite; and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanite spread abroad.
19 And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah
20 and Zeboiim, unto Lasha. These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

Gad, and a part of Manasseh, and the western under Joshua. A remnant of them were finally made tributary by Solomon (1 Kings 9 : 20, 21).

The Girgasite. Their position is uncertain; they seem, however, to have dwelt on the west Jordan (Deut. 6 : 1; Josh. 24 : 11). Some trace the name in the Gergesenes.

17. The Hivite. They dwelt at the foot of Hermon and Anti-libanus (Josh. 11 : 3; Judg. 3 : 3); also near to Shechem (34 : 2), and at Gibeon (Josh. 9 : 7; 11 : 19), the inhabitants of which made peace by stratagem with the children of Israel.

The Arkite inhabited the city Arca, or Arce, a Phœnician town at the northwestern foot of the Lebanon, whose ruins are still called Tel Arka.

The Sinite, near to Arce in Mount Lebanon. They had a strong fortress called Sinna, in the neighborhood of Arce.

18. The Arvadite; the inhabitants of Aradus, a Phœnician city built on a rocky island three miles from the north Phœnician coast. The prophet Ezekiel speaks of the Arvadites as experienced mariners and brave soldiers, rendering great service to Tyre (Ezek. 27 : 8, 11). Arvad is frequently found on the Assyrian inscriptions *Ar-va-da, Aruada.*

The Zemarite; a people of Phœnicia, whose city Simyra, or Simrah, near the river Eleutherus on the seacoast, is mentioned by Strabo (XVI., p. 518) and in the Tel el-Armana tablets.

The Hamathite. Their city Hamath was situated on the Orontes in Syria, on the northern frontier of the Holy Land (Num. 13 : 21; 34 : 8); called Epiphania by the Greeks (Jos., *Ant.*, I., 6, 2), and identical with the present Hamâh, with its one hundred thousand inhabitants (Keil). Both the town and its territory were conquered in the time of Hezekiah by the Assyrians (2 Kings 17 : 24; 18 : 34; 19 : 13; Isa. 10 : 9; 11 : 11), and afterward by the Chaldeans (Jer. 39 : 5).

And afterward were the families of the Canaanite spread abroad; as indicated in the following verse.

19. The Canaanite, here and in ver. 19, must be taken in its narrowest sense, as excluding the Phœnicians and Syrians.

As thou comest to (*goest toward*) **Gerar.** Gerar was the residence of the Philistine king Abimelech, and probably the birthplace of Isaac (20 : 1). **The border of the Canaanite,** as here described, extends on the western side, from Zidon southward to Gaza, and thence from west to east to Lasha, which is generally supposed to be Callirrhoe, situated to the northeast of the Dead Sea, and celebrated for its hot sulphurous springs, though some take Lasha to be only a variation of Laish and Leshem, near the sources of the Jordan (Judg. 18 : 7; Josh. 19 : 47).

Gaza was the most southern town of the Philistines, and, as the name imports, a strong fortress, situated on a lofty mound.

Sodom was the capital city of Pentapolis (14 : 2), in the vale of Siddim, and for some time the dwelling-place of Lot (13 : 12, 13), destroyed by fire from heaven with the three other cities next mentioned (19 : 24; Luke 17 : 29), and afterward overflowed by the waters of the Jordan, which some think there formed the Dead Sea, or lake of Sodom.[1]

Gomorrah was probably the most considerable of the five cities except Sodom, and next to Sodom in wickedness.

Admah (14 : 2, 8; Deut. 29 : 23; Hosea 11 : 8).

Zeboim (14 : 2; 19 : 24, 25; Deut. 29 : 23). Eusebius and Jerome speak of it as a city extant in their time, on the western shore of the Dead Sea; therefore, after the time of Lot and Abraham, a city must have been built near where Zeboim was before. In 1 Sam. 13 : 18 mention is made of the valley of Zeboim, and in Neh. 11 : 34 of Zeboim, a city of Benjamin.

20. The Hamites are here summed up in the usual form. They seem to have been the pioneers in material civilization. They penetrated as far north as Crete, Phœnicia, and Syria; occupied Africa and a certain portion of Asia along the eastern coast of the Mediterranean, in the south of Arabia, about the lower valley

[1] This account is confirmed by Tacitus (*Hist.*, V., 7), who says "that the plains on the site of the Dead Sea were once fertile and occupied by great cities, and were set on fire by lightning from heaven."

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.
22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
23 And the children Aram; Uz, and Hul, and Gether, and Mash.
24 And Arphaxad begat Salah; and Salah begat Eber.
25 And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

21 And unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him
22 also were children born. The sons of Shem; Elam, and Asshur and Arpachshad, and Lud,
23 and Aram. And the sons of Aram; Uz, and
24 Hul, and Gether, and Mash. And Arpachshad
25 begat Shelah; and Shelah begat Eber. And unto Eber were born two sons: the name of the one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

of the Euphrates, and perhaps along the south of Asia; founded the first empires in Babylonia and Egypt, and were remarkable for their skill and magnificence in architecture. They are supposed, moreover, to have been the first who introduced improvements into language, and their languages constituted an intermediate link between the primitive undeveloped Turanian (Mongolian) and the Shemitic (see P. Smith's *Anc. Hist.*, Vol. I., pp. 44, 45).

21. And unto Shem. Having traced the settlements of the descendants of Japheth and Ham, the sacred writer now passes to those branches of the human family in which the chief interest of the biblical narrative centers, and for whose sake principally this genealogical table has been inserted.

The father of all the children of Eber. As Ham is specially called the father of Canaan (9 : 22), as indicating the line of the curse, so Shem is here specially called "the father of all the children of Eber," as indicating the line of promise. Eber was the father, indeed, of two important tribes through Peleg and Joktan, namely, the Hebrews and Arabians; but the more particular object of the writer was doubtless to apprise the former of their descent from Shem through him from whom they received their name—Eber. Some, however, take Eber to be, not a proper name, but an appellation applied to the Hebrew nation, from the root עָבַר, *'abhav*, "to pass over," as if the Hebrews were so called from their *passing over* the Euphrates in coming from the east to the land of Canaan.

The brother of Japheth the elder; that is, perhaps the elder of the two brothers of Japheth, younger than Japheth, but older than Ham.

22. Elam, the land and people on the east of the lower Tigris, south of Assyria and Media, north of the Persian Gulf. It formed part of the ancient Susiana, the modern Khuzistan, and was termed by the Greeks and Romans Elymais (14 : 1, 9; Dan. 8 : 2; Ezra 4 : 9). In Acts 2 : 9 the Elamites denote Jews descended from the exiles who were settled in that country.

Asshur, the ancestor of the Assyrians, who were at first subject to Nimrod (ver. 11), but at length founded a great Shemitic empire.

Arphaxad, *Arpachshad* (Luke 3 : 36), is traced in Arrapachitis, which was a part of northern Assyria, near to Armenia.

Lud, father of the Lydians in Asia Minor.

Aram. As a geographical term, Aram signifies "high region," and is generally applied to the territory between the Tigris and the Syrian coast of the Mediterranean [ethnologically, the great Aramæan people]. Hence we read of Aram Naharaim (of the two rivers), Aram Dammesek (of Damascus), Aram Maakah, on the southwest border of Damascus, about the sources of the Jordan, Aram Beth Rechob in the same neighborhood, and Aram Zoba to the north of Damascus (24 : 10; 25 : 20; Deut. 23 : 4; 2 Sam. 8 : 5; 1 Chron. 19 : 6; Hosea 12 : 12).

23. Uz gave name to a tract of country (land of Uz, Job 1 : 1) in northern Arabia, between Palestine and the Euphrates.

Hul, most probably a Syriac tract of country, near the sources of the Jordan. Dillmann identifies it with Hule, a name that still attaches to Lake Merom in Galilee, and the marshy land around it. [But this identification is most doubtful.]

Gether; not identified.

Mash. Probably his descendants inhabited Mount Masius, which lies to the north of Mesopotamia, and is an eastern branch of the great Tauric ridge.

24. Shelah; not identified.

Eber, the progenitor of the Hebrews, to which race Abraham belonged (see on ver. 21). The separation, however, of Abraham from the posterity of Eber did not take place till five generations had passed away, which fact may account for its non-mention in this list of the children of Israel, though the most important branch of the Shemitic race; they had not at first a distinct national existence.

25. Peleg means *division;* a name given him because in his time occurred the dispersion referred to in 11 : 1–9, which was a dispersion according to language. This view is preferable

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27 And Hadoram, and Uzal, and Diklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

26 And Joktan begat Almodad, and Sheleph, and
27 Hazarmaveth, and Jerah; and Hadoram, and
28 Uzal, and Diklah; and Obal, and Abimael, and
29 Sheba; and Ophir, and Havilah, and Jobab: all

to that of Conant and others who restrict the division spoken of to a partition of the land occupied by the descendants of Shem between the family of Peleg and that of his brother Joktan, when the latter migrated into the neighboring region of Arabia, leaving the former in Mesopotamia. According to this view, "the earth" (*haarets*) here must be understood as in 9 : 19; 11 : 1, of the population of the earth as embracing mankind. Peleg's genealogy is recorded and traced down to Abraham in 11 : 18–26, and from Abraham to Christ in Matt. 1.

Joktan is the reputed ancestor of Arabian tribes occupying the southern part of the peninsula. The Arab genealogists call him Kachtan, and regard him as the progenitor of the genuine Arabs in Arabia proper, as distinguished from the old prehistoric inhabitants on the one hand, and the Ishmaelites of the north on the other.[1]

26-29. These verses give the names of Joktan's sons, thirteen in number, who were progenitors of Arabian tribes, some of which have been identified, while others are as yet undiscovered, or have become extinct.

26. Almodad. Some think this name has been preserved in that of Modadh, or (with the Arabic article) Almodadh, the reputed father of Ishmael's Arabian wife, and the chief of the Joktanite tribe Jorham. Bochart connects it with the Alloumaiotai of Ptolemy in the midst of Yemen.

Sheleph, ancestor of a tribe identical with Salif or Sulaf in Arabia Felix, perhaps the Salapenoi mentioned by Ptolemy (6 : 7).

Hazarmaveth is preserved in the Arabic orthography of the name Hadramaut, which still designates a people and district on the southwest coast of Arabia.

Jerah is believed by Rawlinson to be represented in a fortress named *Yerakh*, near Hadramaut.

27. Hadoram. His descendants were, perhaps, the Adramitæ, a tribe of southern Arabia.

Uzal is traceable in Awzal, the ancient name of Sanaa, the capital city of Yemen.

Diklah. As in Aramaic and Arabic this word signifies a palm or grove of palms, it has been supposed to point to the Minæi, a people of Arabia Felix, whose country abounds with such trees.

28. Obal and Abimael, concerning whom nothing is certainly known.

Sheba, ancestor of a people near the Red Sea, in the southwest part of Arabia Felix, supposed to be the country the queen of Sheba came from (1 Kings 10 : 1; Ps. 77 : 10; comp. Matt. 12 : 42), rich in frankincense, spices, gold, and gems (1 Kings 10 : 10; Isa. 60 : 6; Jer. 6 : 20).

29. Ophir marked the eastern goal of the land whence the fleet of Hiram and Solomon, after a three years' voyage, brought gold, precious stones, sandalwood, silver, ivory, apes, and peacocks (1 Kings 9 : 28; 12 : 22; 2 Chron. 8 : 18; 9 : 10), and whose gold became proverbial as fine gold (Ps. 45 : 10; Job 22 : 24; 28 : 16; Isa. 13 : 12; 1 Chron. 29 : 4). Great diversity of opinion has existed as to its position. Its mention among the sons of Joktan, the rest of whom settled in Arabia, forms a strong argument in favor of placing Ophir there also. Delitzsch, however, affirms that antiquity knows nothing of an Arabian Ophir, and that a trace of the name cannot be found in South Arabia. He favors, consequently, Ritter's view that Ophir is the coastland at the mouths of the Indus, the nearest Indian coast for the Phœnicians, and that a dispersion of the Joktanites as far as India must be assumed. Bochart meets the difficulty by supposing that there were two Ophirs, namely, this in Arabia, from which David obtained gold (1 Chron. 29 : 4), and another in India, with which Solomon traded (1 Kings 9 : 28; 10 : 11).

Havilah. This Havilah is identified by some with the Havilah of ver. 7, it being supposed that the Shemitic tribe intruded into the possessions of the Cushite (ver. 7). The exist-

[1] Says Geikie: "Those connected with Joktan wandered southwards towards Arabia, where they apparently joined a number of Cushite tribes who had already made it their home, forming thus a mixed people, proud of their connection with Cush; who linked them more closely with the great patriarch Noah, than they had been under Eber, their own immediate head. The same course repeated itself at a later time, in a similar mingling of tribes springing from Abraham, with like Cushite peoples; and in this way the occurrence of the same names in the descendants of Cush and of Abraham may be easily explained."

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.
31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.
32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

30 these were the sons of Joktan. And their dwelling was from Mesha, as thou goest toward Se-
31 phar, the mountain of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.
32 These are the families of the sons of Noah, after their generations, in their nations: and of these were the nations divided in the earth after the flood.

CHAPTER XI.

1 AND the whole earth was of one language, and of one speech.
2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

1 AND the whole earth was of one language and
2 of one speech. And it came to pass, as they journeyed east, that they found a plain in the

ence of an Arabian Havilah is proved by 25 : 18; 1 Sam. 15 : 7.

Jobab is unknown. His descendants were perhaps the same as the Jobaritæ, or, according to Bochart, Jobabitæ.

30. Mesha was probably the western limit of the Joktanites, and **Sephar,** the eastern. The former is still unknown; the latter seems to be well identified in Zafar, the anciently famous harbor and royal city of the Himyarite kingdom, still known as Isfôr, on the southeast coast of Arabia.

Chap. 11. 1 - 9. THE CONFUSION OF TONGUES AT BABEL.[1] The closing words of the preceding chapter (ver. 32) prepare the way for the recital of the event which led to the division of the one race into many nations with different languages. That event was the project of building the city and tower of Babel—a project directly contravening the purpose of God in regard to the peopling of the earth by the descendants of Noah, since it aimed not at the dispersion of the race (9 : 1, 7, 19) but at its concentration, and for selfish ends.

1. The whole earth must here be understood to mean the whole existing race of mankind.

Of one language and of one speech, lit., *of one lip and one* (kind of) *words.* These two terms *lip,* שָׂפָה, *saphah,* and *words,* דְּבָרִים, *debharim,* are here used to signify what is expressed by tongue, לָשׁוֹן, *lashon,* in the preceding chapter (ver. 5, 20, 31), and designedly so. The former denotes simple utterance or manner of speaking; the latter, what is uttered—words and their various forms. Kaulen refers the former to the grammatical, the latter to the lexical, element. But while "lip" may be used for "a language" in the singular (Isa. 19 : 18; Zeph. 3 : 9), the plural is always expressed by "tongues" (Isa. 66 : 18; Zech. 8 : 23).

2. As they journeyed from the east, better, *eastwards,* that is, from the standpoint of the writer; or possibly from Armenia, their first home. The Hebrew word, מִקֶּדֶם, *meqqedhem,* signifies not "from the east," as in the Authorized version, nor "east," as in the Revised, but "eastward," as in 2 : 8 and 13 : 11. From 10 : 9, 10 it may be inferred that Nimrod was a principal leader in this movement, though there is no sufficient reason to confine it to him and the sons of Cush. The "they" seems co-extensive with כָּל הָאָרֶץ, *kol haarets,* "the whole earth," of the previous verse, which stands for the whole race of man.

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[1] Was the dispersion of the race the cause of the multiplication of languages, or was the multiplication of languages the cause of the dispersion of the race? These verses distinctly affirm the latter, and they ascribe the confusion of tongues to a judicial interposition of God. Yet some discovering, as they think, an inconsistency between 9 : 1–9, which traces the dispersion of mankind over the earth to an immediate divine intervention, and chap. 10 which explains it by the working of the natural laws which govern colonization and migration conclude, as their explanation of the matter, that the passages were by different authors. But, as Professor Green has shown, "there is not the slightest inconsistency between the two passages. The explicit allusions to Babel and to the dispersion which took place there, in 10 : 10, 25, show that this transaction was before the mind of the writer of chap. 10. The writer simply proceeds in chap. 11 to detail in its proper place an additional fact connected with the peopling of the earth." Delitzsch concurs entirely with this view, showing that these two explanations of the origin of nations are perfectly compatible—that, according to 10 : 25, the dispersion of the population of the earth had its beginning in the days of Peleg, that is, according to 11 : 10, 12, 14, 16, in the fifth generation after the flood. He says: "The divine impulse to the origination of the nations, related 11 : 1–9, is not opposed to the preceding genealogic deduction, and it is not even necessary to assume with Dillmann that the extracts from J in 10 : 8, 10–12, must originally have stood after 11 : 1–9. It is not necessary because J might first give a survey of the world of nations derived from the three sons of Noah, in order thus to relate by way of supplement how it came to pass that genealogical became ethnological distinctions."

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.
4 And they said, Go to, let us build us a city, and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
5 And the LORD came down to see the city and the tower, which the children of men builded.
6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

3 land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.
4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven, and let us make us a name; lest we be scattered
5 abroad upon the face of the whole earth. And the LORD came down to see the city and the
6 tower, which the children of men builded. And the LORD said, Behold, they are one people, and and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do.
7 Go to, let us go down, and there confound their language, that they may not understand one

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Land of Shinar. Babylonia (see on 10 : 10).

3. Go to has here the force of an interjection and is equivalent to "up," "come on," as in ver. 4, 7 (comp. Exod. 1 : 10; 2 Kings 5 : 4, 5).

Let us make brick, and burn them thoroughly. The cohortative form of the verb is here employed, showing their intention to have been one of strong desire and determination (Ges. §48, 3). The soil of the Babylonian plain, which does not contain stone, is admirably adapted for bricks. Some of these were baked in the sun, others burned, the latter becoming as hard as stone, and more durable. They were about a foot square and from two to three inches in thickness, and no straw was used in their manufacture, as in Egypt (Exod. 1 : 14; 5 : 7). Millions of them are found in the ruins of Babylon and the other cities of Babylonia and Assyria.

And slime had they for mortar. Slime is better rendered bitumen or asphalt. It is a mineral pitch, used as cement, for coating boats (Exod. 2 : 3), etc. It abounds in the neighborhood of Babylon, and issues from the earth (14 : 10). The Dead Sea, to the surface of which it often rises, is called from it the Lacus Asphaltitis. It is mentioned by Herodotus as employed in the building of Babylon (I., 179). Layard observes that it is almost impossible to separate the bricks which have been cemented with it.

4. Let us build us a city and a tower; that is, a city with a tower or citadel included within its area. The latter would furnish a final retreat from an invading force.

Whose top may reach unto heaven; an hyperbole to denote a very lofty tower (comp. Deut. 1 : 28; 9 : 1). The tower, though included within the city area, was yet distinct from it, as appears from its separate mention here and in ver. 8. Many have thought that its site was afterward occupied by the temple of Belus (Herod. I., 181–183), the ruins of which are supposed to be identical with those in the mound called Birs Nimroud, near the site of Babylon.

And let us make us a name. "Name" has here the meaning it bears in 1 Kings 4 : 31 (Heb. text 5 : 11), which reads literally: *his name was in all the nations around.* To "make one's self a name" is to get renown (comp. Isa. 63 : 12, 14; Jer. 32 : 20). Possibly the words "Let us make us a name (Shem)," may have been, on the part of the family of Ham, a contemptuous disdain of the holier race of Shem. The tower was built, not, as Josephus says (*Ant.*, I., 4, 2), for a place of safety in case the world should be drowned by the waters of another flood, for then it would have been built on a mountain and not on a plain, but for a vain-glorious purpose, to establish for themselves a name or reputation, and also to serve as a center of unity—a rallying-point to keep the people together—a national headquarters.

5. The LORD came down to see; an anthropomorphic expression (comp. ver. 7), simply implying that God took cognizance of the impious undertaking, and denoting that he would not condemn before examination.

Which the children of men builded. Some commentators think, and perhaps correctly, that "children of men" is used here in contrast to the "sons of God" (6 : 2), and implies that these latter took no part in the building: and hence, also, they conclude that pious persons, chiefly the descendants of Shem in the line of Eber, retained among them the primitive language.

6. This they begin to do, lit., *this is their beginning to do*, implying that this is only their beginning, and that if they are not restrained, they will go on and do still worse.

7. Let us go down (see on 1 : 26).

Confound their language. As in ver. 1, the Hebrew word for *lip* is here employed (let us confound their lip), though not with precisely the same meaning. There, where "lip" is distinguished from "language," it means simply utterance; here, where no such distinction is made, what is uttered—spoken words.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

8 another's speech. So the LORD scattered them abroad from thence upon the face of all the
9 earth: and they left off to build the city. Therefore was the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

What change was wrought in the words to produce the confusion spoken of, we are not informed. Murphy thinks the stock of words was not affected, but that "several varieties of form" were given them in place of their previously existing "one form."

The one primitive language would not, indeed, have remained stagnant and immobile without any miraculous divine interposition. It would by the natural law of growth and development common to all languages spoken by progressive peoples, have become richer and more diversified in forms of expression. But it would have remained the same language, intelligible to all. The confusion spoken of here consisted in the destruction of the unity of the language—a confusion not explicable on natural grounds. Its only satisfactory solution is that which refers it to the same supernatural agency which gave language to man at the beginning. "This inward unity," says Keil, "had no doubt been already disturbed by sin, but the disturbance had not yet amounted to a perfect breach. This happened first of all in the event recorded here, through a direct manifestation of divine power, which caused the disturbance produced by sin in the unity of emotion, thought, and will to issue in a diversity of language, and thus by a miraculous suspension of mutual understanding frustrated the enterprise by which men hoped to render dispersion and estrangement impossible."

8. The LORD scattered them abroad; thus defeating their design and compelling them to execute his command (9 : 1, 7; comp. 1 : 28). As this "scattering abroad" is mentioned as the execution of the Divine counsel, "Let us confound their language" (ver. 7), it may be fairly inferred that the confusion of tongues and the dispersion of nations were contemporaneous events. **They left off to build the city.** Although not directly stated, it is yet implied that they quit building the tower also, since the building of the city and tower is spoken of as one undertaking (ver. 5).

9. Therefore is the name of it called Babel—from the root, בָּלַל, *balal*, to pour out, then to pour together, to confound. "Babel" is thus a memorial name, commemorative of the confusion of languages.[1]

Confound the language of all the earth. Comparative philology has not yet succeeded in tracing the different languages of the earth to the single language out of which they grew. It has shown, however, "that many different languages are grouped together by common affinities, as branches of the same family, all having the same original language for their common parent. Notwithstanding the great number and diversity of languages, they may all be traced to a very few original parent tongues." The difficulty lies in finding the one parent tongue from which sprang the various languages called respectively Semitic, Japhetic, and Hamitic. The success that has attended the efforts of philologists thus far makes this result hopeful.

Scholars are now pretty unanimous in affirming that the one primitive tongue could not have been Hebrew, but they have not made it clear that it was not a language closely related thereto. The fact that Aramaic was long the dominant language of the Euphrates Valley, and that it is closely allied to Hebrew, creates a presumption in favor of its being regarded, if not the very language that Noah spoke,

[1] The Scripture account of this confusion is more or less confirmed by heathen traditions. The Chaldeans themselves relate (Abydenus quoted by Eusebius) that "the first men, relying on their size and strength, raised a tower reaching toward heaven, in the place where Babylon afterward stood, but the winds assisting the gods brought the building down on the heads of the builders, out of the ruins of which Babylon itself was built. Before this event men had spoken the same tongue, but afterward by the act of the gods they were made to differ in their speech." Plato also reports a tradition that in the golden age men and animals had the same language, but too ambitiously aspiring to immortality, were, as a punishment, confounded in their speech by Jupiter" (Plato, in *Politico*). The Sibyl, says Josephus (*Ant.*, I., 4, § 3), makes mention of this tower and of the confusion of languages, when she says: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind, and overthrew the tower; and gave every one his peculiar language, and for this reason it was that the city was called Babylon."

10 These *are* the generations of Shem: Shem *was* a hundred years old, and begat Arphaxad two years after the flood:
11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
12 And Arphaxad lived five and thirty years, and begat Salah:
13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
14 And Salah lived thirty years, and begat Eber:

10 These are the generations of Shem. Shem was an hundred years old, and begat Arpachshad two
11 years after the flood: and Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.
12 And Arpachshad lived five and thirty years,
13 and begat Shelah: and Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.
14 And Shelah lived thirty years, and begat Eber:

at least as belonging to the same family of languages.[1]

11 : 10-26. The Generations of Shem. **10-26.** The remaining verses of this chapter carry on the genealogical table of chap. 5, from Shem to Abram, the founder of the house of Israel, the ancestor of the promised seed. The table here presented is very similar to that. In both ten generations are given, the first beginning with Adam and closing with Noah, the second beginning with Shem and ending with Abram. In both the length of each person's life is reckoned from his own birth to the birth of his first son, and from that event to his death. The second table, however, exhibits a remarkable shortening of the duration of human life as compared with the first table, the age reached by Shem, *e. g.*, the longest-lived of the postdiluvians, being one hundred and seventy-seven years less than that attained by Lamech (Enoch, who was translated, is excepted), the shortest-lived of the antediluvians.

In this table, and in that given in chap. 5, the Samaritan and Septuagint texts pursue a different method in calculating the ages of the persons mentioned from that employed in the Hebrew text. Reckoning from the birth of Shem, the Hebrew text gives four hundred and sixty-five years from that event to the call of Abram, the Samaritan text one thousand one hundred and fifteen years, and the Septuagint one thousand three hundred and forty-five years; that is to say, the interval from the birth of Shem to the call of Abram is lengthened in both texts; in the Samaritan by six hundred and fifty years, in the Septuagint by eight hundred and eighty (Alex. MS., seven hundred and eighty). Again, in this table, the Septuagint inserts between Arphaxad and Salah the name of Cainan, who, according to ver. 9, was the son of Enos. The Septuagint makes this *second* Cainan the son of Arphaxad, and Salah the son of Cainan, whereas, according to the Hebrew text, Salah was the son of Arphaxad. The same name appears in Luke 3 : 36, but not in Shem's line to Abram given in 1 Chron. 1 (see ver. 18, 24), and the best authorities regard the name in that line as spurious. Possibly the Septuagint introduced the name in order to complete the *ten* generations from Shem to Terah, whereas they are intended to extend from Shem to Abraham. The Chaldee, Syriac, Arabic, and many other ancient versions and Targums agree with the Hebrew in omitting it.

Of these three texts, by the almost universal judgment of scholars, the Hebrew is regarded the most genuine and authoritative.

[1] The following classification of the Semitic languages and principal dialects will be of interest as showing the relative positions to which modern philological research has assigned them:

A. *North-Semitic.*
- I. Babylonian (Assyrian).
- II. Aramaic.
  - a. East-Aramaic.
    1. Classical Syriac (Northern Mesopotamia).
    2. Mandaite (Lower Babylonia).
    3. Babylonian Talmudic.
    4. Modern Syriac (Upper Tigris region, Kurdistan, Urmia).
  - b. West-Aramaic.
    1. Biblical-Aramaic.
    2. Targumic.
    3. Samaritan.
    4. Nabatæan (inscriptional).
    5. Palmyrene (inscriptional).
- III. Canaanitic.
  - a. Hebraic (Hebrew, Moabite, etc.).
  - b. Phœnician.

B. *South-Semitic.*
- I. Sabæan (Himyaritic).
- II. Ethiopic (with modern Tigré, Amharic, etc.).
- III. Arabic. (See McCurdy, *Hist. Proph. and the Mon.*, pp. 19, 403.)

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
16 And Eber lived four and thirty years, and begat Peleg:
17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
18 And Peleg lived thirty years, and begat Reu:
19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
20 And Reu lived two and thirty years, and begat Serug:
21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

15 and Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.
16 And Eber lived four and thirty years, and begat
17 Peleg: and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
18 And Peleg lived thirty years and begat Reu;
19 and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
20 And Reu lived two and thirty years, and begat
21 Serug: and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

Still, objections have been raised against the Hebrew chronology, which makes the period between the flood and the call of Abraham only three hundred and sixty-five years. It is argued by many that this period is not sufficient to account, *first*, for the developed civilization in the time of Abraham in Egypt, Babylonia, and Assyria; *secondly*, for the dispersion of various tribes at great distances from the original center, at a date long prior to Abraham; *thirdly*, for the number and variety of languages of the world at an early period, of which, it is affirmed, the confusion at Babel gives only a partial explanation; *fourthly*, for certain inscriptions in Egypt and Assyria, which, it is claimed, must have been made before the date assigned to the flood.

To the first of these objections it has been replied by Rawlinson that "there is nothing surprising in a high civilization, even within a very short time from the deluge; for the arts of life which flourished in the antediluvian world (4 : 20-22) would have been preserved by those who survived the catastrophe, and might rapidly revive among their descendants."

Touching the early wide dispersion of various tribes, this should not be deemed inconsistent with the Hebrew chronology, considering the shorter time which elapsed subsequent to the flood before the birth of each eldest son, and the provision thus made by God for the speedy repeopling of the earth. Murphy computes that, allowing five pairs to each family, in four hundred and twenty-seven years the population of the world would amount to fifteen million six hundred and twenty-five thousand souls—a number amply sufficient for all the kingdoms that were in existence in the time of Abraham. "More time," says Rawlinson, "does not seem to be in any sense needed by the facts of history hitherto known to us."

If, as maintained by some, there were in the world subsequent to the confusion of Babel, but prior to Abraham's time, various languages which did not originate in that event and are not to be explained by it, an explanation is yet possible on purely natural grounds. Among peoples speaking a yet unwritten language, this multiplication of dialects has ever been *spontaneously* repeating itself. Max Müller has pointed out "that tribes that have no literature take a delight in working their language to the highest pitch, inventing new combinations of words, so that two villages separated only by a few generations will become mutually unintelligible. In the north of Asia the Ostiakes, though really speaking the same language everywhere, have produced so many words and forms peculiar to each tribe, that even within the limits of twelve or twenty miles conversation among them becomes extremely difficult."

Putting the date of the flood at 2468 B. C., and accepting as reliable the statement (McCurdy, Vol. I., pp. 97, 137) that the temple of the Sun in northern Babylonia was built 3750 B. C., and that in 4000 B. C., there was "spoken in Babylonia a language differing in no essential respect from that used thirty-five hundred years later," it will have to be admitted that certain inscriptions may have been made before the first-named date [and that the Hebrew chronology is apparently too short]. Yet this admission is perfectly reconcilable with the genealogical table of our chapter, on the following grounds: *first*, this table was not given to teach *chronology*, and it is a misapprehension of its object so to regard it. Its main purpose was *genealogy*. *Secondly*, the phrase "he begat" is used with great latitude—it may point to a remote descendant. Thus, in 10: 15–18, Canaan is represented as begetting the Jebusite and other tribes. In Matt. 1 : 8 we read, "Jehoshaphat begat Joram, and Joram begat Uzziah." But Joram was not the father of Uzziah; he was dead seventy years before Uzziah was born—the names of Ahaziah, Joash, and Amaziah, the father of Uzziah, being omitted in the register. It was prophesied of Ishmael, "twelve princes shall he beget" (17 : 20); but these were not all to be the sons of Ishmael, but a line of princes. Then *thirdly*, the form of the table is suggestive that names

22 And Serug lived thirty years, and begat Nahor:
23 And Serug lived after he begat Nahor two hundred, years and begat sons and daughters.
24 And Nahor lived nine and twenty years, and begat Terah:
25 And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.
26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.
27 Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

22 And Serug lived thirty years, and begat Nahor:
23 and Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
24 And Nahor lived nine and twenty years, and
25 begat Terah: and Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.
27 Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran be-
28 gat Lot. And Haran died in the presence of his father Terah in the land of his nativity, in Ur of

may have been omitted to make it agree with that in chap. 5, which has also ten names; just as in the register of Matt. 1, names were omitted in order, probably, to have three sections of generations of fourteen each, which could be easily remembered.

If, however, it be said that this reasoning is set aside by the explicit statement of the ages of the patriarchs when their first son was born, it might still be replied that certain names may have been omitted between the firstborn son and those said to have been descended from him. Thus, when it is stated that "Arpachshad lived five and thirty years and begat Shelah," the meaning may be that Arpachshad was not the father, but the grandfather, or more remote ancestor of Shelah—in other words, that Arpachshad was thirty-five years old when his first son was born, from whom Shelah was descended. If it had been said in Matt. 1 : 8 that when Joram was thirty-five years old he begat Uzziah, the statement would have been no less accurate than in its present form; we should then take the passage to mean simply that Joram was the ancestor of Uzziah, and that it was at the age of thirty-five his first son was born. The application of this principle to the table before us will bring it into harmony with the received facts of history, and furnish an adequate reply to those who aver that the commonly accepted chronology does not allow sufficient time between the flood and the call of Abraham.

26. Terah. From Josh. 24 : 2 it appears that Terah was an idolater, or possibly combined certain idolatrous superstitions with the acknowledgment and worship of Jehovah, as did his great-grandson Laban after him (31 : 30).

And begat Abram, Nahor, and Haran. For change of Abram to Abraham, see on 17 : 5.

Of Terah's sons, Abram, though not the eldest, is yet probably mentioned first by way of distinction, and as being the progenitor of the Messiah.[1] As Terah lived two hundred and five years (ver. 32), and Abram, after his father's death (Acts 8 : 4), went out of Haran when he was seventy-five years old (12 : 4), it follows that Abram was Terah's *youngest* son, and that he was begotten, not in Terah's seventieth year, but in his one hundred and thirtieth. This has been thought by some to be inconsistent with Abraham's exclamation in 17 : 17; but the wonderful thing with Abraham was, not that he should have a son when he was a hundred years old, but that, having lived so long in the state of marriage with *Sarah*, he should not have begun to have any issue by her till he was a hundred and she ninety years old.

The genealogy ending with this verse terminates, like that in ver. 3–32, with three names, one of which (Abram) in this, like Shem in that, is principally important as being in the line of the promised seed, while the other two (Nahor and Haran) are sufficiently so to have place in the subsequent history.

27-32. The Family and Migration of Terah. 27. The descendants of Terah are particularly specified in this verse, because they are to be further dealt with in the history which follows.

28. And Haran died before his father, *in the presence of his father*, and before him, therefore, in time.

Ur of the Chaldees. This expression occurs again in ver. 31, in 16 : 7, and in Neh. 9 : 7, but not elsewhere. The term rendered "Chaldees" is *Casdim*, a people of obscure origin, though they seem from small beginnings to have gradually acquired supremacy over South Babylonia and the capital (see *Ency. Brit.*, art. "Babylonia"). *Ur*, shown by inscriptions found on the spot to be Mugheir, situated on the western bank of the Euphrates, where ruins are still to be found. Rawlinson says, "It retained

[1] In like manner Jacob the younger is mentioned before Esau (38 : 5; Mal. 1 : 2); Isaac before Ishmael (1 Chron. 1 : 28); and Ephraim before Manasseh (48 : 19, 20).

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30 But Sarai was barren; she *had* no child.
31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan, and they came unto Haran, and dwelt there.
32 And the days of Terah were two hundred and five years: and Terah died in Haran.

29 the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of
30 Iscah. And Sarai was barren; she had no child.
31 And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and
32 dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.

its metropolitan character for two hundred years, and even after it became second to Babylon, was a great and sacred city."

29. The name of Abram's wife was Sarai. For change of Sarai to Sarah, see on 17 : 15. The common Jewish tradition is that Sarai was the daughter of Nahor, and the same as Iscah. This, however, does not agree with 20 : 12, in which Abraham says, "She is indeed my sister, the daughter of my father, but not the daughter of my mother." The best explanation of these words is probably that given by Josephus and other Jewish writers, who take "daughter" in 20 : 12 for granddaughter, and think that Sarai was Abraham's niece, the daughter of Haran, which view derives some support from ver. 31, in which she is called Terah's daughter-in-law, where, says Aben Ezra, she would naturally have been called Terah's daughter had she been really such. Some have conjectured, as a reason for the mention of Iscah's name, that she was Lot's wife (see on 20 : 12).

31. And Terah took Abram his son, etc. As the patriarch of the family, Terah took the lead in this migration, prompted probably by a knowledge of Abram's call and by a desire to share in the blessings which had been promised him. The death of Haran, his eldest son, and his strong attachment to Abram and Sarai, may also have made him less inclined to remain in Ur. Terah's purpose in the first instance was to go to the land of Canaan, but bodily infirmity probably obliged him to halt at Haran, where his death delayed the expedition five years.

And they went forth with them. It is not clear from either the English or the Hebrew to whom "they" and "them" refer. Some understand: Terah and Abram went forth with Lot and Sarai; others: Lot and Sarai went forth with Terah and Abram; and others still: these four went forth with the unmentioned members of the family, or with the bond-servants of those mentioned (12 : 5). There is some reason for thinking, with Dillmann and others, that the text is corrupt, and that originally it read: And he (Terah) went forth with them (Pesh.); or, he (Terah) led them forth (Sept.).

That the call of Abram took place, not in Haran, as Keil and others maintain, but in Ur, is clear from Acts 8 : 2, 3 (comp. 15 : 7; Neh. 9 : 7). It was afterward repeated in Haran (12 : 1).

Haran, better, *Charan*, is situated in the northwest part of Mesopotamia, about twenty miles southeast of Edessa. It still retains its ancient name in the form of Harran, but is now only a small village, inhabited by a few families of Arabs.

No mention is made of Nahor and his wife as having taken part in the migration; but if they did not accompany Terah and Abram, they went afterward and permanently resided at Haran, for in 24 : 10 it is called the city of Nahor, whither Abraham sent his servant to obtain a wife for Isaac, and whither also Jacob went when he fled from his brother Esau (27 : 43).

Chap. 12. 1-9. THE CALL OF ABRAM. At this point the narrative, which hitherto has dealt with the race as a whole, turns to a single individual, the head and founder of the Hebrew people. The call of Abram marks a new departure in God's method of dealing with the race. The revelation made in the beginning to Adam, while containing light enough to guide his descendants, was yet not improved by them. They wilfully shut their eyes against it, and became hopelessly corrupt and wicked. The same is true of the subsequent revelation made to Noah. At this time polytheism and idolatry prevailed to an alarming extent, infecting even the Shemite portion of the human family (Josh. 24 : 2), and threatening finally to drive from the earth all knowledge of the true God and of salvation. The time had therefore manifestly come for a different and more effective divine interposition. Accordingly, instead of treating any longer with the race as a whole, God now deals especially with a single nation, but with ultimate reference to the salvation of the whole world (12 : 2). By bringing one nation into

CHAPTER XII.

1 NOW the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

1 NOW the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew

special relation to himself, he makes it the temporary depository and conservator of his truth, and the medium of its later communication to mankind.

The objection made by some to this plan of procedure, that it was exclusive—that it favored one nation, while the other nations were left in ignorance, would have some weight, if the arrangement had begun and ended with that one nation; but when viewed as part of a great plan which contemplated, not simply the temporary good of the Israelitish people, but the ultimate good of the race, the objection falls to the ground. The covenant with Abraham, though linked with peculiar privileges and blessings to him and his descendants, had yet respect to "all the families of the earth." The stoutest objector may well be challenged to show how a universal dispensation, like Christianity, could have been wisely introduced without a previous work of preparation, or how any better plan of preparation could have been adopted than that contained in the Mosaic economy. God was as merciful in the time of Abraham as in the time of Christ. The Old Testament is as broad and catholic as the New.

The story of the preparation of Abram for the high destiny of being the progenitor of the chosen nation is one of the most remarkable in Bible history. As it constitutes the foundation of the national history of the Hebrews, it is detailed with great minuteness, fourteen chapters being devoted to the one hundred and seventy-five years of Abram's life, while only eleven chapters are occupied with the two thousand years or more of the world's history going before.

In these early chapters of Genesis, God's purpose of mercy toward the race—a purpose not to be turned aside from its course, may be clearly traced from its first announcement (3 : 15) onward, as it fastens first on Seth, one of the three sons of Adam; then on Shem, one of the three sons of Noah; and now on Abram, one of the three sons of Terah. Nor does it stay at this point, but onward still it pursues its way from Abram to Judah, from Judah to David, from David to his greater Son, the promised Messiah. Indeed, like a thread of gold, on which all the pearls of Scripture promise and prophecy are strung, this purpose may be seen running from the first page of Genesis, which tells of a paradise invaded and desolated by sin, to the last page of Revelation, which presents the picture of a paradise from which sin shall be forever excluded, and in which, in the presence of the glorified Christ, the saved of all the ages and generations of time shall dwell forever.

The principal incidents of Abram's life are grouped around a series of successive divine manifestations (theophanies)—in Ur of the Chaldees (Acts 7 : 2), at Moreh in Canaan (12 : 7), near Bethel (13 : 14), at Mamre (15 : 1; 17 : 1; 18 : 1), and on Moriah (22 : 15).

1. Now the Lord had said unto Abram. This rendering in the Authorized version is false to the Hebrew, which uses the form here employed to express, not a pluperfect, but a perfect (see Driver, § 76, 2, obs.); and it is forbidden by the implication that Abram had not at once obeyed the divine command. The reference here is to what the Lord said to Abram before his migration to Haran, as plainly appears from Stephen's words in Acts 7 : 2, and from 15 : 7, and Neh. 9 : 7, in which the same is distinctly implied. The command to Abram to leave his country and kindred and father's house, if first addressed to him at Haran, as Keil and others maintain, would have been superfluous, since he had already obeyed it, and was sojourning as a stranger elsewhere. Indeed, the language of 11 : 31 implies that the command was given to Abram not in Haran, but in Ur, for it declares that the whole family reached Haran *on their way to Canaan*. The chronological connection of 11 : 31, 32 with 12 : 1 is not such as to make it necessary to give a pluperfect sense to the latter. In the former the writer, according to his uniform method, simply completes the history of Terah before proceeding to that of Abram.

Unto a land that I will shew thee. This land was not made known to Abram at the time the command came to him to leave Ur—he was simply required to detach himself from all the ties of kindred and country, and proceed in a direction to be afterward indicated (Heb. 11 : 9). The migrating company halted on their way at Haran, in Mesopotamia, till the death of Terah, when the summons to Abram was renewed, and the country to which he was to go

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

2 thee: and I will make of thee a great nation, and I will bless thee, and make thy name great;
3 and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the

was clearly revealed (ver. 5, 7; Acts 8 : 4). His first call was to a land, his second to a definite place. God does not reveal all the riches of his grace at once, but only as his people by their growing faith are able to appropriate them.

For Abram's obedience to the divine call, and as compensating him for the sacrifices and deprivations which that obedience involved, the richest temporal and spiritual blessings were promised him. These blessings are presented under a threefold specification: (1) The land of Canaan for a possession to his descendants (12 : 7; 13 : 15; 15 : 7, 18; 17 : 8); (2) an innumerable posterity (8 : 16; 15 : 5; 17 : 2, 4, 6, 16; 18 : 18; 21 : 13; 22 : 17; comp. Deut. 26 : 15; 1 Kings 3 : 8); (3) all the earth blessed in his seed (12 : 3; 18 : 18; 22 : 18).

2. Here begin the promises, "precious and exceeding great," which were addressed to Abram. The verse is composed of four members, which proceed in the order of an ascending climax, the last member being further expanded in ver. 3.

I will make of thee a great nation. This promise was fulfilled in the vast multiplication of Abram's natural seed. He became the ancestor of a countless posterity through four distinct lines: (1) Through Ishmael, of the Ishmaelites; (2) through Isaac and Esau, of the Edomites; (3) through Isaac and Jacob, of the Hebrews; (4) through the sons of Keturah, of several Arabian tribes, of whom the Midianites are best known. But the promise was to reach its highest fulfilment in the yet vaster multiplication of Abram's spiritual seed, which should embrace all believers to the end of time (Gal. 3 : 7, 29).

And make thy name great. In the annals of worldly fame, but especially in the history of the church. "Perhaps no mere man has been so widely and so permanently honored. The Jews, and many tribes of the Saracens and Arabians, justly own and revere him as their progenitor; many nations in the East exceedingly respect his memory to this day, and glory in their real or pretended relationship to him. Throughout the visible church he has always been highly venerated; and even now Jews, Mohammedans, and many Gentiles vie with each other and with Christians, who shall most honor this ancient patriarch."

3. I will bless them that bless thee, and him that curseth thee will I curse. The Lord identifies himself with Abram and his cause, virtually saying to him, thy friends shall be my friends, and thy enemies my enemies.

In thee (or, as expressed in 22 : 18; 26 : 4, *in thy seed*) **shall all the families of the earth be blessed.** Not *bless themselves*, as Knobel, Delitzsch, Dillmann, and others translate, thus giving the verb a reflexive sense, which, however, is not justified by its form; for here, as in 18 : 18; 28 : 14, the verb is in the passive voice, not *bless*, but *be blessed;* and although in the repetition of the promise in 22 : 18; 26 : 4 the reflexive form is employed, it does not follow that in the other three passages the passive sense must be given up. A promise so full of blessing for the race might well be expressed in both forms of the verb.

The unfolding of this promise, or of the salvation contained in it, is the great subject of all Scripture. It fills a central place in the entire Old Testament revelation. All further promises to the patriarchs and to the Israelitish people were but varied repetitions and amplifications of it. It is both general and particular; general, in that for twenty centuries Abram's seed was the sole instrument for preserving and diffusing the knowledge of the true God. It has been truly said that from the time of Abram to Christ the Semitic nations, and especially the descendants of Abram, were the only believers in the unity of the Godhead, and that from the time of Christ till now they only have taught monotheism to mankind. Abram's name stands at the head of the three great monotheistic religions of the world—Jewish, Christian, and Mohammedan. But in a more particular sense has this promise been fulfilled—the sense which narrows it into a special reference to Christ, Abram's most distinguished descendant. All believers indeed are Abram's spiritual progeny (Ps. 105 : 6; Gal. 3 : 7), but the words "in thy seed" point preeminently to Christ. Such is the application of the words made by Peter (Acts 3 : 25, 26), and by Paul (Gal. 3 : 8, 14, 16, 29). The aim of both the seed of the patriarch (Gal. 3 : 16) and of the woman (3 : 15) is Christ, by whom salvation has been brought to all the families of the world (Ps. 72 : 17; Luke 1 : 68–77).

4 So Abram departed, as the LORD had spoken
unto him; and Lot went with him: and Abram *was*
seventy and five years old when he departed out of
Haran.
5 And Abram took Sarai his wife, and Lot his
brother's son, and all their substance that they had
gathered, and the souls that they had gotten in
Haran; and they went forth to go into the land of
Canaan; and into the land of Canaan they came.
6 And Abram passed through the land unto the

4 earth be blessed. So Abram went, as the LORD
had spoken unto him; and Lot went with him:
and Abram was seventy and five years old when
5 he departed out of Haran. And Abram took
Sarai his wife, and Lot his brother's son, and all
their substance that they had gathered, and the
souls that they had gotten in Haran; and they
went forth to go into the land of Canaan; and
6 into the land of Canaan they came. And Abram
passed through the land unto the place of

4. And Abram was seventy and five years old when he departed out of Haran. This statement of Abram's age at the time of his leaving Haran is important as showing that he departed from Ur five years before. It shows it in this way: The promise to Abram was four hundred and thirty years before the exodus from Egypt (Exod. 12 : 40). During four hundred years his seed was to be a stranger in a land that was not theirs (15 : 13). Hence it follows that Isaac, his seed, was born thirty years after the call of Abram. But Abram was one hundred years old when Isaac was born, consequently the call came to him when he was seventy years of age, that is, five years before he entered the land of Canaan. Terah, moreover, must have been two hundred years old when he started on his long journey to the land of Canaan, for he died aged two hundred and five years, when Abram was seventy-five.

5. And the souls that they had gotten; that is, the slaves or dependents whom they had acquired during their residence in Haran. The Hebrew is literally: *the soul* (used collectively for souls, that is, persons) *which they had made.* The original word for *made*, עָשָׂה, *'asah*, very frequently bears the sense of *acquisition, accumulation* (comp. 36 : 6; Ezek. 27 : 13). The Jewish tradition is that these slaves, of whom Abram possessed a great number (14 : 14), were all converts from idolatry. Accordingly the Targum of Onkelos renders: *and also the souls which they had subjected to the law in Haran;* the Pseudo-Jonathan and Jerusalem Targums: *the souls whom they had proselyted.*

Into the land of Canaan they came. Starting from Haran with their numerous herds and dependents, they would proceed first southward along the eastern bank of the Euphrates to the place of crossing, which was probably near where the ancient Apamea stood, and the modern Birs now stands; thence—the river having been crossed—southward over the desert, probably near to Mount Lebanon, to Damascus, by the old caravan road leading to that city. The traditions which connect Abram's name with Damascus,[1] and the fact that Eliezer, his servant, was a Damascene, strengthen the probability of a temporary sojourn there. From Damascus their way lay southwest, first across the green valley of the Pharpar, the hill country of Geshur, and the rolling landscapes of Bashan to Edreï, one of the two capitals of Bashan, and afterward the seat of Og, its Amorite king; thence westward to the ford of the Jordan, seven miles below the sea of Galilee. From this point, climbing the ascent of the hills of Samaria, and crossing over and around them about five and twenty miles, they would reach Shechem, in the center of Palestine, the first resting-place of the prophet. Sixty-four years afterward Eliezer, the servant of Abram, traversed the same journey to obtain for Isaac a wife from among his own kindred (chap. 24), and one hundred years later Jacob repeated the journey on a similar errand for himself (chap. 28, 29).

6. Unto the place of Sichem (*Shechem*). So named by anticipation, for the town did not yet exist, as the term *place* seems to indicate. It lay in a narrow valley between the mounts Gerizim and Ebal, about seven miles south of Samaria. It may have taken its name (which means a shoulder or saddle) from its being situated on the saddle or ridge which divides the valley, the streams running from it to the east and the west. Special interest belongs to the place from the events associated with it, both in the history of the patriarchs and in the theocratical and political history of the Israelites. It was here the Lord first appeared to Abram in the land of promise (ver. 7), and here, two thousand years later in the person of the Messiah, he conversed with the woman at the well (John 5 : 7, 25, 26). Here, from the sides of Gerizim and Ebal, the blessings and curses of the law were proclaimed (Deut. 27 : 11–13; Josh. 8 : 33–35). In the division of the land it was assigned

[1] Josephus quotes from Nicolaus of Damascus: "Abraham reigned in Damascus, being come with an army from the country beyond Babylon, called the land of the Chaldeans. But not long after, leaving this country with his people, he migrated into the land of Canaan, which is now called Judea." And he adds that Abram's name was still famous at Damascus, and that a house was still shown as his.

place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.
7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Shechem, unto the oak of Moreh. And the Ca-
7 naanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

to the Levites, and became a city of refuge (Josh. 21 : 20, 21). Here Joshua delivered his last solemn address to all the tribes of Israel (Josh. 24 : 1-25). Here Jotham delivered his parable against the rule of Abimelech (Judg. 9 : 7-21). It was at Shechem that Rehoboam was proclaimed king (1 Kings 12 : 1 *seq.*). After the captivity it became the celebrated center of the Samaritan worship, whose temple was destroyed by John Hyrcanus (129 B. C.). On its ancient site, or in its immediate vicinity, a new town, Neapolis, was built, probably by Vespasian. Its modern name is Nablous. In the New Testament it is called Sychar (John 4 : 5). "Its neighborhood, highly picturesque by its position, and abundantly watered by fountains, rills, and watercourses, is distinguished by beautiful olive groves, a blooming vegetation, and a carefully cultivated soil; the delight and the praise of all modern travelers." Doctor Robinson says: "We saw nothing to compare with it in all Palestine."

The plain (*oak* or, *Terebinth*) **of Moreh.** There is considerable diversity of opinion as to the nature of the tree here mentioned, called אֵלוֹן, *'elon*, in Hebrew. The best Hebrew authorities are agreed that the word should not be rendered *plain* as in the Authorized version; but they are not agreed whether the oak or the terebinth is the tree referred to. It is also a question whether the word may not here be used as a noun of multitude, signifying *the oak grove*. That the fertile valley of Shechem contained more than a single oak is plain from Deut. 11 : 30, which speaks of the *oaks* of Moreh (comp. 35 : 4; Josh. 24 : 26). The grove was probably called "Moreh" after the name of the person by whom the place was first owned or occupied; just as in 13 : 18, the "oaks of Mamre" are supposed to be so called from the name of a man.

The Canaanite was then in the land. [The claim that this expression implies that the Canaanites were not in the land when the author wrote, and that the history must have been prepared subsequent to the conquest of Canaan, is not well sustained. In its connection it means that the promise of the land to Abraham's seed was made in face of the fact that the Canaanite was then in possession. Well might Moses call this to mind as the Israelites were advancing to its conquest. In full view of its possession by the Canaanite, it had been promised to Abraham's seed, and God would see to it that his pledge to Abraham would be fulfilled].

7. And the LORD appeared unto Abram. Abram is the first person to whom the Lord is said to have appeared, and this is the first mention of such appearance to Abram, though not the first appearance, for Stephen reports a previous one in Ur of the Chaldees (Acts 7 : 2). The voice of the Lord was heard by Adam in the garden of Eden, and he is said to have spoken to Noah (7 : 1; 9 : 1), and to Abram (12 : 1), but here the revelation is accompanied by a visible manifestation. Though not a direct vision of God the Father (John 1 : 18), there seems to have been an outward appearance of some kind—an objective reality, and not merely an impression on the senses, as may be inferred from subsequent manifestations to the patriarch (17 : 1; 18 : 1). On the relation of the angel of Jehovah to Jehovah, see 16 : 7.

Unto thy seed will I give this land. "Unto thy seed," not unto thee. To Abram himself "he gave none inheritance in it, no, not so much as to set his foot on" (Acts 7 : 5). It was now clear to Abram that the land into which he had come was the promised land. In Ur of the Chaldees God had said: "A land which I will *shew* thee"; now he says: "A land which I will *give* thee." This promise was afterward repeated and amplified to Abram (13 : 15, 17; 15 : 18; 17 : 8); to Isaac (26 : 3); to Jacob (28 : 13; 35 : 12).

There builded he an altar unto the LORD. The place having been hallowed by the appearance and promise of Jehovah, Abram consecrated it to his worship by building an altar on the spot. It is not stated that Abram offered sacrifice, but this is implied in the word for *altar*, מִזְבֵּחַ, *mizbeach*, which means *the place of sacrifice*. From the circumstance of this being the first place where Abram erected an altar after entering the promised land, a peculiar sanctity seems ever afterward to have belonged to it. After the Israelites conquered Canaan, it became an established seat of worship; for here the sanctuary stood in the time of Joshua (Josh. 24 : 26). Wherever Abram fixed his abode he built an altar to Jehovah (ver. 8, and 13 : 4, 18); so also Isaac (26 : 25) and Jacob (33 : 20). Thus Canaan became gradually dotted over with these

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.
9 And Abram journeyed, going on still toward the south.
10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.
11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:
12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.
13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

8 And he removed from thence unto the mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Ai on the east: and there he builded an altar unto the LORD, and called
9 upon the name of the LORD. And Abram journeyed, going on still toward the South.
10 And there was a famine in the land: and Abram went down into Egypt to sojourn there;
11 for the famine was sore in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look
12 upon: and it shall come to pass when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save
13 thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake, and

stones, commemorative of God's mercies, and reminding Israel that it was a sacred land. Blessed is the man whose life is marked with memorials of communion with God.

8. He removed from thence unto a (*the*) mountain, lit., *mountainwards.* This was probably to secure the necessary pasture for his flocks.

Having Bethel on the west, and Hai (*Ai*) on the east. The name Bethel occurs here by anticipation, the place having previously been called Luz. It was first called Bethel (house of God) by Jacob on his journey from Beersheba to Haran (28 : 19), and again after his return from the latter place twenty years later (35 : 15). Its present name is Beitin. It was for some time the consecrated place of the ark of the covenant (Judg. 20 : 18, 26; 1 Sam. 10 : 3). Samuel held here his court in his annual circuit. From Jeroboam to Josiah, more than three hundred years, it was desecrated by the worship of the golden calves (1 Kings 12 : 29; 2 Kings 10 : 28, 29); by reason of this it was, under the name of Beth-aven (house of iniquity), the frequent subject of prophetic denunciation (Hosea 4 : 15; 10 : 5; Amos 5 : 5).

Ai was situated about three miles east of Bethel, and was, before its capture by Joshua, a royal town of the Canaanites. Its name, which signifies the ruins, was probably given it by Joshua, who "burnt it and made it a heap for ever" (Josh. 8 : 28).

9. Toward the South, נֶגֶב, *negebh,* the southern district of Palestine (13 : 3; 20 : 1; 24 : 62). South of it lies the wilderness proper, stretching across to Mount Sinai (Josh. 15 : 21).

10-20. Abram in Egypt. 10. There was a famine in the land. Another trial of his faith—a double trial; for he is not only obliged to seek his bread outside the land which God had promised to his seed, but to seek it among idolaters and have intercourse with them. Yet his faith remains steadfast; he manifests no regret for having left the land of his nativity, nor any desire to return thither.

A country like Canaan, imperfectly cultivated and dependent for its fertility on local rains, would be subject to drought and famine. Egypt, on the contrary, inhabited at this time by a people skilled in agriculture, and flooded periodically by the Nile, would be especially productive and serve as the granary of the neighboring countries. The Bedouins in the neighborhood of Egypt are still accustomed to look to it when dearth arises (41 : 57).

To sojourn; not to live there, for Canaan was the promised inheritance, and he expected to return thither when the famine was over.

11. Thou art a fair woman, lit., *beautiful in appearance;* (comp. 1 Sam. 17 : 42). Sarai was now about sixty-five years old, for she was ten years younger than Abram, who was seventy-five when he left Haran (ver. 4). As she lived to the age of one hundred and twenty-seven, she was now only in middle life, and might therefore be as young in appearance as a modern woman of thirty-five or forty. Her clear complexion, moreover, would make her specially attractive to the dark-colored Egyptians, whose wives, according to both ancient and modern accounts, were generally very plain and faded early.

13. Thou art my sister. At the beginning of their wanderings it was agreed between Abram and Sarai (20 : 13; comp. ver. 5 of that chapter) that she should say she was his sister. By this means he hoped to escape the danger of being killed on account of his wife, if any one should wish to take her. He appears to have been specially concerned for his own safety—more concerned than for the safety or even honor of Sarai. It must be assumed, indeed, that in ad-

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.
15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.
16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

14 that my soul may live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she
15 was very fair. And the princes of Pharaoh saw her, and praised her to Pharaoh: and the woman
16 was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and menservants, and maidservants, and she-asses, and camels.

vising her to pass for his sister, he believed that protection would, in some way, be afforded her; but how he expected, by the adoption of this expedient, to retain possession of his wife with her conjugal honor and fidelity preserved intact, it is not easy to see.

In declaring Sarai to be his sister, Abram spoke a falsehood in essence, since his intention was to deceive by conveying the impression that she was nothing more than a sister to him; in other words, in thus speaking he virtually denied that she was his wife.

Touching the question how far, under given circumstances, a person may be justified, *not* in asserting what is *false*, but in *concealing* what is true, some difference of opinion may exist; but all will agree that in the circumstances in which Abram was placed, he would have acted more wisely, and more worthily had he told the whole truth without disguise, and committed himself [as well as his wife] entirely to the guidance and protection of God. Judging from the reproof administered to Abram by Pharaoh on this occasion, and by Abimelech twenty-five years later, when he falsified in a similar way before the latter, had Abram pursued the simple, straightforward course, these rulers would have respected his conjugal relationship (ver. 19; 20 : 7). The fear of man however, brought a snare, and instead of relying upon the Almighty to shield him from the real or fancied danger, he had recourse to a device of his own creation. The narrative, while affording no excuse for his dissimulation, shows the impartiality of Scripture history.

15. Pharaoh (signifying according to Josephus *king*, according to recent authorities *the great house*, with which compare the Sublime Porte, as applied to the Turkish sultans) is the Hebrew name for all the Egyptian kings in the Old Testament. It is sometimes followed by the proper name of the person who bore the title, as Pharaoh Necho (2 Kings 23 : 29; Jer. 46 : 2), Pharaoh Hophra (Jer. 44 . 30), and sometimes with the addition king of Egypt (1 Kings 3 : 1; 2 Kings 17 : 7; 18 : 21).

The particular monarch who occupied the Egyptian throne at the time of Abram's arrival in Egypt has not yet been certainly determined, some scholars supposing him to have been a native king of the twelfth dynasty, the date being about 2250 B. C., while others believe that he was one of the shepherd kings (Hyksos), probably Salatis, the first king of the fifteenth dynasty, who ruled over lower Egypt, bordering on Canaan, about 2080 B. C. The friendly reception of a Semitic nomad, and the use of camels (ver. 16) among the Egyptians, lend some strength to the view that Abram's Pharaoh must have been a shepherd king.

Saw her. So that she must have been unveiled, which agrees with the famous Beni-hassan representation of a Semitic family in which the wife is unveiled. "We find from the monuments," says Taylor, "that the Egyptian women, in the reign of the Pharaohs, exposed their faces, and were permitted to enjoy as much liberty as the ladies of modern Europe. But this custom was changed after the conquest of the country by the Persians" (see Hengstenberg's *Egypt and the Books of Moses*, p. 199).

And the woman was taken. Not with violence, which the text does not warrant, and which under the circumstances would be most unlikely. As Pharaoh regarded Sarai as Abram's sister, whom he would make a secondary wife, his treatment of her would be courteous and kind, while the policy of deception which Abram and Sarai had adopted would make it impossible for them to object without divulging their secret.

Into Pharaoh's house. This appropriation of Sarai exactly accords with historical truth. The monarchs of Persia and other countries of the East still claim the privilege of taking to their harem the unmarried daughter or sister of any of their subjects. The father or brother may deeply deplore her removal, but never resists or questions the royal right. There is in the British Museum a papyrus, belonging to the age of Rameses II., which represents the Pharaoh of the time sending two armies to fetch a beautiful woman by force, and to murder her husband.

16. He entreated Abram well for her sake. The presents of Pharaoh to Abram in

17 And the LORD plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife.
18 And Pharaoh called Abram and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?
19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.
20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife and all that he had.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.
18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst
19 thou not tell me that she was thy wife? Why saidst thou, She is my sister? so that I took her to be my wife: now therefore behold thy wife,
20 take her, and go thy way. And Pharaoh gave men charge concerning him: and they brought him on the way, and his wife, and all that he had.

CHAPTER XIII.

1 AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.
2 And Abram *was* very rich in cattle, in silver, and in gold.

1 AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him,
2 into the South. And Abram was very rich in

honor of Sarai consisted of "sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels." These usually constituted the chief wealth of nomads (13 : 5; 24 : 35; 32 : 15; Job 1 : 3). Horses are not included among the monarch's gifts, though they were the pride of Egypt, nor do they appear on monuments till the time of the Hyksos. In the theocratic view the horse was regarded as a symbol of worldly splendor (Deut. 17 : 16; Ps. 20 : 7), and was rarely used among the Hebrews till the time of Solomon.

By the acceptance of these gifts Abram increased his sin, and involved himself in deeper perplexity.

17. The LORD plagued Pharaoh and his house with great plagues, Heb., *great strokes* or, *blows*. What was the nature of these plagues, or how Pharaoh learned that they were sent on account of his treatment of Sarai, we are not informed. God gave his warning in harmony with the conceptions of the Egyptians. Probably some mysterious disease infected Pharaoh and his household, which led them to suspect that a sin against their deities had been committed. This led to questioning whether it might not have been in connection with Sarai, and Pharaoh may have learned from her that she was Abram's wife. The incident exemplifies God's care of his people, that notwithstanding their infirmities and failings, and however despised in the eyes of the world, they are yet precious in his eyes, and that even kings are powerless to harm them against his will (Ps. 105 : 12-14).

18. What is this that thou hast done unto me? God had reproved Pharaoh, but in these words Pharaoh reproves Abram. The father of the faithful is rebuked by a heathen king. But the rebuke was deserved, and Abram, with his dissimulation exposed, utters not a word in justification of his conduct.

19. Why saidst thou, She is my sister? So I might have taken her to me to wife, *i. e., and so lead me to take her.* As the second idea is really a consequence of the first, the Hebrew particle (waw consecutive) may be rendered *so that* or, *and so* (Driver, § 74 α; comp. 31 : 27). The Vulgate followed by the Arabic has: "so that I might have taken her." The meaning is that Pharaoh, deceived by Abram's words, took Sarai with the intention of making her his wife, but was hindered from doing so by the afflictions with which God visited him; the intended nuptials were not actually consummated. A comparison of ver. 17 and 20 : 6 puts this view beyond doubt. By his special intervention God protected Sarai from the danger which threatened her, and vindicated the sacredness of the marriage state.

Chap. 13. THE SEPARATION BETWEEN ABRAM AND LOT. **1. And Abram went up out of Egypt.** As Palestine is a highland country, its entrance from Egypt is always spoken of as a going up.

And Lot with him. In the narrative of the descent into Egypt there was no occasion to allude to Lot; he is now mentioned as preparatory to the separation which was shortly to take place, and to which the whole narrative is now tending.

Into the South; that is, the southern district of Canaan through which he had passed on his way to Egypt (12 : 9).

2. And Abram was very rich; lit., *exceedingly heavy;* used in the sense of abundance (Exod. 12 : 38; 1 Kings 10 : 2; 2 Kings 6 : 14). Like his descendants, the Israelites, afterward; he came out of Egypt much richer than he went in. His former possessions were increased by the presents he received from Pharaoh. Here was the incipient fulfilment of the promise: "And I will bless thee" (12 : 2), the outward prosperity which was a pledge of the richer spiritual blessing (24 : 35; Ps. 112 : 3; Prov. 10 : 22).

3 And he went on his journeys from the south
even to Beth-el, unto the place where his tent
had been at the beginning, between Beth-el and
Hai;
4 Unto the place of the altar, which he had made
there at the first: and there Abram called on the
name of the LORD.
5 And Lot also, which went with Abram, had
flocks, and herds, and tents.
6 And the land was not able to bear them, that
they might dwell together: for their substance was
great, so that they could not dwell together.
7 And there was a strife between the herdmen of
Abram's cattle and the herdmen of Lot's cattle:
and the Canaanite and the Perizzite dwelt then in
the land.
8 And Abram said unto Lot, Let there be no
strife, I pray thee, between me and thee, and be-
tween my herdmen and thy herdmen; for we *be*
brethren.
9 *Is* not the whole land before thee? separate
thyself, I pray thee, from me: if *thou wilt take* the
left hand, then I will go to the right; or if *thou de-
part* to the right hand, then I will go to the left.
10 And Lot lifted up his eyes, and beheld all the
plain of Jordan, that it *was* well watered every
where, before the LORD destroyed Sodom and
3 cattle, in silver, and in gold. And he went on
his journeys from the South even to Beth-el,
unto the place where his tent had been at the
4 beginning, between Beth-el and Ai; unto the
place of the altar, which he had made there at
the first: and there Abram called on the name
5 of the LORD. And Lot also, which went with
6 Abram, had flocks, and herds, and tents. And
the land was not able to bear them, that they
might dwell together: for their substance was
great, so that they could not dwell together.
7 And there was a strife between the herdmen of
Abram's cattle and the herdmen of Lot's cattle:
and the Canaanite and the Perizzite dwelled
8 then in the land. And Abram said unto Lot,
Let there be no strife, I pray thee, between me
and thee, and between my herdmen and thy
9 herdmen; for we are brethren. Is not the
whole land before thee? separate thyself, I pray
thee, from me: if *thou will take* the left hand,
then I will go to the right; or if *thou take* the
10 right hand, then I will go to the left. And Lot
lifted up his eyes, and beheld all the Plain of
Jordan, that it was well watered every where,
before the LORD destroyed Sodom and Gomorrah,

In cattle, in silver, and in gold. Silver and gold are not included among the possessions enumerated in ver. 16 of the previous chapter. Abram probably obtained them from the sale of animals for slaughter, and of butter, cheese, and wool to the Egyptian townspeople. The Egyptians, who hated pastoral pursuits themselves (46 : 34), were chiefly dependent for these articles upon the pastoral people who dwelt in or near their country.

3. And he went on his journeys; Heb., *according to his settings out*, that is, by stations or encampments, showing that he proceeded gradually, adapting his speed to the requirements of the flocks and herds he had with him (Exod. 17 : 1; 40 : 36).

4. There Abram called on the name of the LORD. On his return to Canaan Abram embraced the first opportunity of renewing his allegiance to God, and offering the typical sacrifices which pointed to the blessings of the promise. The place chosen for this was the scene of his former worship.

6, 7. And the land was not able to bear them, that they might dwell together. It did not furnish sufficient pasturage for their numerous flocks and herds. And the difficulty was increased by the fact that the Canaanites and Perizzites were then dwelling (the participle of past time, Driver, § 135, 1; comp. 19 : 1) in the land, and were in possession of the best pastures. This lack of sufficient nourishment for so many cattle led to strife between the herdsmen of the two parties, which would have extended to their masters but for the magnanimity of Abram. The words of Abram to Lot (ver. 8) seem to imply that the latter had identified himself with his herdsmen in the quarrel.

Little is known of the Perizzites. They are not mentioned in the catalogue of nations in chap. 10. They appear, not in the genealogical lists of the Canaanitish tribes, but only in the geographical enumeration of the inhabitants of the land (15 : 20; Exod. 3 : 8; Deut. 7 : 1). From Josh. 11 : 3; 17 : 15 they seem to have dwelt in the woods and mountains. Some regard them as the remnant of an early Shemite race who were displaced by the Hamite invaders of Palestine.

8, 9. Let there be no strife. A noble example of unselfishness and condescension. Abram was the elder, had superior rights, by virtue of which he might have dictated to Lot the terms on which the settlement of the dispute should be effected. These, however, he waives, and generously offers to Lot a choice which belonged properly to himself. Abram was a lover of peace, and showed his greatness in rising above personal interests, and taking the initiative in bringing about reconciliation.

For we be (*are*) **brethren.** Abram could justly appeal to the relation of kinship between him and Lot as a reason for continued friendship between them. Among the Hebrews not only a brother, but a brother's son, a cousin, and any near relative was called brother. But Abram and Lot were brethren in a higher sense than that of family relationship—they were such in their religion, and the interests of religion would have been seriously imperiled by their falling out with each other.

10, 11. And Lot lifted up his eyes. They were now probably encamped on the lofty

Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.
11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.
13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.
14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:
15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.
16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.
17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

like the garden of the LORD, like the land of
11 Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one
12 from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.
13 Now the men of Sodom were wicked and sin-
14 ners against the LORD exceedingly. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward:
15 for all the land which thou seest, to thee will I
16 give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth,
17 then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it.

highlands east of Bethel, where Abram had built the altar and called on the name of the Lord (comp. ver. 3 with 12 : 8). "From this spot Lot and Abram chose their possessions. Lot saw the plains of Jordan, watered by fertilizing rivers, not yet broken up by the overflowing or outbursting of the great salt lake, very probably irrigated like the land of Egypt which he had lately left, where the Nile refreshed the soil, and the plague of famine never came. Taking no warning by the dangers, bodily and spiritual, which had beset them in Egypt, he feared not the proximity of the wealthy and luxurious inhabitants of Sodom and Gomorrah, but thought their land pleasant even as the garden of the Lord. He chose the rich pastures of the plain, and left Abram the less promising, but, as it proved, the safer inheritance of the hill country of Judea. It was a selfish choice, and it proved a sad one."

12. And Lot . . . pitched his tent toward Sodom, *moved his tent as far as Sodom.* The next we hear of him he has actually entered the city and is dwelling there (14 : 12; 19 : 1). He doubtless shrank at first from casting in his lot with its abominably wicked inhabitants. But the prospect of worldly advantage seems to have outweighed all other considerations with him. "They that will be rich fall into temptation and a snare" (1 Tim. 6 : 9, 10). Lot found in the neighborhood of Sodom an abundant supply of pasturage for his flocks, and afterward in Sodom excellent business opportunities; but his worldly gains were sadly offset by the degradation of his family and the wreck of his own happiness (2 Peter 2 : 7, 8).

13. Wicked and sinners before (*against*) **the LORD exceedingly.** In this characterization of the Sodomites the writer anticipates the succeeding history (chap. 19), and exhibits more clearly the worldliness of Lot in choosing to reside among them.

14-17. These verses contain the renewal of the promise to Abram, and in an expanded form. Here, in addition to the land and the seed promised in 12 : 2 and 12 : 7, it is declared that his seed should be as the dust of the earth, without number. Abram was still probably east of Bethel when these words were addressed to him. From this central elevated position he would obtain a commanding view of almost the entire country.

15. All the land which thou seest, to thee will I give it, and to thy seed for ever. Various theories have been advanced as to the interpretation of this promise. Some commentators maintain that it has been only partially fulfilled, and that it will have its full accomplishment only when the Jews shall hereafter be gathered from all nations and restored to the land of their fathers. In support of this view such passages as Deut. 30 : 3, 4, 5; Isa. 11 : 12; Jer. 31 : 10–12; Ezek. 11 : 17–19 are commonly quoted. But as their entire context shows, it is a missing of the true spiritual import of these passages to regard them as prophetic simply of the return to Canaan of the lineal posterity of Abram—his seed according to the flesh. That other interpretation of the promise is therefore to be preferred which refers it to the spiritual seed of Abram, who walk in the steps of that faith which he had (Rom. 4 : 11–17). The land of Canaan as "an everlasting possession" (18 : 8) was conditionally given to the chosen people; they might by transgression forfeit the covenanted region, as was actually the case (Lev. 26 : 27–33; Isa. 63 : 18). As Keil has truly observed: "The promise neither precluded the expulsion of the unbelieving seed from the land of Canaan, nor guarantees to

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

18 And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto the LORD.

CHAPTER XIV.

1 AND it came to pass in the days of Amraphel

1 AND it came to pass in the days of Amraphel

existing Jews a return to the earthly Palestine after their conversion to Christ." It is the fulfilment of the promise in Christ that exalts it from its temporal form and imports into it the element of eternity.

18. The plain (*oaks*) **of Mamre.**[1] So called probably from Mamre, its first owner or occupant, one of three brothers (14 : 13), who were friends of Abram and confederated with him in the expedition against the four kings (see on 12 : 6). **Which is** (*are*) **in Hebron.** This is the first mention of this famous city. It is situated in the mountainous region of Judea, twenty miles south of Jerusalem, and about the same distance north of Beersheba. It is one of the oldest cities in the world. According to Num. 13 : 22, it was built seven years before Zoan, in Egypt. Its original name was Kiriath-Arba; that is, the city of Arba, the father of Anak, and progenitor of the Anakim (Josh. 15 : 13; 21 : 11). From the time that Abram took up his abode in Hebron, the place became celebrated in the history of the Jews. It was here the announcement was made to Abram that a son was to be born to him. Here Sarah died, on which occasion Abraham bought of Ephron the Hittite the field and cave of Machpelah for a burial-place. The cave is still there, enclosed within the walls of a mosque, which the Moslems regard as one of the four holiest sanctuaries of the world. Hebron was taken by Joshua (Josh. 10 : 36), and given by him to Caleb (Josh. 14 : 13; 15 : 13, 14). It was assigned to the Levites, and made a city of refuge (Josh. 21 : 11-13). Here David established his seat of government, and reigned over Judah seven and a half years (2 Sam. 5 : 5). It is now called El Khalil, "the friend"; that is, the house of the friend of God.

Chap. 14. 1-17. ABRAM'S MILITARY EXPEDITION. These verses relate the story of the first war mentioned in Scripture. It is inserted here, doubtless, for the purpose of showing the part which Abram played therein—a part as disinterested as it was heroic. The occasion was this: The king of Sodom and the kings of the adjoining cities, after having been tributary for twelve years to Chedorlaomer, king of Elam, combined to throw off his yoke. To punish their rebellion, as he deemed it, Chedorlaomer, with the aid of three allies, invaded the territory of the refractory kings, defeated them in a pitched battle, and hastened in triumph on his homeward march with numerous captives, including Lot, and much booty. Abram, on hearing of the disaster which had befallen his nephew, for whom he still cherished a strong affection, resolved to take immediate steps for his rescue. Placing himself at the head of his armed servants, he pursued the retreating enemy, and recovered not only Lot, but also all the prisoners and all the property that had been taken. The expedition involved a march of over three hundred miles.

By many this chapter is thought to be a very ancient document which Moses has incorporated into his narrative. The precision of its statements, coupled with the unusual number of ancient names requiring explanation which it groups together, point unquestionably to an early date. The view of Nöldeke that it is an invention for the purpose of exalting Abram is refuted by evidence lying on its face. The names of the kings engaged, their alliance, and route are all established by monumental evidence. Its connection with what precedes and follows is so close and natural that its omission would cause a serious break in the history.

1. Amraphel king of Shinar was a successor of Nimrod, and probably his descendant. The first world-power, established by Nimrod, and consisting of four cities (see 10 : 10 and note), had now given place to a world-confederacy, consisting of four kings. Of these, Amraphel, as being the representative of Nimrod, is named first, though Chedorlaomer was commander-in-chief of the united forces, and the war was waged chiefly in his behalf. Amraphel (Sep. Amarphal), through the discovery of the Code of Khammu-rabi and other evidence has been identified with this great law-maker. His king-

[1] Says Mr. Porter (*Bib. Dict.*): "About a mile from the town, up the valley, is one of the largest oak trees in Palestine. It stands quite alone in the midst of the vineyards. It is twenty-three feet in girth, and its branches cover a space of ninety feet in diameter. This, say some, is the very tree beneath which Abram pitched his tent; but however this may be, it stills bears the name of the patriarch."

king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;
2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.
3 All these were joined together in the vale of Siddim, which is the salt sea.
4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,
2 that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and
3 the king of Bela (the same is Zoar). All these joined together in the vale of Siddim (the same
4 is the Salt Sea). Twelve years they served Chedorlaomer, and in the thirteenth year they

dom lay in northern Babylonia, embracing Babylon as its capital.

It may here be remarked that the term "king" in this and other early applications of the word, does not carry the import that is now usually connected with the title. The kings of those primitive times were simply petty chieftains or heads of tribes ruling over a single town and its surrounding district. Thus, the kings mentioned in the second verse are spoken of as kings of cities, and the cities over which they ruled were situated only a few miles from each other.

Arioch king of Ellasar. Ellasar has been pretty certainly determined. Rawlinson, Geo. Smith, Lenormant, and Sayce identify it with Larsa or Larancha, the Larissa of the Greeks, a town in Lower Babylonia, between Ur and Erech, on the left bank of the Euphrates.

Chedorlaomer, Sep., *Chodollogomor*, is identified by recent authorities with *Kudur-Lagamar*, who "was presumably the successor and son of *Kudur-Mabug*, and, like him, maintained his sway over Babylonia, with Arioch as his viceroy in Larsa, having also the kingdom of 'Shinar' as a vassal state" (McCurdy). On the Assyrian inscriptions several kings of Elam have names compounded with Kudur.

King of Elam. Elam comprehended the broad and rich plains east of the lower Tigris, and separated by it from Shinar (see on 10 : 22).

The loss of the tribute from the five kings whom the king of Elam had subjugated fourteen years before would in itself be a sufficient cause for his now making war against them and putting down their revolt; but besides this, there was the importance of the valley as a link of connection between the Euphrates and Egypt for commercial and military purposes. "Sometimes it might serve the purpose of east and west to have a neutral power between them, as became afterward clear in the history of Israel, but oftener it was the ambition of either Egypt or the East to hold Canaan in subjection."

Tidal, or rather, *Turgal*, that is, the great chief, *king of Goiim*, that is, probably, the nations or tribes to the north of Babylonia.

2. King of Bela, which (*the same*) **is Zoar.** Bela was the ancient, and Zoar the more modern name (19 : 22). This chapter contains "several names of places that had passed out of use and remembrance in later times; hence the addition (here, and in ver. 3, 7, 17) of the more modern names, and the explanation (in ver. 6, 15) of localities that had become obscure, or could be made clearer by reference to one that had become more distinguished and was better known." The name of this king is not given. According to the narrative in chap. 19, these five towns, with the exception of Zoar, were destroyed.

3. All these (the five kings mentioned in ver. 2) **joined together,** that is, formed a league in self-defense, and marched out to meet the enemy.

In the vale of Siddim. Interpreters are not agreed as to the meaning of this word. Some take it to be the plural of שָׂדֶה, *sadhe*, field; others derive it from שִׂיד, *sidh*, lime, because of the abundance of bitumen, which was used as lime (11 : 3); while yet others refer it to an Arabic root signifying an obstruction, and so conclude that the valley of Siddim was so-called as being full of rocky irregularities. "The cliffs of marl," says Conder, "along the shore of the Dead Sea and those formed by the streams running to Jordan, are called *Sidd* by the Bedawin. These marl hills are the most remarkable feature of the lower part of the Ghor."

Which (*the same*) **is the Salt Sea.** These words have been supposed to imply that what was the vale of Siddim became the Salt Sea. This vale formed a portion, at least, of the lowland afterwards submerged by the Salt Sea. Robinson supposed the vale of Siddim to have been at the southern extremity of the Dead Sea, where are now to be seen the principal deposits of salt and bitumen.

5-7. From these verses it appears that Chedorlaomer did not confine his military operations to the chastisement of the five kings, but on his way attacked other tribes also. The names are given in the order of his march, beginning with those on the east of the Jordan.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim,
6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.
7 And they returned, and came to En-mish-pat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

5 rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in
6 Shaveh-kiriathaim, and the Horites in their mount Seir, unto Elparan, which is by the
7 wilderness. And they returned, and came to En-mishpat (the same is Kadesh), and smote all the country of the Amalekites, and also the

5. The Rephaim, better, *Rephaites.* As here employed, and in Deut. 3 : 11; Josh. 13 : 12, the name specially designates a gigantic race on the east of the Jordan, dwelling in Bashan and northern Gilead, who were driven out by Moses, and of whom Og, king of Bashan, "who reigned in Ashtaroth and Edrei," his chief cities, was the last. It also applied to the giant aborigines of Palestine prior to the invasion of the Canaanites, though a remnant of them existed as late as the conquest (Deut. 2 : 20; 3 : 11, 13). The last traces of them in the Old Testament are in 2 Sam. 21 : 16–22, where they appear among the Philistines in the time of David.

Ashteroth Karnaim. Literally, *Ashteroth of the Two Horns;* so-called, probably, in honor of the goddess Ashtereth, Astarte, or Venus, who, as the goddess of the moon, was represented with two horns. The plural form, Ashteroth, here employed, may point either to the number of images erected as objects of worship, or to different modifications of the same divinity.

This female divinity was widely worshiped among the ancient inhabitants of Canaan; for example, by the Zidonians (1 Kings 11 : 33; 2 Kings 23 : 13), by the Philistines (1 Sam. 31 : 10), and also, as shown in this passage, on the east side of the Jordan. The Israelites were often seduced into this debasing worship (see Judg. 2 : 13; 10 : 6; 1 Sam. 7 : 3, 4; 12 : 10; 1 Kings 11 : 5, 33; 2 Kings 23 : 13).

The site of the city has not been certainly determined. Ritter (quoted by Dillmann) identifies it with the present Tel Astera, twenty-one miles east of the sea of Galilee, in the region of Bashan. It is mentioned as a strongly fortified town in the books of the Maccabees (1 Macc. 5 : 26, 43, 44; 2 Macc. 12 : 21, 26), under the names of Karnaim and Karnion, containing a celebrated temple of the goddess.

The Zuzim. A wild and ferocious people occupying the districts between the rivers Arnon and Jabbok. They were later extirpated by the Ammonites, who called them Zamzummim (Deut. 2 : 20, 21).

The Emim (terrible ones); the original inhabitants of Moab; called also Rephaim, as being of colossal stature (Deut. 2 : 10, 11).

Shaveh Kiriathaim, lit., *the plain of Kiriathaim,* or, *the plain of the two cities,* was situated in the district afterward assigned to Reuben (Num. 32 : 37; Josh. 13 : 19).

6. The Horites, lit., *dwellers in caves,* were the aboriginal inhabitants of the mountainous region extending from the Dead Sea southward to the Arabian Gulf. The wonderful excavations in the rocks near Petra are possibly due to these "Horim" or cave-dwellers. They were driven out by the Edomites, who possessed Mount Seir "in their stead" (Deut. 2 : 12).

Unto El-paran (that is, *the oak,* or, *terebinth, of Paran*), **which is by the wilderness,** that is, as Keil thinks, "on the eastern side of the desert of Paran (see 21 : 21), probably the same as Elath (Deut. 2 : 8), or Eloth (1 Kings 9 : 26), the important harbor of Aila on the northern extremity of the so-called Elanitic Gulf, near the modern fortress of Akaba."

7. From El-paran, the southern limit of their conquests, the victorious allies returned northward and came to **En-mish-pat** (well of judgment), so-called, probably, because decisions were there given to disputants.

Which (*the same*) **is Kadesh.** Identified by Rev. J. Rowlands in 1842 with Ain-Kadish, a spring about fifty miles south of Beersheba in the desert of El-Tih. The site which had been lost was rediscovered by Doctor Trumbull in 1881.

And smote all the country of the Amalekites; that is, the country afterward possessed by the Amalekites, for the nation of the Amalekites did not yet exist: according to 36 : 12, Amalek, the progenitor of the Amalekites, was the grandson of Esau, and did not therefore live till over one hundred years after the events here recorded. Moses speaks of the places by the names by which they were best known in his time. The Amalekites dwelt between Egypt, Philistia, Edom, and the wilderness of Mount Sinai.

Emboldened by their successes, the allied kings ventured next to attack **the Amorites, that dwelt in Hazezon-tamar,** the most warlike and powerful tribe of Canaan. Hazazon-tamar, one of their chief cities, was situated on the western shore of the Dead Sea, in a fertile

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;
9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.
10 And the vale of Siddim *was full of* slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.
11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.
13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.
14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.
15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hazazon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they set the battle in array against them in the vale of Siddim; against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. Now the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the oaks of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. And he divided himself against them by night, he and his servants,

region and abounding with palm trees. Hence its name, which means *pruning of the palm*. The place was afterward called *Engedi*, that is, *fountain of the kid*, now *Ain-jidy* (2 Chron. 20:2).

Having thus rapidly sketched the ravages of the invading army, the writer now returns to his special object, the occurrences immediately connected with Abram's history.

10. Slime-pits (asphalt pits); lit., *pits, pits of asphalt*, that is, *full of asphalt pits*. On the repetition of the noun to express plurality, see Ewald, §313a; Green, §280, 2. "Some of the wells near the Dead Sea," says Inglis, "are one hundred and sixteen feet deep, with a stratum of bitumen fifteen feet in depth, and as black as jet." From a strategic point of view the place was well chosen by the five kings (ver. 8), yet in their flight many of their own army perished in the very pits which they had hoped would prove fatal to their enemies.

They **fell there.** The sense of these words appears to be that the kings of Sodom and Gomorrah were slain. Probably, however, their forces only are meant. At least the king of Sodom escaped, for he is represented as afterward going out to meet Abram (ver. 17).

13. Abram the Hebrew; that is, the descendant of Eber, and not, as some suppose, the stranger from beyond the Euphrates. He is here distinguished as the Hebrew (41:12), just as his confederate Mamre is distinguished as the Amorite (see on 10:21).

14. He armed his trained servants (*he led forth his trained men*), **born in his own house.** These were domestic slaves, and regarded and treated as trusted members of his family. Their having been born in his house shows them to have been neither bought, hired, nor taken in war. The size of his household may be judged from his having been able to spare three hundred and eighteen souls for the expedition, and still have a sufficient number left to take care of his flocks.

Unto (*as far as*) **Dan.** The place here spoken of cannot be the Dan in the extreme northern part of Palestine, which only received that name in the time of the Judges (see Judg. 18:28, 29), its former name having been Laish; unless, as some think, Dan was substituted by a later hand for Laish in the original manuscript. Against such substitution, however, it has been justly remarked that if the northern boundary town had been intended, the text would most likely have been "Laish, which is Dan," just as it is said "the vale of Siddim, which is the Salt Sea" (ver. 3); "En-mishpat, which is Kadesh" (ver. 7); and "the valley of Shaveh, which is the king's vale" (ver. 17). The better view, therefore, is that the Dan of our verse is the other northern town, *Dan-jaan*, mentioned in 2 Sam. 24:6 (comp. Deut. 34:1), situated in northern Peræa, to the southwest of Damascus. Keil quotes Robinson (*Bib. Researches*) to show that the Laish Dan does not lie on either of the two roads leading from the vale of Siddim or of the Jordan to Damascus.

15. He divided himself against them . . . by night. The tactics here employed by Abram were those often afterward adopted by the Hebrews and Arabians (comp. 1 Sam. 11:11; Job 1:17); the result, by the divine favor, was the complete discomfiture of the allied forces.

sued them unto Hobah, which *is* on the left hand of Damascus.
16 And he brought back all the goods, also brought again his brother Lot, and his goods, and the women also, and the people.
17 And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.
18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

and smote them, and pursued them unto Hobah,
16 which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the
17 women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh
18 (the same is the King's Vale). And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High.

Hobah, which is on the left hand (that is, to the north) **of Damascus.** The Hebrews defined the quarters of the heavens with their faces to the east, and so had the north on the left hand. "At the distance of two miles outside the walls of Damascus is the village of Hobah, said to be that to which Abram pursued the kings" (Stanley). More probably Hoba, fifty miles north of Damascus. Damascus is probably the most ancient city of any importance in the world that has had an unbroken history to the present time, and is still inhabited. According to Josephus it was founded by Uz, the great-grandson of Noah. Its present population is about one hundred and fifty thousand, of whom the majority are Mohammedans.

17. The valley of Shaveh, which (*the same*) **is the king's vale.** The precise locality of this vale has not been determined. It is commonly identified with that part of the ravine of the Kedron afterward known under that name (comp. 2 Sam. 18 : 18). According to Josephus (*Ant.*, VII., 10, 3), it lay about two stadia (a quarter of a mile) from Jerusalem.

18-24. ABRAM'S MEETING WITH MELCHIZEDEK. **18. Melchizedek** (king of righteousness). A much more illustrious personage than the king of Sodom went forth to meet Abram in the vale of Shaveh on his return from the slaughter of the kings. This was the royal priest Melchizedek, concerning whom a great diversity of opinion has existed. Suddenly he bursts upon us in the history, and then as suddenly disappears. Only once again, after the lapse of a thousand years, is he referred to in the Old Testament, namely, in the One hundred and tenth psalm, where the priesthood of the Messiah is said to be after the order of Melchizedek. The Targums of Jerusalem and Pseudo-Jonathan say that Melchizedek was Shem—an opinion held by the Jews of Jerome's time and adopted by many moderns, but of a purely conjectural character, and worthless. The name and titles of Melchizedek are Semitic; but this does not certainly prove him to have been of Semitic descent. The people among whom he dwelt, though speaking a Semitic tongue, were Canaanites (see on 10 : 6). And even supposing the inhabitants of the land, prior to the immigration of the Canaanites, to have been Semitic (12 : 6), it would not necessarily follow that Melchizedek must have sprung from such original Semitic stock; for there were worshipers of the true God besides the Israelites, who retained the patriarchal faith, as Abimelech, king of Gerar; Jethro, the Midianite; Balaam, from the mountains of Assyria; and Job, the Arab.

The most commonly received and acceptable view is that Melchizedek was a Canaanitish king who had retained the worship of the true God, and combined in his own person the offices of king and priest. In the seventh chapter of the Epistle to the Hebrews, the writer shows the preeminence of Christ's priesthood over that of Aaron, by pointing out the remarkable coincidences subsisting between what is here related of Melchizedek, and what he affirmed of Christ. The following points of resemblance are noticed: 1. Melchizedek was not of the Levitical order—was before the law, and a Gentile priest, and therefore the most fitting type of a universal priesthood; 2. He was superior to Abram—blessed and took tithes of him; 3. He united in himself the offices of king and priest; 4. He was eminently suited by his names, "king of righteousness and king of peace," to be a type of the Son of God; 5. *Genealogically* speaking, he was without father, without mother, having neither beginning of days nor end of life. That is, deriving his office from no predecessor and delivering it to no successor, he stands before us in the sacred record single and alone, as constituting an order of priesthood in himself, and in this respect as "made like unto the Son of God."

King of Salem; that is, of Jerusalem. So think Josephus, Onkelos, and all the Targums. The name—which is very ancient—occurs in Ps. 76 : 2, and is retained in the compound word Jerusalem.

And he was priest. This is the first occurrence in the Bible of the term priest, כֹּהֵן, *kohen*. It is afterward applied both to the Levitical

19 And he blessed him, and said, Blessed be
Abram of the most high God, possessor of heaven
and earth:
20 And blessed be the most high God, which hath
delivered thine enemies into thy hand. And he
gave him tithes of all.
21 And the king of Sodom said unto Abram, Give
me the persons, and take the goods to thyself.
22 And Abram said to the king of Sodom, I have
lifted up mine hand unto the LORD, the most high
God, the possessor of heaven and earth,
23 That I will not *take* from a thread even to a
shoelatchet, and that I will not take any thing
that *is* thine, lest thou shouldest say, I have made
Abram rich:
24 Save only that which the young men have
eaten, and the portion of the men which went with
me, Aner, Eshcol, and Mamre; let them take their
portion.

19 And he blessed him, and said, Blessed be Abram
of God Most High, possessor of heaven and
20 earth: and blessed be God Most High, which
hath delivered thine enemies into thy hand.
21 And he gave him a tenth of all. And the king
of Sodom said unto Abram, Give me the per-
22 sons, and take the goods to thyself. And Abram
said to the king of Sodom, I have lift up mine
hand unto the LORD, God Most High, possessor
23 of heaven and earth, that I will not take a
thread nor a shoelatchet nor aught that is thine,
lest thou shouldest say, I have made Abram
24 rich: save only that which the young men have
eaten, and the portion of the men which went
with me; Aner, Eshcol, and Mamre, let them
take their portion.

CHAPTER XV.

1 AFTER these things the word of the LORD came

1 AFTER these things the word of the LORD

priesthood (Lev. 1 : 5) and to the priesthood of false religions (1 Sam. 5 : 5). The priest is one who acts as mediator between God and man, his chief business being to offer sacrifice and to intercede. There is, indeed, no distinct mention here of sacrifice; but as sacrifice was a rite of common use among the patriarchs, we may reasonably conclude that Melchizedek was a sacrificing priest. The priesthood of the patriarchs seems to have been that of the head of the family (8 : 20; 12 : 8; 22 : 2; 26 : 25; 33 : 20; Job 1 : 5).

Of the most high God, *of God Most High.* Here we have a new name of God, אֵל, *'el*, (the Strong One, cognate with Elohim), and a new title, עֶלְיוֹן, *'Elyon* (the Most High). The former is used both for the God of the Hebrews (Num. 12 : 13; 23 : 22; Deut. 32 : 18; Ps. 89 : 7) and for the idols of other nations (Isa. 44 : 10, 15; 45 : 20; 46 : 6), though some qualifying attribute or cognomen is frequently joined to it to denote the God of Israel, as אֵל שַׁדַּי, *'El Shadai*, אֵל עֶלְיוֹן, *'El 'Elyon* (comp. ver. 19, 20, 22 and Ps. 78 : 35). The latter stands sometimes alone to designate the true God (Num. 24 : 16; Deut. 32 : 8; Ps. 9 : 3; 18 : 13; 77 : 10) and sometimes in conjunction appositionally with Elohim (Ps. 57 : 3; 78 : 56) and Jehovah (Ps. 7 : 18; 47 : 2).

20. And he gave him; that is, Abram gave Melchizedek, a tenth of all—a tenth, that is, of the spoil which he had taken from the enemy (Heb. 7 : 4). Hereby he practically acknowledged the divine priesthood of Melchizedek, and set an example of the honor and support which should be given to those who minister to men in spiritual things. His act became an authoritative historical precedent among his descendants ever after. Jacob remembered it at Bethel (28 : 22), and Moses incorporated it among his statutes (Lev. 27 : 30–33; Num. 18 : 21–32; comp. 1 Cor. 8 : 13).

21. The king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. It was according to Arab usage, when a camp had been spoiled, and persons and properties carried away, for the party who recaptured them to restore the persons and retain the property as his own. When therefore the king of Sodom made this proposition to Abram, he was generous only in appearance. Abram would restore the goods along with the persons rather than be beholden to a potentate whose principles were not in accord with his own, or give occasion for it to be said that he was prompted to the rescue of Lot more by the hope of plunder than the spirit of benevolence.

22. I have lifted up mine hand; that is, *I have sworn*, from the custom of elevating the right hand in the act of taking an oath (Deut. 32 : 40; Ezek. 20 : 5, 6; Dan. 12 : 7). **Unto the LORD** (Jehovah), **the most high God** (El-Elyon); thus identifying Jehovah with the God of Melchizedek.

23. That I will not take; lit., *if I will take.* The particle *if*, אִם, *'im*, was often used in the oath-formula, there being an ellipsis of some such expression as "God do so to me and more also if" (1 Sam. 3 : 17).

Chap. 15. PROMISE OF AN HEIR TO ABRAM, AND SOLEMN COVENANT OF JEHOVAH WITH HIM. **1. After these things;** that is, the events recorded in the foregoing chapter. The expression marks the lapse of undefined time (comp. 22 : 1; 39 : 7; 40 : 1; 48 : 1).

The word of the LORD; the first occurrence of this remarkable phrase of frequent subsequent use (Exod. 9 : 20; Num. 3 : 16; Deut. 34 : 5; 1 Sam. 3 : 1; Ps. 33 : 6). It was commonly employed in divine revelations made to the prophets, and

unto Abram in a vision, saying, Fear not, Abram: *I am* thy shield, *and* thy exceeding great reward.
2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?
3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in mine house is mine heir.
4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, *and* thy exceeding
2 great reward. And Abram said, O Lord GOD, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is
3 Dammesek Eliezer? And Abram said, Behold, to me thou hast given no seed: and, lo, one
4 born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall

here introduces a fresh prophetic revelation to Abram.

In a vision. The prophetic message was usually presented in this form, whether the body was sleeping, waking, or in some intermediate condition (Num. 12 : 6; 24 : 16; Job 4 : 13; Acts 22 : 17, 18). The term vision seems to indicate that the revelation did not originate in the mind of the prophet—that it was communicated *ab extra*—that it was something that could be *seen;* hence the prophet was anciently called a *seer* (1 Sam. 9 : 9). Here, evidently, the vision was not one in sleep, nor yet in a dream, for Abram had his eyes open, and walked forth and saw the stars (ver. 5). Apparently the first portion (to ver. 9) of what is here related occurred in the night; next came obedience to the command (ver. 9) on the following day; and then the wonderful sleep when the night again supervened (ver. 12–17).

Keil is of the opinion that the expression "in a vision" applies to the whole chapter—that the whole process is to be regarded as an internal one. But whether this view, or that of Knobel that the vision does not begin till ver. 12 and ends with ver. 16, or that of Wellhausen that it is limited to ver. 1–6, be the correct one, is of little account, since nothing is dependent on the mode in which the revelation was given.

Fear not, Abram. In a moment of dejection Abram may have feared that the kings whom he had defeated with far inferior numbers might rally again and come upon him with a force which he should be unable to resist. This assurance, therefore, of divine protection would be peculiarly consoling.

I am thy shield, thy exceeding great reward, lit., *thy reward, exceeding abundantly.* In these words Jehovah engages himself to stand between Abram and all harm, and to be himself to him all good. The word *I*, occupying the first place in the sentence and being separately expressed in the original, is thus designed to be emphatic. The metaphorical designation of Jehovah as a shield is common in Scripture, especially in the Psalms (Deut. 33 : 12, 29; 2 Sam. 22 : 3; Ps. 3 : 3; 5 : 12; 28 : 7; 33 : 20; 47 : 9; 59 : 11; 84 : 9, 11; 115 : 9; 119 : 114; 144 : 2). The rendering "thy reward is exceeding great," which some prefer, though consistent with the original, does not yet so clearly bring out the prominent thought of the promise, that it was Jehovah himself, and not the great things which he would give, who should be Abram's all-sufficient reward.

2. O Lord GOD (אֲדֹנָי יְהוִה, Adonai Jehovah), **what wilt thou give me, seeing I go childless?** These words constitute Abram's reply to the foregoing promise. Thinking of his childless condition, he said virtually: Of what avail are all my earthly possessions, seeing I have no child, and when I die all that belongs to me will fall into the hands of a stranger? It doubtless seemed quite incomprehensible to the patriarch how the promises: "I will make of thee a great nation" (12 : 2); "I will make thy seed as the dust of the earth" (13 : 16), were to be fulfilled, as he was already advanced in years and still had no heir. Nine years had already passed since the promise was first made to him, and as yet there were no signs of its accomplishment.

And the steward (*he that shall be possessor*, or, *heir*) **of my house *is* this Eliezer of Damascus,** *Dammesek Eliezer.* Abram seemingly began to interpret the promise of God as one that should be fulfilled, not in a child of his own, but in his adopted heir, who "ruled over all that he had" (24 : 2). The designation here borne by Eliezer has its explanation in the fact that he was a native of Damascus; Abram probably took him from that place on his way to Palestine (see on 12 : 5).

3. One born in my house is mine heir. This seems to be at variance with fact, since Eliezer was not born in Abram's house (comp. 14 : 14). In the original, however, the matter is plain: it reads "son of my house," which means simply that Eliezer was one of Abram's family.

4. This (*man*) **shall not be thine heir.** The promise of an innumerable progeny to Abram, as first addressed to him (13 : 16), was somewhat general: it left it uncertain whether

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
6 And he believed in the LORD; and he counted it to him for righteousness.
7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

5 be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to tell them: and he said unto him, So shall thy seed be.
6 And he believed in the LORD; and he counted
7 it to him for righteousness. And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to in-
8 herit it. And he said, O Lord GOD, whereby

it should be by the increase of a natural or an adopted seed. Now, however, his doubts on this point are fully resolved by the explicit assurance that his heir should spring from his own body.

5. No comparisons could be employed or devised which would more strongly image forth the vast future increase of Abram's descendants than the ones accompanying this promise—"the dust of the earth" (13 : 16) and the stars of the sky. The latter is repeated in 22 : 17; 26 : 4; Exod. 32 : 13; comp. Deut. 10 : 22; 1 Chron. 27 : 23; Neh. 9 : 23. The promise doubtless respected both the natural and spiritual seed of Abram, though it was to have its highest fulfilment in the multiplication of the latter (comp. Gal. 3 : 7, 29; Rom. 4 : 18).

6. He believed in the LORD. The root of the word אָמַן, *'aman*, rendered *believed*, signifies to be firm, stable, sure; and in the Hiphil conjugation (as here) to hold as firm, to act upon as firm, hence to believe and rely upon as true and stable (Ges. *Thes.*, p. 114). Abram now *rested* upon the divine promise, and appropriated its as yet unseen contents. Believing that nothing could obstruct the purpose of him who had created the stars, the impossibility which *nature* seemed to interpose between his hopes and their fulfilment gave him no more concern. This simple act of believing without seeing has been through thousands of years the great example of faith to the church of God.

And he counted it to him for righteousness. By some these words are understood to mean that Abram's faith was a righteousness in itself, and that the Lord so regarded it. But this is a very inadequate view of the expression, and differs widely from Paul's interpretation of it (Rom. 4 : 3; Gal. 3 : 6; comp. James 2 : 23). Abram's faith did not make him personally righteous; it simply brought him into such relation to the gracious God whose promises he had believed, that God could *treat* him as righteous. His faith was *imputed* to him for righteousness. For this meaning of חָשַׁב, *chashabh*, here rendered *counted*, see Ps. 106 : 31; comp. Lev. 7 : 18; 17 : 4; 2 Sam. 19 : 19; Ps. 32 : 2.

It were a narrowing of the meaning of our passage to suppose that Abram was counted as righteous simply for believing the promise of a numerous posterity and the land of Canaan for a possession. The promise included much more, and Abram's faith saw much more in it. It was not simply a seed, but *the* seed, which is Christ, upon whom his faith fastened (Gal. 3 : 16). So the Saviour declares that Abram rejoiced to see his day and was glad (John 8 : 56), and the apostle speaks of the gospel which before was preached unto Abraham (Gal. 3 : 8).

It must not be supposed that now for the first time Abram believed and was accepted of God. Several years before this, by faith he obeyed the divine call to leave his native country and sojourn in a strange land (Heb. 11 : 8). His faith in fact, comprehended not only the promise now given, but all the previous promises to which it was related (12 : 3). He seems now possibly for the first time clearly and implicitly to have received and rested in the promise of a seed and consequently of a Saviour. The apostle may have specially noticed this instance of faith, because from the nature of the case there was no opportunity of action.

Abram's faith was counted for righteousness on precisely the same principle by which the justification of believers is explained in the New Testament. [Abram trusted so far as he had light. This proved that he had the disposition which would have led him to believe on Christ had he been fully revealed. In a case of this kind, Christ was as a lamb "slain from the foundation of the world" (Rev. 13 : 8)].

8. Whereby shall I know that I shall inherit it? This question is not to be taken as implying that Abram had lapsed from his faith. Chrysostom has correctly paraphrased the words thus: "I firmly believe that what thou hast promised shall come to pass, and therefore I ask no questions from distrust. But I shall be glad to be favored with some such token or anticipation of it, as may strongly affect my senses, and raise and strengthen my weak and feeble apprehensions of this great matter." The symbolical transaction which was ordered in connection with the covenant into which the Lord entered with Abram, by

9 And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.
10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.
11 And when the fowls came down upon the carcasses, Abram drove them away.
12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.
13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

9 shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young
10 pigeon. And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not.
11 And the birds of prey came down upon the car-
12 cases, and Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell
13 upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

being preserved in the memory of his descendants, would be regarded by them as a standing infallible token of the fulfilment of the great promise. Not infrequently has God been graciously pleased to grant such tokens to his people in confirmation of their faith (see Judg. 6 : 14-21, 36-40; 2 Kings 20 : 8-11).

9-11. These verses describe the most ancient form of ratifying a covenant of which we have any knowledge.[1] Certain animals were slain and divided lengthwise into two equal parts, as butchers divide a sheep; these parts were placed opposite to each other, and the covenanting parties entering at the opposite extremities of the passage thus formed, met in the middle and there took the oath (comp. Jer. 34 : 18-20). The language of the transaction was virtually this: "As the bodies of these animals are cut asunder, so may our bodies be mutilated in case we prove perfidious."

9. Three years old; that is, a perfect animal in respect of maturity. The animals here mentioned are those afterward prescribed for sacrifice by the law (Lev. 1 : 2-7; 12 : 6-8; 14 : 4-7). The non-dividing of the birds was in accordance with the ritual law afterward instituted (Lev. 1 : 17). The two birds were probably regarded as *one* part of the sacrifice, and were placed, each as the half, opposite each other. Under the law the sheep and goats which were offered in sacrifice were commonly one year old, and the bullocks three; on this occasion, as marking the perfection of the offering, all the animals were of the perfect age of three years.

11. Abram drove them away, that the victims might be preserved pure and unmutilated for the purpose they were intended to serve. The birds of prey, seeking to devour the sacrifice before the covenant was ratified, are generally supposed to symbolize the enemies of Israel, especially the Egyptians.

12. And when the sun was going down; lit., *was about to set* (Driver, § 204)). On the previous night Abram had been led forth to view the stars (ver. 5); during the day he has slain and arranged the appointed victims; and now watching that they be not plundered nor polluted, and waiting till God should condescend to appear, his eyelids grow heavy, and he falls into a profound slumber. This statement of the time (the setting of the sun—too early for natural sleep) may have been to show that the darkness and sleep were supernatural.

A deep sleep fell upon Abram. The Hebrew term תַּרְדֵּמָה, *tardema*, is the same with that employed in 2 : 21 to designate the state into which Adam was thrown when Eve was taken from his side.

A horror of great darkness fell upon him; no unusual accompaniment of prophetic trances (comp. Job 4 : 13; 33 : 15; Dan. 10 : 8). The immediate occasion of this horror was probably the revelation which follows of the sufferings to be inflicted upon his descendants in Egypt.

13. Thy seed shall be a stranger in a land not theirs. The land here referred to, though not named, is doubtless Egypt. **And shall serve them** (the Egyptians); **and they shall afflict them** (the Hebrews).

Four hundred years; the prophetic round number for the more exact historical period of four hundred and thirty years named in Exod. 12 : 40 (comp. Gal. 3 : 17).

It is not exactly clear from what date this period is to be reckoned. Some regard it as dating from the promise recorded in 12 : 3, which was two hundred and fifteen years before the entrance of the Israelites into Egypt, thus leaving two hundred and fifteen years for their actual stay in Egypt. Others contend that their actual stay in Egypt was four hundred and thirty years, reckoned from the time of their entrance into it.

In favor of the shorter period, the following

[1] The *Iliad* of Homer contains allusions to a similar form (Book II., 124; III., 291-301; comp. Vir., *Æn.*, 640).

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

14 and also that nation, whom they shall serve, will I judge: and afterward shall they come out
15 with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good
16 old age. And in the fourth generation they shall come hither again: for the iniquity of the

are the principal reasons commonly adduced: First the statement of Paul in Gal. 3: 17, in which the four hundred and thirty years mentioned are understood to date from the time of Abram's entrance into Canaan. Secondly, the Septuagint rendering of Exod. 12: 40, which appears to confirm the foregoing view regarding the four hundred and thirty years as made up of the time spent by the Israelites in Canaan and in the land of Egypt. Thirdly, Num. 26: 59, in which the mother of Moses is called "the daughter of Levi, who was born to Levi in Egypt," so that four hundred and thirty years could not have elapsed between Levi and Moses. It is also urged that, if the Israelites were four hundred and thirty years in Egypt, then, as Moses was eighty years old when he left it, between his birth and his great-grandfather Levi, who was above forty when he came to Egypt, a period of three hundred and fifty years must have intervened, which is incredible. Fourthly, the genealogical table in Exod. 6: 16–20, from which it seems that Aaron and Moses belonged to the fourth generation after Levi, which would not allow a period of four hundred and thirty years from the time of Jacob's going into Egypt, but may have amounted to two hundred and fifteen years.

To all which those favoring the longer period are wont to reply: First, the statement of Paul in Gal. 3: 17 must be understood as including the whole period of the promises to Abraham, Isaac, and Jacob; and the four hundred and thirty years must be reckoned from the last, which was addressed to Jacob at Beersheba, on his way to Egypt (46: 1-4). Secondly, the Septuagint version is not equally authoritative with the Hebrew original. The express statement in Exod. 12: 40 is that "the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years." Thirdly, in regard to Num. 26: 59, in which Jochebed, the wife of Amram, is called the "daughter of Levi," the meaning is simply that she was a Levite—which view is confirmed by the impersonal manner in which the Hebrew states the fact. If this passage be taken literally, we must believe not merely that Amram married his aunt, but that he married her when she was over eighty years of age. Fourthly (what is true of many of the genealogical tables of Scripture), the table in Exod. 6: 16–20 must be regarded as simply a *compendium*, in which, apparently, one name is given for a century. Thus, Levi, Kohath, Amram, Moses. So again, Judah, Zerah, Zabdi, Carmi, whose son Achan, in Joshua's time, stole some of the spoils of Jericho (Josh. 7: 1). The probability is that in this genealogy some generations are omitted.

A comparison of the genealogy in Exod. 6: 16–20 with Num. 3: 27, 28, also tells for the longer period. On the supposition that the Israelites were only two hundred and fifteen years in Egypt, the descendants of Kohath, who, on this theory, was the grandfather of Moses, numbered over seventeen thousand, which would give Moses several thousand brothers, sisters, nephews, and nieces. The longer period seems necessary to account for the number of the male Kohathites from a month old and upward, which was eight thousand and six hundred.

14. Afterward shall they come out with great substance. A promise substantially repeated to Moses (Exod. 3: 21, 22) for the fulfilment of which see Exod. 12: 35, 36; comp. Ps. 105: 37.

15. And thou shalt go to thy fathers in peace. (Comp. 25: 8; 35: 29; 49: 33; Num. 20: 24, 26; 31: 2; Luke 20: 37, 38.) These words mean that Abram should meet his fathers in the abode of departed spirits. If the existence of his fathers had ceased with the return of their bodies to the dust, the passage would be meaningless. The verse distinguishes between being gathered to the company of the departed, and the interment of the body. Abram was not to be buried in the same grave with his fathers. In 25: 9 it is stated that his sons "buried him in the cave of Machpelah, in the field of Ephron," which was in the land of Canaan (comp. 49: 30), while all his forefathers died and were buried in Mesopotamia.

16. The iniquity of the Amorites is not yet full. The Amorites, the most powerful of the tribes of Canaan, are here put for the Canaanitish people in general. Abram is here informed of the cause of the delay of the fulfilment of the promise. His descendants were not to obtain possession of the promised land till four or five hundred years should go by; for not until then would the Canaanites, who were

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.
18 In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

17 Amorite is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch
18 that passed between these pieces. In that day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river

already sunk in the grossest immoralities (18 : 20), be ripe for the sentence of extermination. During this long period the longsuffering of God would wait for them, giving them ample space for repentance (6 : 3), by rightly improving which they might escape the impending judgment, as did Rahab (Josh. 2 : 9–13 ; 6 : 25). [Before they were exterminated the Canaanites became hopelessly bad. It was in mercy as well as judgment that they were cut off in order to stop the onflow of their wickedness down through descendants and out among the nations through the contamination of their evil lives and example.] God used the Israelites as a rod for punishing the Canaanites, just as later he thus used the Assyrians and Babylonians for punishing the Israelites. As the righteous moral Governor, administering the affairs of nations on the principle of moral rectitude (Ps. 75 : 7, 8 Isa. 60 : 12), God would make the punishment of the Canaanites an example and warning to the Israelites themselves, and to all nations, of his hatred of sin, and of his resolve to punish it. A complete answer to the difficulties over this question is furnished in Deut. 9 : 4–6, in which it is shown that God drove out the Canaanites for their wickedness, and put the Israelites in their place as an act of grace, thus leaving no proper ground of complaining to the former, nor of boasting to the latter.

17. A smoking furnace, and a burning lamp. A symbol of the divine presence, that passed between the parts of the slaughtered animals, in ratification of the covenant. God afterward manifested himself in a similar manner to the children of Israel (see Exod. 3 : 2 ; 13 : 21 ; comp. 19 : 18). Kurtz regards this as the first appearance of the Shekinah.

The Hebrew word, תַּנּוּר, *tannur*, here rendered "furnace," designates a kind of portable oven, of cylindrical shape, much in use among the Orientals for baking and other culinary purposes. The word occurs fifteen times in the Hebrew Bible, and in every instance it refers to this kind of oven, though in this passage and five others (Neh. 3 : 11 ; 12 : 38 ; Ps. 21 : 9 ; Isa. 31 : 9 ; Mal. 3 : 19) it is rendered "furnace" in the Revised version. The proper Hebrew word for a *smelting furnace* is כּוּר, *kur*, which is always employed wherever a people are said metaphorically to be cast into a furnace (Ezek. 22 : 18–22) or delivered out of one (Deut. 4 : 20 ; 1 Kings 8 : 51 ; Jer. 11 : 4). Accordingly the former of these terms cannot be taken here as symbolizing the affliction of the Israelites in Egypt, as many commentators think. It will be observed that this covenant was made, not as usually, by both parties passing between the divided animals ; God alone passed through, and not Abram, because the covenant was one of *grace*, in which God assumed all the obligations, while Abram received all the benefits. It was God's covenant with Abram, and not Abram's covenant with God.

18. In that same day the LORD made a covenant (lit., *cut a covenant*, from the animals being cut in twain) **with Abram.** Hitherto, in these comments, three covenants have been considered. The first was made with Adam, the terms of which were, do and live, sin and die (2 : 17 ; Isa. 1 : 19). The second was made with Noah—without conditions, and is fulfilled to this day (9 : 8–17). The third—called by the apostle the covenant of promise in distinction from the law, which is called the covenant of works, and forming, with the significant truths to which it pointed, the foundation of justifying faith for many ages—was made with Abram, and was also without conditions (see on 12 : 1–3). Of the three particulars embraced in this covenant, namely, a land, a numerous posterity, and a coming Saviour, our verse has special reference to the first—the grant of the land of Canaan to Abram's descendants. **Unto thy seed have I given this land.** So certain of fulfilment was the act that it is regarded as already accomplished ; hence the use of the perfect in promises, contracts, etc. ; see Driver, § 13 ; Green, § 262 b ; comp. 23 : 11 ; Ruth 4 : 3.

From the river of Egypt unto the great river. By "the river, נָהָר, *nahar*, of Egypt" is here meant, not the "brook, נַחַל, *nachal*, of Egypt," that is, the *Wady el Arish*, mentioned in Num. 34 : 5 ; Josh. 15 : 4 ; 1 Kings 8 : 65, but the Nile. So insignificant a stream as the *Wady el Arish* would not be called נָהָר, *nahar* (a river). The territory of the Hebrews was to comprise all the country between these two rivers. In the time of David and Solomon all

19 The Kenites, and the Kenizzites, and the Kadmonites,
20 And the Hittites, and the Perizzites, and the Rephaim,
21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19 Euphrates: the Kenite, and the Kenizzite, and
20 the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the
21 Canaanite, and the Girgashite, and the Jebusite.

CHAPTER XVI.

1 NOW Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name *was* Hagar.
2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.
3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

1 NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian,
2 whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall obtain children by her. And Abram hearkened to the voice
3 of Sarai. And Sarai Abram's wife took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to

the kings between these rivers were tributary to the Israelitish kings (see 1 Kings 8 : 65; 2 Chron. 9 : 26).

19-21. These verses specify the principal nations by whom the territory was occupied.

The Kenites. Nothing is known of the Kenites in the days of Abraham. They inhabited the mountainous tracts south of Palestine, near the Amalekites (Num. 24 : 21; 1 Sam. 15 : 6; 27 : 10). Hobab, the brother-in-law of Moses, was a Kenite (Judg. 1 : 16; 4 : 11).

The Kenizzites. A people of Edom, descendants of Kenas (36 : 11). They are mentioned again in Num. 32 : 12; Josh. 14 : 6, 14, where Jephunneh, the father of Caleb, is called "the Kenizzite."

The Kadmonites. Mentioned here only. The name means eastern, from which it is supposed that they occupied the eastern part of this territory.

The Hittites. (See on 10 : 15.)

The Perizzites. (See on 13 : 7.)

The Rephaim. (See on 14 : 5.)

The Canaanites. (See on 10 : 15, 19.)

The Amorites, the Girgashites, the Jebusites. (See on 10 : 16.)

Chap. 16. THE BIRTH OF ISHMAEL. **1. A handmaid, an Egyptian, whose name was Hagar.** Hagar, a Semitic name, was not probably the real name of this Egyptian handmaid, for Egyptian parents would not be likely to give a Hebrew name to their child. The name probably became hers in process of time from the leading event in her history here recorded. It signifies *flight*, from הָגַר, *hagar*, to flee. Hence, also, "Hegira," applied to the flight of Mohammed from Mecca to Medina. Her descendants were called Hagarites or Hagarenes (1 Chron. 5 : 10; Ps. 83 : 6) from the same root. According to patriarchal custom, which kept the male and female departments of families somewhat distinct, she belonged to Sarai as she did not to Abram, and was subject entirely to her direction and control. Thus likewise Bilhah and Zilpah were respectively handmaids or female head-servants to Rachel and Leah, the daughters of Laban (30 : 3, 9). In such cases, so intimate was the relation between the mistress and her servant that the children of the latter by the husband of the former were reckoned as those of the mistress (30 : 3, 6, 8). It was subsequently enacted under the law that the children of the bond-servant should be accounted the children of the master (Exod. 21 : 4).

2. It may be that I shall obtain children (Heb., *be builded*) **by her.** In keeping with the figure which styles the family a *house*, the begetting of children is *building* the house. The same allusion is conveyed in the Hebrew word for *son*, and its feminine form for *daughter*, from a verb meaning *to build* (see 30 : 3; Exod. 1 : 21; Deut. 25 : 5; Ruth 4 : 11; 2 Sam. 7 : 11; 1 Kings 2 : 24; 11 : 38).

3. To be his wife.[1] That is, a secondary wife, or one of inferior rank. The wife filling this relation is afterward designated by another term, פִּילֶגֶשׁ, *pilegesh*, generally rendered concubine (22 : 24; 25 : 6; 35 : 22; Judg. 19 : 1, 2; 2 Sam. 15, 16). The first wife differed from the secondary (1) "in power over the family, which belonged solely to the former; (2) in the manner of espousal, which in the case of the former was accompanied by solemn rights of espousal and

[1] [It is now known that Sarah, in suggesting that Hagar bear children to Abraham which should be reckoned as those of Sarah herself, was but following the established custom of the kingdom of Babylon. The exact provision for this arrangement is found in the Code of Khammu-rabi—the Amraphel of Gen. 14, a contemporary of Abraham—who gathered up the established practices into a body of laws.]

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.
5 And Sarai said unto Abram, My wrong *be* upon thee; I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.
6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.
7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.
9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

4 Abram her husband to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was
5 despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I gave my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.
6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her that which is good in thine eyes. And Sarai dealt hardly with her,
7 and she fled from her face. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to
8 Shur. And he said, Hagar, Sarai's handmaid, whence camest thou? and whither goest thou? And she said, I flee from the face of my mistress
9 Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself

liberal gifts of dowry; and (3) in privilege of issue, the offspring of the secondary wife having no title to inherit." Sarai, possessing the right of disposing of Hagar as she pleased, voluntarily exercised this right in offering her to Abram. The act was her own, and she was the first to reap the bitter fruit of her device.

Abram had now been ten years in Canaan, and was eighty-five years old, while Sarai was seventy-five—a note of time (ver. 16) probably intended to explain their impatience in waiting for the promised seed.

4. Her mistress was despised in her eyes. Among the Hebrews barrenness was regarded as a dishonor and reproach (30 : 1, 23), and fecundity as a special mark of the divine favor (21 : 6; 24 : 60; Exod. 23 : 26; Deut. 7 : 14).

5, 6. My wrong (the wrong done to me) **be upon thee.** These words imply that Sarai expected Abram to shield her from the insults of Hagar. Her reasoning is that to her self-denying act Abram was indebted for his prospect of an heir, and Hagar for the ground of her insolent rejoicing. It should be noticed that although Abram had received the promise of a son, he had not yet been told that Sarai was to be the mother of that son; and he may have supposed that the course which was taken was in full accord with the divine intention.

Abram, who manifestly hated domestic strife, reminds Sarai that Hagar was still her servant and in her power—a power which Sarai proceeded forthwith to use severely against her.

7. The angel of the LORD. This is the first occurrence of the word "angel," מַלְאָךְ, *malak*. It literally signifies *a messenger*—one sent or employed on any mission whatever, human or divine. It is often applied in Scripture to men (2 Sam. 2 : 5; 11 : 19; Hag. 1 : 13; Mal. 2 : 7); but more frequently to celestial beings (19 : 1; 32 : 1; Job 4 : 18; Ps. 91 : 11). Some commentators have supposed "the angel of the Lord" here spoken of to be one of the latter—a created being, but erroneously, for (1) this angel identifies himself with Jehovah (ver. 10) and with Elohim (22 : 12); (2) he is recognized as divine by those to whom he speaks (ver. 13; 18 : 23–33; Exod. 3 : 2, 6; Judg. 6 : 15, 20–23; 13 : 22); (3) the sacred writers constantly speak of him as divine, calling him Jehovah (16 : 13; 18 : 1; 22 : 16; Exod. 3 : 4; Judg. 6 : 12). He is the guide of the patriarchs (48 : 16); the caller of Moses (Exod. 3 : 2); the leader of the people through the wilderness (Exod. 14 : 19; 23 : 20; 33 : 14; Isa. 63 : 9); the champion of the Israelites in Canaan (Josh. 5 : 13); and their subsequent guide and ruler (Judg. 2 : 1; 7 : 11; 13 : 3).

"It is observable," says J. P. Smith, "that when celestial creatures are spoken of as a class, they are called angels—angels of God, and his angels; but we never meet with the plural phrase, *Angels of Jehovah*. This person, the Angel of the Lord, claims an uncontrolled sovereignty over the affairs of men. He has the attribute of omniscience and omnipotence; he performs works which only omnipotence could; he uses awful formulæ, by which the Deity, on various occasions, condescended to confirm the faith of those to whom the primitive revelations were given; he 'sweareth BY HIMSELF.' He is the gracious Protector and Saviour, the Redeemer of evil, the Intercessor, and the Author of the most desirable blessings. . . He is the object of religious invocation; he is, in the most express manner and repeatedly, declared to be Jehovah, God, the ineffable I AM THAT I AM. Yet this mysterious person is represented as distinct from God, and acting (as the term *angel* imports) under a divine mission."

In the way to Shur. Shur signifies *wall*. The wilderness which bore its name lay on the way between Palestine and Egypt, and not far

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.
12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.
13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?
14 Wherefore the well was called Beer-la-hai-roi: behold, *it is* between Kadesh and Bered.
15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.
16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

10 under her hands. And the angel of the LORD said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude.
11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name Ishmael, because
12 the LORD hath heard thy affliction. And he shall be *as* a wild-ass among men; his hand *shall be* against every man, and every man's hand against him; and he shall dwell in the
13 presence of all his brethren. And she called the name of the LORD that spake unto her, Thou art a God that seeth: for she said, Have I even here looked after him that seeth me?
14 Wherefore the well was called Beer-lahai-roi;
15 behold, it is between Kadesh and Bered. And Hagar bare Abram a son: and Abram called the name of his son, which Hagar bare, Ishmael.
16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII.

1 AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto

1 AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said

from the latter country (20 : 1; 25 : 18; 1 Sam. 15 : 7). Hagar was returning, therefore, to her native land.

10. I will multiply thy seed exceedingly. Language proper only to the Lord himself, and encouraging Hagar to expect a portion of Abram's blessing. See parallel promise in 17 : 20. This promise was speedily fulfilled in the rapid increase of Ishmael's direct descendants. Isaac, the favored brother of Ishmael, had only two sons, Jacob and Esau, while Ishmael had twelve sons, who became princes and gave their names to as many tribes (25 : 13–16). About one hundred and seventy years after this declaration to Hagar, Jacob's sons numbered *twelve*, while the descendants of Ishmael had increased sufficiently to become a trading nation (37 : 25).

12. He will be a wild man, better, *he shall be as a wild ass among men;* that is, wild and fierce as the wild ass of the desert. This animal swift, free, wild-roving, and only with great difficulty taken or tamed (see description in Job 39 : 5–8), strikingly represents the intense love of freedom of the Bedouin Arabs; their unrestrained roaming in the wilderness; their contempt of every kind of regular, and especially city, life; and their determined independence (comp. Job 11 : 12; 24 : 5; Isa. 32 : 14; Jer. 2 : 24; Hosea 8 : 9).

He shall dwell in the presence of all his brethren, lit., *in front,* or, *before the face of all his brethren.* Some commentators render: *to the east of all his brethren,* thus making the words descriptive of Ishmael's geographical position (comp. 18 : 19; 25 : 18), which is unnatural and forced. The meaning is rather that Ishmael shall dwell at large, apart from and in the sight of all his kindred, maintaining a separate and independent existence. By "all his brethren" must be understood, not mankind generally, but the other descendants of Abram, namely, the Israelites, Midianites, Edomites, etc.

13. Thou God seest me, or, *thou art a God that seeth;* Heb., *thou art a God of vision,* or rather *of visibility;* that is, the God who sufferest thyself to be seen. The word here rendered *that seeth* is really an abstract noun, meaning *vision.* Hagar, believing that no man could see God and live (Exod. 20 : 19; 33 : 20), was astonished that she had seen God and remained alive. This interpretation agrees with the words which follow, which should be rendered: *do I see* (that is, *do I live*) *here after the vision?* [Driver, Dillmann, Delitzsch, etc., reject the interpretation above given as forbidden by the Hebrew text, and adopt that of the Revised version].

14. Beer-lahai-roi; that is, well of living vision—the well where one lived after beholding God (comp. 32 : 30; [see ver. 13]). **Kadesh.** (See on 14 : 7.) The site of **Bered** has not been ascertained.

16. Abram was fourscore and six years old. He had therefore to wait fourteen years longer before the sight of the child of promise should gladden his eyes.

Chap. 17. THE COVENANT OF CIRCUMCISION WITH ABRAM AND HIS POSTERITY.

1. Abram was ninety years old and nine. Thirteen years had now elapsed since the birth of Ishmael, and as, during this interval, there had been apparently no revelation from God, Abram had probably abandoned all hopes of further issue and settled down in the belief that Ishmael was the destined heir (see ver.

him, I *am* the Almighty God; walk before me, and be thou perfect.
2 And I will make my covenant between me and thee, and will multiply thee exceedingly.
3 And Abram fell on his face: and God talked with him, saying,
4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.
5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

unto him, I am God Almighty; walk before me,
2 and be thou perfect. And I will make my covenant between me and thee, and will multiply
3 thee exceedingly. And Abram fell on his face:
4 and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt
5 be the father of a multitude of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a

18). In this belief, however, he was not to remain. By another revelation, now about to be vouchsafed, he would be shown the larger meaning of the promise, and learn that not his handmaid but his wife, not Hagar but Sarai, should be the mother of the promised seed.

The statement (16 : 16) that Abram was eighty-six years old when Ishmael was born—which was eleven years after the promise recorded in 12 : 2, 3; and here that he was ninety-nine years old—which was twenty-four years after, though unimportant in itself, is significant as showing that these were years of anxious waiting for the fulfilment of a promise not yet accomplished, and of a hope long deferred, yet not abandoned. This waiting was to play an important part in the discipline of his faith and in the development of his character. No study of Abram's life would be complete that should fail to see that its leading idea was the trial of his faith that it might be perfected and exhibited, and he thus become the father of the faithful.

I am the Almighty God, *God Almighty*, אֵל שַׁדַּי, *El-Shaddai*. The name *El-Shaddai*, significant of almightiness, is generally employed when the power of God is invoked or displayed (see 35 : 11; Ps. 68 : 14; 91 : 1; Isa. 13 : 6). Under this august title the Lord would encourage Abram to believe that no obstacle could stand in the way of the complete fulfilment of his promises.

To this passage is the reference in Exod. 6 : 3, in which it is declared that God "appeared unto Abram, unto Isaac, and unto Jacob, as God Almighty, but by my name Jehovah I was not known to them"—the meaning being, not that the name Jehovah was not known to the patriarchs, but that its full significance as *the* appellation of Israel's covenant God was now first brought out.

Walk before me, and be thou perfect. The promises hitherto addressed to Abram (12 : 7; 13 : 16; 15 : 5) were unconditional; no duties were enjoined along with them. In this chapter, where they are repeated and enlarged upon, their fulfilment is made to depend on his obedience. First of all, he is required to walk blamelessly before God, to be upright and sincere in heart, speech, and behavior—an admonition possibly involving a virtual reproof. As if God should say to him: "Have recourse to no more unbelieving expedients; keep thou the path of uprightness, and leave me to fulfil my promise in my own time and way."

2. I will make my covenant between me and thee. The word rendered "make" in this passage is different from that rendered "made" in 15 : 18. In that passage the expression is literally to "*cut* a covenant"; in this, it is literally to "*give* my covenant," the meaning of the latter being that God would fulfil, establish, carry into effect the covenant referred to in the former.

And will multiply thee exceedingly (see on 12 : 2; 15 : 5). Very noticeable in these verses (2–8) is the iteration and reiteration of the promise of offspring to Abram. The same subject is adverted to in verses 15, 16, 19, 21, with repeated mention of Sarai as the mother of the promised child. Why this explicit and emphatic reiteration?[1] It was doubtless to reassure Abram (and Sarai) after the vain expectation and weary waiting of four and twenty years, and give them to understand that God had by no means forgotten his promise, but that it should be verily fulfilled and in the grandest way.

4. As for me; in the original, merely "I," standing alone at the beginning of the sentence for emphasis (comp. 6 : 17; 9 : 9; 1 Chron. 22 : 7; see Ewald, § 309). It is opposed to "*and thou*," or, *as for thee* in ver. 9.

5. Abraham; meaning father of a multitude. Abram was the *natural* progenitor of the Israelites and Edomites, as well as of many Arabian tribes; and the *spiritual* father of all believers (Rom. 4 : 11, 17; Gal. 3 : 7-9, 14, 16, 29). In

[1] The critics, assuming that this is the first and only occasion on which this promise was made to Abram, explain its iteration as mere *diffuseness* on the part of the writer of this chapter, by which characteristic of style they distinguish him from the author of 12 : 16—an explanation that, as Doctor Green remarks, "misses the very point and meaning of the entire passage."

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
7 And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.
8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

6 multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come
7 out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed
8 after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting pos-
9 session; and I will be their God. And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee
10 throughout their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every male among you

Eastern countries a change of name is significant of some new circumstance in the history, rank, or religion of the individual who bears it. Accordingly the name of Abram, the high father, is changed to that of Abraham, on his being raised to the dignity of father of the multitude of the faithful. So "Jacob" becomes "Israel" from the circumstance related in 32: 28. The name "Cephas" was authoritatively exchanged for that of "Peter" (Matt. 16: 18); and "Saul" for "Paul" (Acts 13: 9; comp. Isa. 62: 2; Rev. 3: 12).

7. An everlasting covenant, lit., *a covenant of eternity.* The meaning of the Hebrew term עוֹלָם, *'olam*, here rendered everlasting, must be determined by the subject to which it applies. Thus, when it is said (Deut. 15: 17): "Thou shalt take an awl and thrust it through his ear unto the door, and he shall be thy servant for ever," the meaning is: he shall be thy servant *for life.* Whatever may be said of the duration of the covenant in respect of Abraham's natural descendants, with his spiritual seed it is everlasting in the largest possible sense (Isa. 55: 3; Gal. 3: 17; Heb. 13: 20).

8. An everlasting possession. See on foregoing verse. The continued permanent possession of Canaan by the Israelites was dependent on their fidelity to God. They would probably have been dwelling there to this day but for their unbelief (Deut. 28: 62-68).

9. *As for thee,* **thou**—the other party to the covenant, the antithesis to *I* (ver. 4)—**shalt keep my covenant.** The covenant had been only partially established by the covenant-sacrifice (15: 17, 18); for it was God alone, and not Abraham who had then assumed a covenant-obligation. For the purpose of completing it, Abraham, the other contracting party, is now required to assume the obligation to keep it; and this prior to the fulfilment of the promise, thus still further testing his faith.

10. This is my covenant; that is, the sign of my covenant, as explained in ver. 11, the covenant itself and its sign being designated by the same word, בְּרִית, *berith.* Thus arose the usage of denominating the lamb, the sign of the Passover, by the name of the Passover itself (Exod. 12: 11; comp. Matt. 26: 17), and the cup, the sign of the new covenant, by the name of the new covenant itself (Luke 22: 20).

Every man child (*male*) **among you shall be circumcised.** A good deal of discussion has arisen over the question whether circumcision was first made known and commanded to Abraham, having been nowhere practised before; or was already in use, and now sanctified by God to a higher end and purport. The latter is doubtless the correct view. Evidence preponderates in favor of the contention that circumcision did exist among the Egyptians; certainly among some of the Egyptians—perhaps among some other nations, though not among the Canaanites—before the time of Abraham. There is no good reason to doubt that its observance by the patriarch and his household was due to a divine command as here stated. It also had a religious meaning which could not attach to it as practised by the Egyptians and others. As the rainbow existed before the flood, and was then made the token of the Noachian covenant, so circumcision, which already prevailed among some nations, was now divinely authorized and made sacred as the sign of the covenant with Abraham. In like manner baptism, at the opening of the Christian dispensation, was the "adaptation of natural or legal washings, to a Christian purpose and a most spiritual significance."

Circumcision was intended to admonish Abraham and his descendants respecting the duties of the covenant which they had assumed. It constituted both the medium and the title by which an interest in the covenant was secured. Its significance lay, not in any essential quality of its own, but rather in its symbolical and typical character. It was an emblem of purity—of moral purity: hence the many exhortations

11 And ye shall circumcise the flesh of your fore-
skin; and it shall be a token of the covenant be-
twixt me and you.
12 And he that is eight days old shall be circum-
cised among you, every man child in your genera-
tions, he that is born in the house, or bought with
money of any stranger, which *is* not of thy seed.
13 He that is born in thy house, and he that is
bought with thy money, must needs be circum-
cised: and my covenant shall be in your flesh for
an everlasting covenant.
14 And the uncircumcised man child whose flesh
of his foreskin is not circumcised, that soul shall
be cut off from his people; he hath broken my
covenant.
15 And God said unto Abraham, As for Sarai thy
wife, thou shalt not call her name Sarai, but Sarah
shall her name *be*.
16 And I will bless her, and give thee a son also
of her: yea, I will bless her, and she shall be a
mother of nations; kings of people shall be of her.
17 Then Abraham fell upon his face, and laughed,
and said in his heart, Shall *a child* be born unto
him that is an hundred years old? and shall Sarah,
that is ninety years old, bear?
18 And Abraham said unto God, O that Ishmael
might live before thee!
19 And God said, Sarah thy wife shall bear thee
a son indeed; and thou shalt call his name Isaac:
and I will establish my covenant with him for an
everlasting covenant, *and* with his seed after him.
20 And as for Ishmael, I have heard thee: Be-
hold, I have blessed him, and will make him fruit-
ful, and will multiply him exceedingly; twelve
princes shall he beget, and I will make him a great
nation.
21 But my covenant will I establish with Isaac,
which Sarah shall bear unto thee at this set time
in the next year.
22 And he left off talking with him, and God
went up from Abraham.
23 And Abraham took Ishmael his son, and all
that were born in his house, and all that were
bought with his money, every male among the
men of Abraham's house; and circumcised the
flesh of their foreskin in the selfsame day, as God
had said unto him.

11 shall be circumcised. And ye shall be circum-
cised in the flesh of your foreskin; and it shall
be a token of a covenant betwixt me and you.
12 And he that is eight days old shall be circum-
cised among you, every male throughout your
generations, he that is born in the house, or
bought with money of any stranger, which is
13 not of thy seed. He that is born in thy house,
and he that is bought with thy money, must
needs be circumcised: and my covenant shall
be in your flesh for an everlasting covenant.
14 And the uncircumcised male who is not circum-
cised in the flesh of his foreskin, that soul shall
be cut off from his people; he hath broken my
covenant.
15 And God said unto Abraham, As for Sarai thy
wife, thou shalt not call her name Sarai, but
16 Sarah shall her name be. And I will bless her,
and moreover I will give thee a son of her: yea,
I will bless her, and she shall be *a mother of*
17 nations; kings of peoples shall be of her. Then
Abraham fell upon his face, and laughed, and
said in his heart, Shall a child be born unto him
that is an hundred years old? and shall Sarah,
18 that is ninety years old, bear? And Abraham
said unto God, Oh that Ishmael might live be-
19 fore thee! And God said, Nay, but Sarah thy
wife shall bear thee a son; and thou shalt call
his name Isaac: and I will establish my cove-
nant with him for an everlasting covenant for
20 his seed after him. And as for Ishmael, I have
heard thee: behold, I have blessed him, and
will make him fruitful, and will multiply him
exceedingly; twelve princes shall he beget, and
21 I will make him a great nation. But my cove-
nant will I establish with Isaac, which Sarah
shall bear unto thee at this set time in the next
22 year. And he left off talking with him, and
23 God went up from Abraham. And Abraham
took Ishmael his son, and all that were born in
his house, and all that were bought with his
money, every male among the men of Abraham's
house, and circumcised the flesh of their fore-
skin in the selfsame day, as God had said unto

to circumcision of the heart (Deut. 10 : 16; 30 : 6; Jer. 4 : 4; Acts 7 : 51; comp. Rom. 4 : 9–13; Col. 2 : 11). It served, moreover, to keep Abraham and his descendants separate from the people round about them.

14. That soul shall be cut off from his people; that is, excluded from the congregation of Israel, and treated as an alien (Exod. 12 : 15, 19; Num. 9 : 13; 15 : 30; 19 : 13), though sometimes excommunication was accompanied with the sentence of death (Exod. 31 : 14).

15. Sarah shall her name be. As on entering within the covenant the name of Abram was changed to Abraham, significant of his becoming "the father of a great multitude," so, on Sarai's entering, her name is changed to Sarah, significant of her becoming "the mother of nations and of kings of peoples."

17. Abraham fell upon his face and laughed. His laughter was the laughter not of unbelief, but of wonder and joy (Ps. 126 : 1, 2). To perpetuate the remembrance of the joyous emotion, the promised seed was to bear the name of Isaac, or laughter (ver. 19).

18. O that Ishmael might live before thee! Some commentators take these words as simply an expression of concern for Ishmael, lest, another heir having now been promised to Abraham, he should be excluded from all future inheritance; others as implying that "Abraham had at length resigned himself to the belief that Ishmael was the only child that he could ever have; that Sarah's age and his own made any further hope impossible, and all that he could reasonably anticipate was that his race should be perpetuated in Ishmael." The latter view is favored by the emphatic declaration of the following verse, that not Ishmael, but Sarah's son Isaac, to be born a year from that time, was the child contemplated in the promise.

20. Twelve princes shall he beget, and I will make him a great nation. Abraham's prayer for Ishmael was heard, though not precisely as he wished. Large common blessings were promised to Ishmael, but the blessings of the covenant were reserved for Isaac. For remarkable fulfilment of this prediction consult the history, 25 : 12–16.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.
25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.
26 In the selfsame day was Abraham circumcised, and Ishmael his son.
27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

24 him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of
25 his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh
26 of his foreskin. In the selfsame day was Abra-
27 ham circumcised, and Ishmael his son. And all the men of his house, those born in the house, and those bought with money of the stranger, were circumcised with him.

CHAPTER XVIII.

1 AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
2 And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

1 AND the LORD appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat
2 of the day; and he lift up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth,

25. And Ishmael his son was thirteen years old, when he was circumcised. Hence, among the Arabs the ceremony is usually deferred till the thirteenth year, when it is made an occasion of great rejoicing.

Chap. 18. THE LORD'S APPEARANCE TO ABRAHAM IN MAMRE. The opening verses of this chapter present a beautiful picture of patriarchal hospitality. Such hospitality was the prevalent practice among other nations of remote antiquity. Thus Homer sings of the hospitable Axylus:

"Fast by the road his ever open door
Obliged the wealthy and relieved the poor"
(*Iliad*, Book VI.).

So Job, vindicating his conduct against the charges of his friends, says:

"The stranger did not lodge in the street,
But I opened my doors to the traveler" (Job 31 : 32).

Says Renan: "When traveling in the East no one need ever scruple to go into the best house of any Arab village to which he comes, and he will always be received with profuse and gratuitous hospitality. From the moment we entered any house it was regarded as our own. There is not an Arab you meet who will not empty for you the last drop in the water-skin or share with you his last piece of black bread."

In the present instance, however, the hospitality was rendered absolutely unique by the more than human character of the guests, and by the important event which their entertainment was intended to celebrate. That event was none other than "the final solemnization of the covenant transacted between God and Abraham as the father of the chosen race, and which had now been separately ratified by each of the parties."

It was customary for those who had covenanted to eat together in recognition of their oneness and their amicable relations (31 : 44, 46). "So here Jehovah, in human form, came to the tent of Abraham and ate of his food in token of the friendly intimacy which had been established between them. The nearest Scripture parallel is that in which Jehovah, who here covenanted with Abraham, renewed his covenant with his descendants increased to a nation, at Mount Sinai (Exod. 24 : 7, 8), which was followed by a sacred meal, in which the representatives of the people ate and drank in the immediate presence of the God of Israel visibly manifested before them" (ver. 9-11).

1. And the LORD appeared unto him; that is, unto Abraham, who is distinctly named in 17 : 26, and is the prominent subject throughout the whole of that chapter.

The object of this renewed manifestation of the divine presence to Abraham was twofold: first, to repeat—for Sarah's benefit especially—the promise of a son (ver. 9-15); and second, to inform Abraham of the Lord's purpose concerning Sodom (ver. 16-33).

In the plains (*by the oaks*) **of Mamre.** These oaks have continued to be the abode of Abraham since 13 : 18, on which passage see note and comp. 14 : 13 and ver. 4 of this chapter.

2. Three men. In the progress of the narrative (see ver. 13, 17, 22) it becomes apparent that they were Jehovah and two angels. They had, however, the outward appearance of men, and as such they were received and entertained by Abraham. The apostle (Heb. 13 : 1) calls them "angels," whom Abraham entertained "unawares," that is, not knowing them to be such. **Stood by** (*over against*) **him.** "It is the manner of Eastern travelers, when soliciting hospitality, to remain standing at a respectful distance till invited to approach." **He ran to meet them.** When the visitor is an ordinary

3 And said, My Lord, if now I have found favour
in thy sight, pass not away, I pray thee, from thy
servant:
4 Let a little water, I pray you, be fetched, and
wash your feet, and rest yourselves under the tree:
5 And I will fetch a morsel of bread, and com-
fort ye your hearts; after that ye shall pass on: for
therefore are ye come to your servant. And they
said, So do, as thou hast said.
6 And Abraham hastened into the tent unto
Sarah, and said, Make ready quickly three meas-
ures of fine meal, knead *it*, and make cakes upon
the hearth.
7 And Abraham ran unto the herd, and fetched
a calf tender and good, and gave *it* unto a young
man; and he hasted to dress it.
8 And he took butter, and milk, and the calf
which he had dressed, and set *it* before them; and
he stood by them under the tree, and they did eat.

3 and said, My lord, if now I have found favour
in thy sight, pass not away, I pray thee, from
4 thy servant: let now a little water be fetched,
and wash your feet, and rest yourselves under
5 the tree: and I will fetch a morsel of bread,
and comfort ye your heart; after that ye shall
pass on: forasmuch as ye are come to your
servant. And they said, So do, as thou hast
6 said. And Abraham hastened into the tent
unto Sarah, and said, Make ready quickly three
measures of fine meal, knead it, and make
7 cakes. And Abraham ran unto the herd, and
fetched a calf tender and good, and gave it
8 unto the servant; and he hasted to dress it. And
he took butter, and milk, and the calf which
he had dressed, and set it before them; and he
stood by them under the tree, and they did eat.

person the master of the tent merely rises, but if of superior rank he advances a little toward the stranger, and after a very low bow turns and leads him to the tent. **And bowed himself toward the ground,** *to the earth.* The word here rendered, "bowed himself," means primarily *to do homage*, or *pay obeisance to one*, but whether this homage is civil or religious must be learned from the context—it cannot be determined from the word itself. The former meaning is preferable here, since Abraham was not at first aware of the true character of his guests, particularly the principal of them. There is force in Dillmann's remark, that if Abraham had at once perceived the divine character of his guests, the honor he paid them would really have been no honor, and the offering of food and drink without meaning; further, it would have been no trial of Abraham's faith had he known that it was Jehovah who conversed with him.

3. My lord. Abraham recognizes the chief personage, and addresses him with the ordinary title of civility and respect, as Lot did the two angels (19 : 2, 18), and as the woman of Samaria did our Lord, respecting whom she knew nothing, except that he was a Jew fatigued by traveling (John 4 : 11).

4. Let (*now*) **a little water be fetched, and wash your feet.** As only sandals were worn on the feet, which permitted the feet to become soiled and parched, feet-washing was a necessary and most grateful part of Oriental hospitality (comp. 19 : 2; 24 : 32; 43 : 24; Judg. 19 : 21; Luke 7 : 38).

And rest yourselves (lit., *recline*, by resting on the elbow) **under the tree,** or, trees, as his tent stood in a grove—the word for tree being used in a collective sense.

5. And I will fetch a morsel of bread. "A modest description of what proved to be a sumptuous feast" (see ver. 6–8).

For therefore (or, *for as much as*) **are ye come to your servant;** the meaning being, not that they had purposely come to avail themselves of his hospitality, but that God had so ordered things as to give him the opportunity and privilege of showing them kindness in this way.

6. Make ready quickly three measures of fine meal; lit., *meal, fine meal;* that is, the best we have. Three measures appear to have made a batch (Matt. 13 : 33). The Hebrew is סְאִים, *seah*, a dry measure, supposed to be one-third of the ephah (Ruth 2 : 17, 18), or about one peck and a half. It seems quite out of keeping with modern Occidental notions for a woman of Sarah's high distinction, the wife of a powerful chief, to engage in this menial service. But "among those who dwell in tents, the wife of the proudest chief is not above superintending the preparation of the bread, or even kneading and baking it with her own hands" (see 2 Sam. 13 : 5–10). **And make cakes.** These were baked on the hearth (not in an oven), either under hot embers or on heated stones.

7. Abraham ran unto the herd, and fetched a calf tender and good. Animal food is not a common article of consumption among Orientals. "It is never provided, except for visitors of a superior rank, when a kid or lamb is killed. A calf is still a higher stretch of hospitality, and it would probably be cooked, as is usually done when haste is required, either by roasting it whole or by cutting it up into small pieces and broiling them on skewers over the fire."

The word חֶמְאָה, *chemah*, here rendered "butter," primarily denotes *thick* or *curdled milk;* hence it is used in Scripture not only for this article, but for *cream*, *butter*, or *cheese* as well. It appears to have the meaning of cream in Ps. 55 : 21, and of cheese in Prov. 30 : 33.

8. And he stood by them under the tree; as do the sheiks at the present day,

9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.
10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.
11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.
12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?
13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?
14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.
15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.
16 and the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

9 And they said unto him, Where is Sarah thy
10 wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the
11 tent door, which was behind him. Now Abraham and Sarah were old, *and* well stricken in age; it had ceased to be with Sarah after the
12 manner of women. And Sarah laughed within herself, saying, After I am waxed old shall I
13 have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child,
14 which am old? Is any thing too hard for the LORD? At the set time I will return unto thee, when the season cometh round, and Sarah shall
15 have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.
16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them

when they entertain distinguished guests, not sitting to eat with, but standing, to wait upon them.

And they did eat. As two of these celestial visitants were afterward entertained by Lot (19 : 3) the eating should possibly be ascribed in a special sense to them. This, however, does not relieve the difficulty of understanding how heavenly beings could eat at all. The supposition of Neumann that it is all a dream up to ver. 16 is refuted by the whole tenor of the narration. Some commentators suggest a temporary incarnation; others that the spiritual world being mightier than the material here overcame the latter. It is vain, however, and unprofitable to speculate on what must remain inexplicable on physiological or any other principles within our present ken. Confining our attention not to the *process*, but to the *purpose* of the eating, we may say that it was designed to prove that the visit to Abraham was not a dream or vision, but a genuine external manifestation; just as the veritable manducation of material food by the risen Christ (Luke 24 : 43) proved the reality of his resurrection.

9. And they said unto him. The plural pronoun "they" stands here for the principal guest who spoke for the others, and is simply another designation of the "he" at the beginning of ver. 10. This alternation of numbers is not uncommon in familiar and unstudied narrative (comp. 19 : 17).

Where is Sarah thy wife? As the visit had special reference to Sarah, she is asked for. Before becoming the mother of the promised seed, she too must learn to exercise faith (Heb. 11 : 11).

10. And he said; that is, he whom Abraham had addressed as "my lord" (ver. 3), but whom now, from the nature and terms of the announcement made, he must have taken for a more than ordinary traveler.

According to the time of life, or, *when the season cometh round.* This phrase has been variously interpreted. A literal rendering of the Hebrew gives: *about the time* (when it is) *reviving*, or, *when this time lives again;* that is, during the next year. (See Ges., in *Thes.*, p. 470; and *Gram.*, § 154, 3 f.) The time is more clearly stated in 17 : 21.

And Sarah heard in the tent door, which was behind him. In this position, which her natural curiosity may have prompted her to take, she could overhear the conversation without being seen.

12. And Sarah laughed within herself. "A secret feeling of the incongruity of the promise with the actual circumstances of the case." Abraham also had laughed at this promise (17 : 17); but his laugh was altogether different from that of Sarah. His laugh proceeded from faith, hers from latent doubt and unbelief.

15. And he said, Nay; but thou didst laugh. Sarah was now convinced that he who had proved his omniscience by reading her heart, and had asserted his omnipotence by asking if "anything was too hard for Jehovah" (ver. 14), was verily Jehovah himself. The result, which it was the special object of this manifestation to bring about, was now accomplished: Sarah's unbelief was transformed into faith.

16. And Abraham went with them to bring them on the way. After the repast was finished, the three heavenly guests rose and turned their steps toward Sodom, and Abraham, as Eastern courtesy required, escorted them a short distance on their way (comp. 3 John 6; Acts 20 : 38; Rom. 15 : 24; 1 Cor. 16 : 11). How far he accompa-

17 And the LORD said, Shall I hide from Abra-
ham that thing which I do;
18 Seeing that Abraham shall surely become a
great and mighty nation, and all the nations of the
earth shall be blessed in him?
19 For I know him, that he will command his
children and his household after him, and they
shall keep the way of the LORD, to do justice and
judgment; that the LORD may bring upon Abra-
ham that which he hath spoken of him.
20 And the LORD said, Because the cry of Sodom
and Gomorrah is great, and because their sin is
very grievous,
21 I will go down now, and see whether they
have done altogether according to the cry of it,
which is come unto me; and if not, I will know.
22 And the men turned their faces from thence,
and went toward Sodom: but Abraham stood yet
before the LORD.
23 And Abraham drew near, and said, Wilt thou
also destroy the righteous with the wicked?
24 Peradventure there be fifty righteous within
the city: wilt thou also destroy and not spare the
place for the fifty righteous that *are* therein?

17 to bring them on the way. And the LORD said,
Shall I hide from Abraham that which I do;
18 seeing that Abraham shall surely become a great
and mighty nation, and all the nations of the
19 earth shall be blessed in him? For I have
known him, to the end that he may command
his children and his household after him, that
they may keep the way of the LORD, to do jus-
tice and judgment; to the end that the LORD
may bring upon Abraham that which he hath
20 spoken of him. And the LORD said, Because
the cry of Sodom and Gomorrah is great, and
21 because their sin is very grievous; I will go
down now, and see whether they have done
altogether according to the cry of it, which is
22 come unto me; and if not, I will know. And
the men turned from thence, and went toward
Sodom: but Abraham stood yet before the LORD.
23 And Abraham drew near, and said, Wilt thou
24 consume the righteous with the wicked? Per-
adventure there be fifty righteous within the
city: wilt thou consume and not spare the place

nied them is not stated. There is a tradition that he went as far as the site of the subsequent Carphar-Berucha, from which point the Dead Sea is visible, through a ravine. Arrived at this place, he who had already spoken as Jehovah announces to Abraham his purpose to inquire into the cry which had come up to him from Sodom (ver. 20, 21). The two angels then turned toward Sodom (ver. 22), while the third, the Lord, remains and listens to Abraham's entreaty for the city (ver. 23-32).

17. Shall I hide from Abraham that which I do? The Lord apparently spoke these words, not to Abraham, but to himself (comp. 8 : 21). This verse, accordingly, and the the two following, may be regarded as forming a divine soliloquy. The Lord virtually reasons thus: "Seeing that Abraham is now the 'friend of God' (2 Chron. 20 : 7; Isa. 41 : 8; Jas. 2 : 23), I will not conceal from him my purpose respecting the cities in the vale of Siddim, the measure of whose sins is now full."

19. For I know (or, *I have known*) **him.** This verse states the conditions on which the previous promise of enlargement and blessing (ver. 18) should be fulfilled—conditions which the Lord foresaw would be fulfilled on Abraham's part. The word here rendered "known," יָדַע, *yadah'*, is sometimes used of the eternal foreknowledge and election of God, as in Amos 3 : 2: "You only have I known of all the families of the earth" (comp. similar use in the Greek Testament, Rom. 8 : 29; 11 : 2). The meaning would then be "I have foreknown and chosen Abraham, that he should be the depositary of my truth, and should teach his children in the way of religion and godliness, that so the promises made to him should be fulfilled in his seed and lineage."

20. The cry of Sodom and Gomorrah is great. This "cry" is to be understood as the cry for vengeance, like that in 4 : 10. It is a moral demand for punishment. Although only Sodom and Gomorrah are mentioned, it is yet evident from Deut. 29 : 23 that two other neighboring cities were also destroyed. Possibly these only are named as the greater or as exceeding the others in wickedness.

21. I will go down now, and see (comp. 11 : 5, 7; Exod. 3 : 8), an anthropomorphic representation expressive of the care with which God investigates the conduct of men—duly weighing every aggravating or extenuating circumstance, and showing that his judgments are based upon the strictest justice.

23-33. It has been well observed that "here begins the most remarkable instance of human intercession to be met with in the revealed word of God. With earnestness, but with unaffected humility, devout courtesy, and a reverent freedom, the patriarch presses his suit on behalf of the few righteous men in Sodom. On the other hand, Jehovah receives the intercession of his servant graciously, and admits the reasonableness of his plea by granting all that he desires."

Abraham begins his intercession with the request that Sodom might be spared if fifty righteous persons should be found therein, starting with this (for Sodom) hypothetically large number, so as to insure a favorable response. It will be observed that his heart enlarges as his pleading proceeds. At first he thinks only of the preservation of the righteous (ver. 23); but as he further ponders the subject, his conviction of the divine clemency deepens, and he is prompted to widen the scope of his intercession, and sue for the sparing of the guilty for the sake of the innocent (ver. 24). Emboldened by the

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?
26 And the LORD said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:
28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.
29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.
30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.
31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.
32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.
33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

25 for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do
26 right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare
27 all the place for their sake. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but
28 dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not
29 destroy it, if I find there forty and five. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake.
30 And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I
31 find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's
32 sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake.
33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER XIX.

1 AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;
2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up

1 AND the two angels came to Sodom at even; and Lot sat in the gate of Sodom: and Lot saw them, and rose up to meet them; and he bowed
2 himself with his face to the earth; and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early,

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success of his first petition, he ventures to reduce the number to forty-five (ver. 28), and by the exercise of what has been termed a "holy ingenuity," instead of pleading for the city's safety on account of forty-five, he deprecates its destruction on account of five. "Increasing in his boldness as God abounded in his grace," he now prays that the city might be spared if only forty righteous were found in it; and this request being also graciously granted, he continues his intercession until the number is reduced to ten (ver. 32). But why did he stop at this number? Probably because he believed that the city contained at least ten righteous persons, or he may have felt that he had reached the limit of that liberty which God accords to believing suppliants at his throne. It is however worthy of notice, that he ceased asking before God ceased giving. The perseverance of Abraham was remarkable, but it was exceeded by the Lord's patience. "The Lord went his way," not to avoid further intercession on the part of Abraham, but because Abraham had no further supplications to present. Abraham got all he asked for, and would doubtless have gotten more, had he asked for more. The sequel showed that Sodom contained only *one* righteous person; yet on his behalf the Lord interposed in a signal manner for the sake of Abraham.

The narrative of Abraham's intercession for Sodom teaches the long-suffering mercy of God, the efficacy of prayer, and the value in a city or nation of the leaven of righteous persons. The removal of Lot from Sodom was followed by the removal of Sodom from the world.

Chap. 19. THE DESTRUCTION OF SODOM.

1. There came two angels to Sodom. The definite article, as in R. V., shows these to have been the two personages spoken of in 18: 22, who were then on their way to Sodom. They are here for the first time called angels, though in ver. 10, 11 they still appear as men.

And Lot sat in the gate of Sodom. In the ancient towns of the East, the city gate was the common place of resort both for social intercourse and the transaction of business, especially the administration of justice (34: 20; Deut. 21: 19; Ruth 4: 1; 1 Sam. 4: 18; Job 29: 7; Prov. 31: 23).

2. Behold now, my lords. Heb. אֲדֹנָי, *'adhonai*, a word often applied, but with a different vowel pointing, as a title of the Most High. Its application by Lot to these strangers is in-

early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

and go on your way. And they said, Nay; but
3 we will abide in the street all night. And
he urged them greatly; and they turned in
unto him, and entered into his house; and he
made them a feast, and did bake unleavened
4 bread, and they did eat. But before they lay
down, the men of the city, *even* the men of
Sodom, compassed the house round, both young
5 and old, all the people from every quarter; and
they called unto Lot, and said unto him, Where
are the men which came in to thee this night?
bring them out unto us, that we may know
6 them. And Lot went out unto them to the door,
7 and shut the door after him. And he said, I
pray you, my brethren, do not so wickedly.
8 Behold now, I have two daughters which have
not known man; let me, I pray you, bring them
out unto you, and do ye to them as is good in
your eyes: only unto these men do nothing;
forasmuch as they are come under the shadow
9 of my roof. And they said, Stand back. And
they said, This one fellow came in to sojourn,
and he will needs be a judge: now will we deal
worse with thee, than with them. And they
pressed sore upon the man, even Lot, and drew
10 near to break the door. But the men put forth
their hand, and brought Lot into the house to
11 them, and shut to the door. And they smote
the men that were at the door of the house with
blindness, both small and great: so that they

dicative of the strong impression their appearance made on him. The Massoretes mark it as "profane," that is, as not employed in the divine, but in the human, sense.

We will abide in the street all night. These words are to be construed more as the language of common etiquette on such occasions (comp. Luke 24 : 28, 29) than as an absolute refusal to share Lot's hospitality. They would test the sincerity of his invitation, since it was regarded as a mark of the corruption of morals in a place to allow a stranger to remain in the streets (Judg. 19 : 15; Job 31 : 32).

3. And he pressed upon (*urged*) **them greatly.** The original is expressive of an importunity amounting almost to violence. The same words are rendered "pressed sore" in ver. 9; and their Greek equivalent is employed in a similar connection in Luke 24 : 29: "And they *constrained* him, saying, Abide with us." Lot's urgent request sprang from a sincere desire to show them hospitality; moreover, he would thus rescue them in advance from the danger to which he knew their remaining in the street would expose them.

5. That we may know them. A euphemism for a species of crime for which the Scriptures has no name except what is borrowed from this infamous place—Sodom (Isa. 3 : 9; Lam. 4 : 6; comp. Judg. 19 : 22). This sin was exceedingly prevalent among the Canaanites (Lev. 18 : 24, 25) and other heathen nations (Rom. 1 : 27), and under the law of Moses it was punishable with death (Lev. 20 : 13).

8. I have two daughters. It is not easy to reconcile this shocking proposal of Lot with Peter's estimate of him as a "righteous" man (2 Peter 2 : 8). The true explanation appears to be that he thought it would be less criminal not to spare his daughters than to sacrifice the duties of hospitality, and expose his guests to the wickedness of the men of Sodom. According to the code of his time, the duties of hospitality were sacred above everything else—more sacred even than a father's duties to his children. It was plainly Lot's duty, after all justifiable means had proved unsuccessful, to put himself under God's protection, and leave the issue with him.

9. He will needs be a judge. The Hebrew construction here is that employed to denote repeated or continued action (see Nord., § 1020, 1, a). Accordingly, the words might be rendered: *He judges continually*, or, *he goes on to act the judge;* implying that he had been in the habit of remonstrating with them (2 Peter 2 : 7, 8).

11. And they (the angels) **smote the men that were at the door of the house with blindness;** or rather, with *confused vision.* The word occurs only once again, in 2 Kings 6 : 18, where, apparently (see ver. 19, 20), not real blindness, but indistinctness of vision and mental aberration are described.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:
13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.
14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.
15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.
16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.
17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.
18 And Lot said unto them, Oh, not so, my Lord:
19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:
20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.
21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.
22 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.
23 The sun was risen upon the earth when Lot entered into Zoar.
24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

12 wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whomsoever thou hast in the city; bring
13 them out of this place: for we will destroy this place, because the cry of them is waxen great before the LORD; and the LORD hath sent us to
14 destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy the city. But he seemed unto his
15 sons in law as one that mocked. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in
16 the iniquity of the city. But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him with-
17 out the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the moun-
18 tain, lest thou be consumed. And Lot said unto
19 them, Oh, not so, my lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest evil overtake
20 me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall
21 live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast
22 spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.
23 The sun was risen upon the earth when Lot
24 came unto Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire

12. Hast thou here any besides? That is, any other relatives or friends in the city in addition to the two daughters then present in the house. For his sake even his bad relatives might have been saved; but they ridiculed and spurned the offer of deliverance that was made them (ver. 14).

14. And Lot went out, and spake unto his sons in law, which married his daughters. The last clause (lit., the takers of his daughters) is rendered by the Septuagint: *who had taken his daughters*, and by the Vulgate: *who were about to marry his daughters.* The latter rendering is to be preferred—is rather favored by the Hebrew. Betrothal would be sufficient to give the name "son-in-law" or "bridegroom" to their affianced husbands.

17. Escape to the mountain; that is, the mountain range of Moab, a few miles east of the Dead Sea.

19. I cannot escape to the mountain, lest some evil (more correctly, *the evil;* that is, the destruction threatened upon Sodom) *overtake me and I die.* Lot's request shows that his faith was weak and wavering.

20. Oh, let me escape thither, (is it not a little one?). Lot's reasoning was that since Zoar was the smallest of the cities of the Pentapolis, it would not be a great demand on God's mercy to spare it, and it would relieve him from further exertions for his safety. From ver. 21 it appears that this town was originally doomed to destruction like the rest.

22. Therefore the name of the city was called Zoar; that is, *Little;* doubtless from Lot's remark concerning it. Its former name was Bela (see 14 : 2).

24. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven. Although only Sodom and Gomorrah are named here, it is yet plain from Deut. 29 : 23 and Hosea 11 : 8 that Admah and Zeboiim, which were contiguous cities, were also destroyed. The phraseology: "the Lord rained . . . from the Lord out of heaven," has been taken by some commenta-

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.
26 But his wife looked back from behind him, and she became a pillar of salt.
27 And Abraham gat up early in the morning to the place where he stood before the LORD:
28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

25 from the LORD out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew
26 upon the ground. But his wife looked back from behind him, and she became a pillar of
27 salt. And Abraham gat up early in the morning to the place where he had stood before the
28 LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

tors to indicate a distinction of persons in the Godhead, as if the meaning were: Jehovah (the Son) rained down from Jehovah (the Father). It is better, however, to regard it as simply a Hebrew way of saying that Jehovah rained from *himself* (see parallel expressions in Exod. 24 : 1 and 1 Kings 8 : 1).

The narrative makes prominent the immediate agency of God in this destruction. "Whether this divinely sent rain was burning pitch, or lightning which ignited the bituminous soil, or a volcanic eruption which overwhelmed all the region, it was clearly miraculous in its nature, and designed as a solemn punitive infliction on the cities of the plain." In his most signal judgments God has often been pleased to use natural agencies, as when, for instance, he drowned the antediluvian world, and overthrew Pharaoh and his host in the Red Sea, and brought the locusts on Egypt with an east wind and drove them back with a west wind (Exod. 10 : 13, 19). The supernatural character of the visitation seems implied in the statement of the preceding verse, that "the sun was risen upon the earth when Lot came unto Zoar." The day began with no premonitions of the awful catastrophe that was to occur before its close.

The cities of the plain are commonly believed to have been situated at the southern extremity of the Dead Sea.[1] The northern and deeper portion of the sea probably existed before the destruction of Sodom and Gomorrah, the southern and very shallow portion was, in all probability, not formed till that occurrence took place. It has been conjectured that the muddy and slimy bottom on the southwest shore covers the ruins of Sodom, a view supported by ancient traditions.

26. She became a pillar of salt. "The sulphur blast overtook her, and, like all the country round, she was enveloped in an incrustation of salt." There was a pillar of salt near the Dead Sea, which later tradition identified with Lot's wife (Jos., *Ant.*, I., 11). This pillar, which Josephus professes to have seen, was probably one of those pillar-like lumps of salt, which are still to be seen at Mount *Usdum* (Sodom), on the southwestern side of the Dead Sea.

27. And Abraham gat up early in the morning (the morning of the day on which the judgment occurred) **to the place where he stood before the LORD.** And what a scene of woe burst upon his sight! "Sulphurous

[1] The Dead Sea, called in Scripture the Salt Sea (Gen. 14 : 3; Num. 34 : 3, 12), the sea of the Plain, or the Arabah (Deut. 3 : 17; 4 : 49; Josh. 3 : 16), and in the later books, the East Sea (Ezek. 47 : 18; Joel 2 : 20; Zech. 14 : 8), is probably the most remarkable body of water in the known world. It lies in the lowest part of the enormous longitudinal chasm or valley that extends from the Red Sea on the south to Antioch on the north. [The surface of the sea of Galilee is six hundred, and that of the Dead Sea one thousand three hundred feet below the level of the Mediterranean. The greatest depth of the Dead Sea is one thousand three hundred and eight feet, or two thousand six hundred and eight feet below the ocean level.

This vast chasm was formed in the remote geological ages. But there are evidences that the sea and the surrounding country were greatly changed by some volcanic convulsion of nature about the period spoken of in this chapter. For about one quarter of its length on the south it is only about thirteen feet deep. Says Dr. Driver, *Genesis*, p. 202, "It has been plausibly suggested (by Tristram, Dawson, Blanckenhorn) that the physical cause of their destruction (Sodom and Gomorrah) was an eruption of petroleum occasioned by an earthquake. . . All the conditions for such an eruption are present in the region of the Dead Sea. The strata about it, especially at the southwest end, abound in bituminous matter; after earthquakes bitumen is often found floating in the water; sulphur springs and sulphur deposits are also frequent around the Dead Sea, so that the mention of brimstone in ver. 24 (cf. Deut. 21 : 23) is quite intelligible. To the same earthquake might also be due the subsidence of the 'vale of Siddim.'"]

From the earliest times to which the tradition can be traced, the region south of the Dead Sea has been spoken of as the site of the doomed cities (Conant's *Genesis*, foot-note, pp. 79, 80).

Mr. Grove's arguments (in Smith's *Dict. of the Bible*) in favor of a northern site for these cities, are outweighed by those which go to substantiate the view as given in the preceding.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.
30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.
31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:
32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.
33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.
34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.
35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.
36 Thus were both the daughters of Lot with child by their father.
37 And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.
38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

29 And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.
30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a
31 cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in
33 unto us after the manner of all the earth: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our
33 father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he knew not when she lay
34 down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we
35 may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she
36 arose. Thus were both the daughters of Lot
37 with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.
38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

CHAPTER XX.

1 AND Abraham journeyed from thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar.

1 AND Abraham journeyed from thence toward the land of the South, and dwelt between Kadesh and Shur; and he sojourned in Gerar.

smoke mingled with lurid gleams of fire rising up in dense pitchy masses!" Still, the patriarch's prayer was not in vain, for God remembered Abraham in sparing Lot.

30. He feared to dwell in Zoar; lest a doom similar to that of Sodom might overtake it on account of its wickedness. The Jews have a tradition that it was destroyed by an earthquake after Lot left it.

He dwelt in a cave; in one of those cavernous recesses with which the mountains of Moab abound, and which the primitive inhabitants of the region had already converted into dwelling-places.

31-36. These verses show that if the daughters of Lot had escaped the destruction of Sodom, they had not escaped its pollution. Familiarity with vice had made them capable of the most revolting crime themselves.

32. That we may preserve seed of our father. Not that they supposed the whole human race to have been destroyed excepting their father (they knew there were men still in Zoar), but they probably supposed that no man would care to link himself to them, the remnants of an accursed city.

From this incestuous connection sprang the Moabites and Ammonites, who obtained a shameful notoriety among the nations for idolatry and cruelty. They were worshipers of Molech or Milcom, who is called "the abomination of the Ammonites" (1 Kings 11 : 5), and their religious rites were tinged with the blood of human sacrifice (Lev. 20 : 2; 2 Kings 3 : 27; 23 : 10).

Lot is not mentioned again, nor is his death recorded. As, however, his descendants frequently came into contact with the Israelites, the sacred writer deems it proper, at this early period, to give an account of their *origin*.

Chap. 20. Abraham in Gerar. **1. Abraham journeyed from thence;** that is, from Mamre, where he had resided over twenty years (comp. 13 : 18 to 18 : 1). His reason for leaving this place is not stated. It may have been painful to him any longer to abide where he would be reminded of the terrible catastrophe which had overtaken his kinsman; or, he may simply have traveled onward in search of fresh pasturage.

Toward the south country, *the land of the South.* See on 12 : 9.

Kadesh. See on 14 : 7. **Shur.** See on 16 : 7, last paragraph. **Gerar.** See on 10 : 19.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.
3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.
4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?
5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.
6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and
3 took Sarah. But God came to Abimelech in a dream of the night, and said to him, Behold, thou art but a dead man, because of the woman which thou hast taken; for she is a man's wife.
4 Now Abimelech had not come near her: and he said, Lord, wilt thou slay even a righteous
5 nation? Said he not himself unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and the
6 innocency of my hands have I done this. And God said unto him in the dream, Yea, I know that in the integrity of thy heart thou hast done this, and I also withheld thee from sinning against me: therefore suffered I thee not to touch

2. She is my sister. See on 12 : 13 (comp. 26 : 7). This is the second time that Abraham has recourse to prevarication touching his real relationship to Sarah. It is difficult to understand how, in view of the justly merited rebuke administered to him by the Egyptian monarch for the same offense over twenty years before, and especially in view of the assurance he had recently received of his acceptance before God (15 : 6), and of Sarah's destiny to be the mother of the promised seed (17 : 16), he could have allowed himself again to resort to this ignoble expedient, unless, indeed, as Murphy explains, "he was not yet conscious of anything wrong or even imprudent in this piece of policy," or may have concluded, from the result of his first experiment in deception, that God would protect him in its repetition. But however he thought or reasoned, in itself his conduct was highly culpable and inexcusable. "It was deceit, deliberate and premeditated—there was no sudden pressure upon him—it was a distrust of God every way surprising, and it was calculated to produce injurious effects on the heathen around. Its mischievous tendency was not long in being developed."

Abimelech king of Gerar. Abimelech, signifying father-king, appears to have been the common title of the Philistine kings, as Pharaoh was of the Egyptian (comp. 26 : 1).

Sent and took Sarah; that is, into his harem, as Pharaoh previously had done (see on 12 : 15). Some think that Abimelech was led to this step from a desire to form an alliance with Abraham by marriage; a supposition for which the narrative furnishes no ground. He was doubtless rather attracted by Sarah's personal appearance. The beauty which captivated the Egyptians twenty years before (12 : 14), she probably still retained; for "by faith she received power to conceive seed" (Heb. 11 : 11), and she *nursed* the child she bore.

3. God[1] came to Abimelech in a dream by night. In early times a dream was often made the medium of communicating important truths (ver. 6; 41 : 1; Job 33 : 15). It was the means adopted here for the preservation of Sarah.

Thou art but a dead man; that is, in the most imminent danger of death. A deadly plague was already working in the body of Abimelech on account of Sarah (ver. 17).

For she is a man's wife. In taking her therefore he had infringed upon the marriage rights of a stranger, than which no act could be more criminal.

4. Wilt thou slay also (*even*) **a righteous nation?** This question appears to contain a reference to the recent awful overthrow of Sodom, which must have greatly impressed the surrounding tribes. As if Abimelech had said: "It was right in thee to slay a notoriously filthy and wicked nation; but I and my people are not such; in the present case we acted ignorantly and therefore innocently; surely thou wilt not destroy the innocent, as if they were guilty."

5. Said he not, *himself,* **unto me, She is my sister?** From which it is clear that the Philistine monarch, equally with the Egyptian, shrank from the sin of adultery.

6. Yea, I know that thou didst this in the integrity of thy heart; *in the integrity of thy heart thou hast done this;* that is, judged

[1] Some of the critics regard this chapter as only another version of 11 : 10–20, making that the Jehovistic imitation of this the Elohistic original. But, as Keil has clearly shown, the use of Elohim throughout the present chapter is sufficiently accounted for by observing that it describes the intercourse of Deity with a heathen monarch, to whom the name of Jehovah was unknown: while in ver. 18 it is Jehovah, the covenant God of Abraham, who interposes to save him. Moreover, the points of resemblance between the two incidents are more than counterbalanced by the points of diversity between them. In Abimelech we see a totally different character from that of Pharaoh.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.
8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.
9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.
10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?
11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.
12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.
13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

7 her. Now therefore restore the man's wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that
8 are thine. And Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore
9 afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that
10 ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast
11 done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.
12 And moreover she is indeed my sister, the daughter of my father, but not the daughter of
13 my mother; and she became my wife: and it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say

from thy moral standpoint. In God's estimation, however, the act was essentially sinful, as appears from the instruction to seek the mediation of his prophet which follows (ver. 7).

7. For he is a prophet. This is the first occurrence of the term prophet, which is nowhere else applied to Abraham in the Hexateuch, although the same thought is expressed in 18 : 17 *seq.*, where Jehovah makes him his confidant. The Hebrew word נָבִיא, *nabhi*, from נָבָא, *nabha*, to boil up or gush forth like a fountain, is applied to one who speaks by a divine afflatus (Deut. 13 : 1; Judg. 6 : 8; 1 Sam. 9 : 9; 1 Kings 22 : 7).[1]

The prophet is primarily one who speaks for another, or as his mouthpiece or interpreter, as appears from Exod. 7 : 1, where God declares to Moses: "See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet." The words of the prophet may relate to past, present, or future events. The term is here applied to Abraham, not in the common acceptation of the term as one foretelling future events, but as one who is the recipient of divine revelations, and who stands in a specially near relation to God.

He shall pray for thee. Abraham's first exercise in prophecy was not in speaking to men for God—the more distinctive work of the prophet (Exod. 4 : 15; 7 : 1), but in speaking to God for men—the more distinctive work of the priest (ver. 7; Jer. 7 : 16; 11 : 14; 14 : 11). In him the prophetic and priestly offices were combined. The gravity of Abimelech's offense arose from the fact that it was committed against a prophet (see Ps. 105 : 14, 15).

9. Thou hast done deeds unto me that ought not to be done. In a bold and manly style Abimelech remonstrates with Abraham, appealing to those first principles of moral right which bind prophets and heathen alike, but which Abraham had openly disregarded. If we were shut up to this portion of the narrative for learning of the two personages, we should probably take Abraham for the heathen, and Abimelech for the prophet of the Lord.

11. I thought, Surely the fear of God is not in this place. This was Abraham's first apology to Abimelech. But believing this to be the character of the king and people of Gerar, why did he go among them? Or going, why did he not rely upon the divine protection, instead of resorting to sinful intrigue?

12. And yet indeed she is my sister. This was the second of Abraham's extenuating pleas, that he had not exactly lied, having spoken at least a half-truth.

The daughter of my father, but not the daughter of my mother. Many Jewish and Christian interpreters think that daughter here means granddaughter, and that Sarah was the same as Iscah, the sister of Lot (11 : 29), who is called the brother of Abraham (14 : 16). Many, however, take the statement of the text to mean that Sarah was her husband's half-sister, that

[1] It is not to be inferred from 1 Sam. 9 : 9, that the term נָבִיא, *nabhi*, is not of greater antiquity than the time of Samuel. The term רֹאֶה, *roeh*, or *seer*, was applied to prophets as denoting that the substance of the prophetic message was usually presented in the form of a vision or trance, whether the body was sleeping or waking, or in some intermediate condition (see Num. 24 : 3). This term, which appears to have come into use during the time of the judges, was gradually supplanted by the other term, נָבִיא, *nabhi*, which indicated the authority of the prophet as one speaking in the place of God.

14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.
15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.
16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.
17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children.*
18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

14 of me, He is my brother. And Abimelech took sheep and oxen, and menservants and womenservants, and gave them unto Abraham, and re-
15 stored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it
16 pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, it is for thee a covering of the eyes to all that are with thee; and in respect of
17 all thou art righted. And Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.
18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAPTER XXI.

1 AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.
2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.
3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.
4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.
5 And Abraham was a hundred years old, when his son Isaac was born unto him.
6 And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.
7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne *him* a son in his old age.
8 And the child grew, and was weaned: and

1 AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.
2 And Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had
3 spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah
4 bare to him, Isaac. And Abraham circumcised his son Isaac when he was eight days old, as
5 God had commanded him. And Abraham was an hundred years old, when his son Isaac was
6 born unto him. And Sarah said, God hath made me to laugh; every one that heareth will laugh
7 with me. And she said, Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age.
8 And the child grew, and was weaned: and

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is, Terah's daughter by another wife than Abraham's mother.

16. Behold, he (*it*, the thousand pieces of silver) **is to** (*for*) **thee a covering of the eyes,** that is, a recompense or pacificatory offering for the wrong done to Sarah. Some commentators take the words to mean a *veil*, which Sarah was to procure for the thousand pieces of silver; but for this the Hebrew employs another word. "Covering the eyes" is simply a figurative expression for an atoning gift, and is to be explained by the analogous expression, "to cover any one's face," so that he may forget a wrong done. Thus in 32 : 20 Jacob is represented as saying, "I will appease him (Esau) with the present that goeth before me"; that is, literally, "I will cover his face with the present"; the word rendered appease signifying usually to make atonement (Exod. 29 : 37).

So in Job 9 : 24: "He covereth the faces of the judges"; that is, he bribes them (comp. Prov. 21 : 14).

To all that are with thee; all of whom were concerned in this public vindication of her character.

Chap. 21. 1-21. THE BIRTH OF ISAAC AND EXPULSION OF ISHMAEL. 1. The LORD visited Sarah. The Lord is said to *visit* one, when he specially manifests his presence, either in the way of mercy or of judgment. For instances of the former, see 50 : 24; Ruth 1 : 6; 1 Sam. 2 : 21; Jer. 29 : 10; Zeph. 2 : 7; of the latter, Job 35 : 15; Ps. 59 : 5; Isa. 26 : 14; Jer. 9 : 9; 49 : 8; Amos 3 : 14.

As he had spoken (see 17 : 21; 18 : 10, 14). What God (Elohim) then promised, the LORD (Jehovah) now fulfills.

3. Isaac; the name selected by God for the promised son before his birth (17 : 17, 19).

4. As God had commanded him; in 17 : 10, on which see note.

5. Abraham was a hundred years old. Twenty-five years had he waited for the fulfilment of the promise—a remarkable instance of faith and patience (Rom. 4 : 20). Paternity, which was unusual at a hundred, was miraculous when conjoined with maternity at ninety. Isaac was a supernatural production, as appears from Rom. 4 : 17 and Heb. 11 : 12.

6. God hath made me to laugh, or, *a laughing hath God prepared for me* (Ps. 126 : 1-3). The birth of Isaac called forth joyous laughter in Sarah's tent, and opened founts of song in Sarah's breast. Like the birth of Christ, that of Isaac was "fore-announced of God, waited for in faith, accomplished through divine power, and welcomed with bursts of joy."

8. And was weaned. Mothers, in early times, suckled their children themselves, and did not wean them till they were from thirty to thirty-six months old. When Samuel was

Abraham made a great feast the *same* day that Isaac was weaned.
9 And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.
10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.
11 And the thing was very grievous in Abraham's sight because of his son.
12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.
13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.
14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the

Abraham made a great feast on the day that
9 Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had borne unto
10 Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be
11 heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight on
12 account of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called.
13 And also of the son of the bondwoman will I
14 make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child,

weaned he was old enough to be left with Eli for the service of the tabernacle (1 Sam. 1 : 22-24 and 2 : 11; comp. Exod. 2 : 7, 9; 2 Chron. 31 : 16; 2 Macc. 7 : 27, 28; Jos., *Ant.*, XI., 9). Children remained till their fifth year in the care of their mothers (Lev. 27 : 6); then the sons came under the management of their fathers, and were taught not only the arts and duties of life, but were instructed in the Mosaic law (Deut. 6 : 20-25; 11 : 19). Ishmael, who was fourteen years old when Isaac was born, would now be seventeen.

Abraham made a great feast. After the manner of those times. At this time the child entered, as it were, upon a separate and independent existence.

9. And Sarah saw the son of Hagar the Egyptian . . . mocking. As the word here rendered mocking comes from the same root with Isaac, צָחַק, *tsachaq*, which signifies *to laugh*, some have thought it should have that meaning here, and so have favored the translation of the Septuagint and Vulgate versions: "And Sarah saw the son of Hagar *playing* with Isaac." It might, indeed, in another context bear such meaning (as for example, in 26 : 8; Exod. 32 : 6; Judg. 16 : 25); but here, as the narrative plainly shows, it has the sense of laughing at, deriding, mocking, as in 19 : 14; 39 : 14, 17. Evidently Paul so understood it, for he says that "he that was born after the flesh persecuted him that was born after the Spirit" (Gal. 4 : 29). This portion of the history is made the basis of the allegory that is drawn out by Paul in Gal. 4 : 22-31, in which Ishmael and Isaac respectively represent Abraham's natural descendants and Abraham's spiritual posterity; Israel after the flesh and Israel after the spirit; souls in legal bondage and souls enjoying spiritual freedom.

10. Cast out this bondwoman and her son.[1] In this too imperious demand of Sarah, she appears to ignore the relationship—brought about through her own advice—that Hagar and Ishmael sustained to Abraham; and it was only natural for him at first to demur about carrying it into execution. While he loved Isaac as the child of promise, he yet cherished a tender paternal affection for Ishmael (17 : 18). When, however, he learned (ver. 12) that compliance with Sarah's proposal, though painful to flesh and blood, was yet according to the divine will, he no longer hesitated; at all hazards God must be obeyed.

12. In Isaac shall thy seed be called. That is, as Paul explains in Rom. 9 : 7, 8 (comp. Heb. 11 : 18), Abraham's seed, emphatically so called, was to be limited to the line of Isaac and his descendants to the exclusion of Ishmael.

13. Also of the son of the bondwoman will I make a nation. This is a renewal of the promise in 16 : 10 and 17 : 20, on which see notes.

14. A bottle of water. In the East, water and other liquids are carried on a journey in a leathern vessel, formed of the entire skin of a lamb, kid, or goat sewed up, the foreleg serving as the tap, and the neck as the mouth of the bottle, usually carried over the shoulder.

It was far from Abraham's wish, in sending Hagar and Ishmael away, to deal harshly or niggardly with them. The bread (which included other articles of food) and water, though

[1] [The Code of Khammurabi forbade the selling of a bondwoman who had been given by the wife to the husband and had had children, should the wife afterward have a child of her own and wish to get rid of her. He could only send her away. Does this custom, about Abraham's time, put into a code of laws which were for all the kingdom of Babylon, of which Canaan at that time was a province, help to explain some details of the narrative referring to Hagar? Sayce thinks it does. If so, it affords proof of the minute accuracy of the account.]

child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.
15 And the water was spent in the bottle, and she cast the child under one of the shrubs.
16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.
17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.
18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.
19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.
20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.
22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:
23 Now therefore swear unto me here by God,

and sent her away: and she departed, and wan-
15 dered in the wilderness of Beer-sheba. And the water in the bottle was spent, and she cast the
16 child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not look upon the death of the child. And she sat over against him, and lift up her voice,
17 and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice
18 of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a
19 great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad
20 drink. And God was with the lad, and he grew; and he dwelt in the wilderness, and be-
21 came an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.
22 And it came to pass at that time, that Abimelech and Phicol the captain of his host spake unto Abraham, saying, God is with thee in all
23 that thou doest: now therefore swear unto me

seemingly a scanty provision for their journey, were yet deemed sufficient for their immediate needs; their privations arose from their losing the track or being unable to discover the well. It was expected when they went out that they would fix on some place where they might settle. In 25 : 6 we are informed that Abraham "gave gifts unto the sons of his concubines; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country." As Ishmael united with Isaac in burying Abraham, it shows that though he was separated from the household, he was not an outcast from the family.

Beer-sheba. For the origin of the name see on ver. 31. It is introduced here by anticipation, unless the incident recorded in ver 22, 23 had previously taken place, which is not improbable. By wilderness in Scripture is meant the land that is not profitable for cultivation, though adapted to a greater or less extent for pasturage.

The wilderness of Beer-sheba is the uncultivated district which stretches to the south of the well of Beer-sheba, until it meets the wilderness of Paran. By this time Abraham, who had now been dwelling for a year at least in the neighborhood of Gerar (20 : 1), may have taken up his residence at Beer-sheba (see ver. 33, 34).

17. The angel of God. In Genesis this name occurs only here and in 31 : 11, and once again in the Pentateuch (Exod. 14 : 9). Elsewhere it is always "the angel of the LORD" (see 16 : 7, 9, 10, 11; 22 : 11, 15; Num. 22 : 23, 24, 26, 31, 32, 34, 35; Judg. 13 : 18; 2 Kings 2 : 3, 15). The use of "the angel of the LORD" in 16 : 7 and of "the angel of God" in this verse is due, "not to a difference of writers, but of situation. There Hagar was regarded as a member of Abraham's household, and as such still under Jehovah's protection. Here she and Ishmael are finally separated from the patriarch and his family, and are henceforth disconnected from the chosen race."

21. The wilderness of Paran. This is probably the great desert, now called the desert El-Tih, that is, "the wanderings," extending from the Wady-el-Arabah on the east, to the gulf of Suez on the west, and from the Sinaitic range on the south to the borders of Palestine on the north (Num. 10 : 12; 13 : 3; 1 Kings 11 : 18; Hab. 3 : 3).

Took him a wife out of the land of Egypt. The father of a family selected wives for his sons, and husbands for his daughters (24 : 4; Exod. 21 : 9; Deut. 22 : 16; Judg. 14 : 1-4). As Ishmael was now virtually deprived of his father, his mother set about forming a marriage connection for him.

22-34. COVENANT BETWEEN ABIMELECH AND ABRAHAM. **22. Phicol.** This name occurs in 26 : 26; and as it signifies "mouth of all," it has been supposed to be the name of an officer who filled the place of prime minister of Abimelech, through whom alone petitions or complaints could be presented to the king.

God is with thee in all that thou doest. Hence his desire to have him for an ally.

23. Now therefore swear unto me here by God. Abraham agrees (ver. 24) to enter into a covenant of peace and amity with Abimelech, but proposes as a preliminary step to settle an

that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines

33 And *Abraham* planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the
24 land wherein thou hast sojourned. And Abra-
25 ham said, I will swear. And Abraham reproved Abimelech because of the well of water, which Abimelech's servants had violently taken away.
26 And Abimelech said, I know not who hath done this thing: neither didst thou tell me, neither
27 yet heard I of it, but to-day. And Abraham took sheep and oxen, and gave them unto Abimelech;
28 and they two made a covenant. And Abraham set seven ewe lambs of the flock by themselves.
29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by
30 themselves? And he said, These seven ewe lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this
31 well. Wherefore he called that place Beer-sheba; because there they sware both of them.
32 So they made a covenant at Beer-sheba: and Abimelech rose up, and Phicol the captain of his host, and they returned into the land of the
33 Philistines. And *Abraham* planted a tamarisk tree in Beer-sheba, and called there on the name
34 of the LORD, the Everlasting God. And Abraham sojourned in the land of the Philistines many days.

existing dispute (ver. 25, 26), lest it should endanger their future harmony. This dispute concerned a well which had been dug by Abraham, but which the servants of Abimelech had violently seized. Abimelech felt the force of Abraham's complaint, and was indignant at the injustice of his slaves, of which he had never before been informed. "Wells were of great importance to a pastoral chief, and on the successful operation of sinking a new one, the owner was solemnly infeft in person. If, however, they were allowed to get out of repair, the restorer acquired a right to them. In unoccupied lands the possession of wells gave a right of property in the land, and dread of this had caused the offense for which Abraham reproved Abimelech."

27. And Abraham took sheep and oxen, and gave them unto Abimelech. They were probably first presented to Abimelech on account of his superior rank, which Abraham thus recognized.

30. That they may be a witness unto me, *for me a witness.* The acceptance of these seven lambs by Abimelech was an acknowledgment on his part that the well belonged to Abraham.

31. He called that place Beer-sheba;[1] that is, *the well of the oath*, or, *the well of the seven.*

Because there they sware both of them. The Hebrew word for *swear* is derived from the same root as the word for seven, if not from that word itself. The number seven had for the ancients a special significance as the sacred number (comp. Exod. 37 : 23; Lev. 4 : 6); so solemn oaths were attested, either by the presence of seven witnesses, or by the slaughter of seven animals.

33. And Abraham planted a grove (*a tamarisk tree*) **in Beer-sheba;** a tree of nearly the size of the oak, abounding in Syria and Egypt, and celebrated for its hardiness, its long endurance, and the perpetual greenness of its leaves. The Hebrew term אֶשֶׁל, *'eshel*, is probably here used in a collective sense for a *grove of tamarisks* (1 Sam. 22 : 6; 31 : 13). From the ensuing clause—**and called there on the name of the LORD, the everlasting God**—it would seem that Abraham's object in planting this grove was a religious one. The practice of using forests or groves as places of worship was common among all nations in early times. When men had no fixed abodes, or when they

[1] Some writers, regarding the tradition of seven wells as unreliable, speak of only two or three wells at this historic spot. In the April number (1901) of the "Biblical World," Prof. George L. Robinson, of McCormick Theological Seminary, who recently traveled extensively in Palestine, affirms that he found six wells, five of which contained water: and an Arab guide pointed out the site of the seventh, with unmistakable evidence of an ancient well, long ago filled up.

CHAPTER XXII.

1 AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.
2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

1 AND it came to pass after these things, that God did prove Abraham, and said unto him,
2 Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will

had not yet learned how to construct edifices large enough to accommodate many in acts of worship, groves of trees became their temples—the first temples of mankind. But in those early times the worship in groves, which was proper in itself, became idolatrous; ideas and usages of an abominable kind came to be connected with it (2 Kings 17 : 10; Isa. 57 : 5; Jer. 17 : 2). It behooved God, therefore, to distinguish between his worship and the worship of the heathen. He forbade the planting of groves near his sanctuary or altar (Deut. 16 : 21), and those which had been polluted by idol worship were to be destroyed. It is named among the most serious offenses of the kings of Israel, and some of those of Judah, that they planted groves, or did not cut down the groves (Exod. 34 : 13; 1 Kings 14 : 15); while those kings by whom groves were destroyed, are greatly applauded (2 Kings 18 : 4; 23 : 14; 2 Chron. 14 : 3; 17 : 6; 19 : 3; 31 : 1; 34 : 3).

Chap. 22. TRIAL OF ABRAHAM'S FAITH. This chapter records the history of Abraham's last and greatest trial—that for which all his previous trials had been gradually preparing him. It was intended as a test of his faith.

1. After these things; that is, not merely after the things recorded in the preceding chapter, but after all the trials through which the patriarch had passed during his forty or fifty years' residence in Canaan.

God did tempt (*prove*) **Abraham;** that is, put him to the proof. The rendering, tempt, of the Authorized version is erroneous; the original term נָסָה, *nissah*, signifies *to try, to test, to prove* (see Exod. 15 : 25; 16 : 4; 20 : 20; Deut. 4 : 34; 8 : 2, 16; 13 : 3; 1 Sam. 17 : 39). This rendering is, moreover, unfortunate, since the word tempt has usually the sense of *exciting to sin*, which under no circumstances can be affirmed of God. James expressly declares (1 : 13) that "God is not tempted of evil, neither tempteth he any man." In many passages (see Exod. 17 : 2; Num. 14 : 22; Deut. 6 : 16; Ps. 78 : 18; 106 : 14) men are said to try or tempt God; but in all such cases the word has not the sense of to tempt *to evil*, but rather to try God's forbearance by *doing evil*.

And said unto him, Abraham. The communication came by night (see ver. 3), and from God himself.

2. Take now thy son, thine only son Isaac, whom thou lovest. This command is marked by a particularity of endearing expression which, by profoundly stirring the patriarch's affection for his son, instead of mitigating, must rather have greatly aggravated, the pain of offering him in sacrifice.

The land (or, *district;* comp. Num. 32 : 1; Josh. 8 : 1; 10 : 41, in which אֶרֶץ, *'erets*, occurs in this sense) **of Moriah.** Most modern expositors hold that Moriah (here having the article) is the name of the hill on which in later times the temple stood (see 2 Chron. 3 : 1; also on ver. 14).

And offer him there for a burnt offering. To Abraham's mind, had he stayed to reason, this command must have seemed to conflict with the promise that in Isaac his seed should be called (21 : 12). If he believed the promise, how could he obey the command? If he accepted the command, how could he rely on the promise? But he brought his reason into captivity to the obedience of faith. "He wavered not through unbelief," "accounting"—yet not knowing it—"that God is able to raise up, even from the dead; from whence he did also in a parable receive him back."

[We cannot understand either God's command or Abraham's action in reference to it, apart from the conditions which were around him. The practice of human sacrifice was prevalent among the neighbors of Israel (2 Kings 3 : 27; 17 : 31) and found its way into Judah under the later kings (2 Kings 16 : 3; 23 : 10; Jer. 7 : 31, etc.). In Leviticus and Deuteronomy (Lev. 18 : 21; Deut. 12 : 31) it is shown that this practice existed in Canaan when these books were written, and had doubtless come down from the remoter past. Surrounded as Abraham was by those who sacrificed their children, the command to offer up Isaac would not shock his moral sense and lead him to regard it as a temptation of the devil rather than the will of God. He could proceed to obey without violation of his conscience. His faith and devotion were thus tried to the utmost. It was shown that he was ready to do violence to his tenderest feelings and give up his grandest expectations rather than fail to obey God.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.
5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?
8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.
9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

3 tell thee of. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God
4 had told him. On the third day Abraham lifted
5 up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to
6 you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they
7 went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the
8 lamb for a burnt offering? And Abraham said, God will provide himself the lamb for a burnt offering, my son: so they went both of them to-
9 gether. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon

But when this had been accomplished, God forbade the sacrifice of Isaac. It was shown to the heathen, that while he demanded absolute self-surrender to his will, he not only did not sanction but condemned their practice of human sacrifice, which the earlier part of the transaction might seem to approve. Not even in the supreme evidence of self-sacrifice and devotion could the offering of Isaac be acceptable after the full testing of the spirit of the patriarch had been accomplished; the symbolic sacrifice of a sheep would then suffice].

3. Abraham rose up early in the morning. Such was his habit after receiving a divine communication (see 19 : 27; 20 : 8; 21 : 14)—such the promptitude of his obedience. It will be observed that he kept the painful secret in his own bosom, not telling even Sarah whither he was going and why; because he was in earnest, and would have nothing occur to prevent the execution of the command that had been laid upon him.

He **clave the wood for the burnt offering.** His preparation for the sacrifice was most complete. He took the wood with him, "because the mountain probably afforded nothing but green shrubs, which would make a very slow fire, and thus prolong the consumption of the victim."

4. On the third day. The distance from Beer-sheba to Jerusalem, which is something over forty miles, might, at the ordinary rate of travel, have been covered in two days. Probably, however, the necessary preparations for the journey consumed a part of the first day, in which case the destined spot would not be reached till the morning of the third day.

Lifted up his eyes. These words do not imply a looking upward to an elevated object. Lot lifted up his eyes to see, from the heights east of Bethel, the vale of the Jordan far below him (13 : 10; comp. 24 : 63, 64).

Saw the place afar off. The locality with which Moriah is connected is distinctly visible from the ridge of Mar Elyas on the traveled route, at a distance of about three miles. From ver. 2 it may be inferred that the particular mountain was pointed out to Abraham on the way by a special revelation.

5. And come again to you. The verb here is in the cohortative form, which expresses the patriarch's intention more strongly than the simple imperfect would have done (see Driver, § 49, a). Some commentators take the words as a kind of involuntary prophecy; others as a pardonable dissimulation into which Abraham fell in the agitation of the moment. The most acceptable view is that which regards them as the language of a strong faith—a faith that believed unwaveringly, though vaguely, that foresaw Isaac's restoration, though not the way in which it was to be brought about (comp. ver. 8 and Heb. 11 : 17-19).

8. God will provide himself a lamb, better, as in R. V., *provide for himself the lamb.* Thus evasively, but not untruly, did Abraham answer Isaac's question. The fathers see in the words an unconscious prophecy. Abraham probably had Isaac in mind as the lamb for the burnt offering that God would provide; "but his words were more literally fulfilled in the unexpected event, the ram caught in the thicket, and in a deeper spiritual significance when God sent his Son to be 'the Lamb of God that taketh away the sin of the world.'"

9. And bound Isaac his son. The term,

10 And Abraham stretched forth his hand, and took the knife to slay his son.
11 And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.
12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.
13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

10 the wood. And Abraham stretched forth his
11 hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he
12 said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son,
13 thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his
14 son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be provided.

bound, derives its significance from the custom observed in the offering up of animal sacrifices. As the four legs of the victims were bound, so doubtless were Isaac's hands and feet. It must not be overlooked that he was a willing sacrifice. Having now reached the years of early manhood, had he chosen to resist his father, he could easily have escaped from his hands and fled. His non-resistance proves that Abraham had now divulged to him the awful secret of the divine command concerning him. In allowing himself to be bound and laid upon the altar, he exhibited a faith hardly less strong and conspicuous than that of his father, and thus showed himself truly the heir to the promises.

11. The Angel of the LORD called unto him. A moment more and Isaac would have been slain; but a voice which Abraham recognized as that of God himself, countermanded the awful mandate. Up to this verse is used only the name Elohim, God; but now, when the divine intervention to provide a ransom for Isaac's life is related, the name Jehovah, the great covenant name, is employed, though the name Elohim occurs again in the next verse.

12. Now I know that thou fearest God. Antecedent to the event which demonstrated the fact, God knew that Abraham feared him; but now, as the original word יָדַע, *yadha*, signifies, he knew it by actual experiment. Says Theodoret: "God tried Abraham, not that he might learn what he knew already, but that he might show to others with how great justice he loved the patriarch."

In the present trial, by resting on the naked word of God, Abraham fully satisfied the terms on which the great covenant blessing was still conditioned. It had, indeed, been previously necessary for Abraham, by implicit reliance on the divine promise, to reach a certain stage of spiritual development before he could become the parent of Isaac; and now that Isaac was born, there was the danger lest Isaac and not the word of God should become the ground of his confidence. Hence the necessity of testing whether he could give up Isaac and yet cling to the promise. He triumphantly stood the test.

14. Abraham called the name of that place Jehovah-jireh; that is, *the Lord will see*, or, *the Lord will provide*. This name was given to the place in allusion, doubtless, to the expression in ver. 8, which is the same with the exception of the sacred names. From the striking correspondence between these words and Moriah, which means *vision of Jehovah*, or *Jehovah manifested*, it has been held that the mount obtained its name from this event, and that it is so called in ver. 2 because it bore this name when the history was written (comp. Judg. 15 : 9, 14, 17).

In the mount of the LORD it shall be seen, *provided*. A proverbial expression, originating in the remarkable interposition just narrated. The nearest English equivalent to the proverb is perhaps the familiar saying: "Man's extremity is God's opportunity."

The offering up of Isaac has been justly regarded as purposely symbolizing the sacrifice of Christ. The points of resemblance are too striking to have resulted from accident. "Isaac was the promised seed; his coming was long waited for; his birth was supernatural; on him all the spiritual blessings which were to be granted to the world were suspended, and yet he was appointed to death. Isaac carried the wood for the burnt offering as Jesus carried the cross. He was offered by his father willingly, and willingly he was bound to the altar, and after being slain in purpose, he was by divine interposition raised, as it were, from the dead" (Heb. 11 : 19).

It was probably on this occasion, when the patriarch's faith had mounted to its highest pinnacle, that he comprehended as never before the purpose of grace, and obtained that ravishing view of the day of Christ to which allusion

15 And the Angel of the LORD called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*,
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;
18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.
20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor;
21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,
22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

15 And the angel of the LORD called unto Abraham
16 a second time out of heaven, and said, By myself have I sworn, saith the LORD, because thou hast done this thing, and hast not withheld thy
17 son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess
18 the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou
19 hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.
20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto thy brother Nahor;
21 Uz his firstborn, and Buz his brother, and
22 Kemuel the father of Aram; and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
23 And Bethuel begat Rebekah: these eight did Milcah bear to Nahor, Abraham's brother.

is made in John 8 : 56: "Your father Abraham rejoiced to see my day; and he saw it and was glad." It will be observed that our Lord does not say "me" or "my person," but "my day"; that is, the gospel age and its great events—all that was to be achieved by Christ in the way of spiritual blessings upon all mankind.

15. The Angel of the LORD called unto Abraham . . . the second time. The object of this second call was the renewal of the promise to Abraham in reward for his faith and obedience.

16. By myself have I sworn. This last promise of the Lord to Abraham, which virtually repeats all the former promises (see 12 : 3; 18 : 18; 15 : 5; 17 : 1–8; 18 : 18), he confirms by the solemnity of an oath (Heb. 6 : 13, 14, 17). The stupendous benefaction which it holds out, the Lord bestows as the reward of the faith which he had first, by his gracious promise, created and nourished, and finally most signally proved. A unique prominence is given in the patriarchal history to this swearing of the Lord by himself, seeing it is the only instance of the kind which that history records. The remembrance of the oath was treasured up in the mind of all future generations (comp. 24 : 7; 26 : 3; 50 : 24; Exod. 13 : 5, 11; 33 : 1; Luke 1 : 73).

20. It was told Abraham. As preparatory to the narrative of Isaac's marriage, the genealogy of Nahor, which was broken off at 11 : 29, is here resumed.

21. Huz (or, *Uz*) **his firstborn.** See on 10 : 23. The same name appears in 36 : 28 in the posterity of Esau.[1]

Buz his brother. Buz is mentioned in Jer. 25 : 23 along with Dedan and Tema, and so must be sought in the vicinity of Edom. Elihu, Job's fourth adversary, was a Buzite (Job 32 : 2).

Kemuel the father of Aram, "was not the founder of the Aramæans, but the forefather of the family of *Ram*, to which the Buzite Elihu belonged—Aram being written for Ram, like Arammim in 2 Kings 8 : 29 for Rammim in 2 Chron. 22 : 5."

22. Chesed. The *Kasdim* or Chaldeans are generally supposed to have derived their name from him, though it is quite uncertain whether he is to be considered as the ancestor of the whole family of the *Kasdim*, or of one tribe of the same (see on 11 : 28).

23. Bethuel begat Rebekah. Isaac therefore married the daughter of his first cousin. As Nahor was the elder brother of Abraham (see foot-note on 12 : 4), his granddaughter may have been of suitable age to be the wife of Abraham's son.

These eight. Nahor, like Ishmael (25 : 13–15) and Jacob (35 : 23–26), had twelve sons, eight by his wife Milcah, and four by his concubine (ver. 24). This agreement in the number of sons belonging to these three descendants of Terah has led to a suspicion with some of a legendary origin in the histories of them all—a suspicion rendered entirely groundless by *diversity* in several other respects. The single fact of differ-

[1] In regard to the alleged variant descent of Aram and Uz (comp. ver. 21 with 10 : 22, 23), Green remarks that the apparent difficulty admits of a ready solution in one or other of two ways: (1) The same name may have been borne by different peoples. Thus Asshur (10 : 22) was descended from Shem; and yet Asshurim are mentioned among those that sprang from Abraham by Keturah. Or (2) tribes may be of mixed origin, and so are properly traceable to different lines of descent.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

24 And his concubine, whose name was Reumah, she also bare Tebah, and Gaham, and Tahash, and Maacah.

CHAPTER XXIII.

1 AND Sarah was a hundred and seven and twenty years old: *these were* the years of the life of Sarah.
2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,
4 I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

1 AND the life of Sarah was an hundred and seven and twenty years: these were the years of
2 the life of Sarah. And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan: and Abraham came to mourn for Sarah, and to
3 weep for her. And Abraham rose up from before his dead, and spake unto the children of
4 Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my

ence with regard to the mothers, who were two for Nahor's sons, four for Jacob's, and probably one for Ishmael's, points to a purely historical, and not mythical basis for the narrative, and for the number *twelve* in these three instances.

24. His concubine. This is the first occurrence of the term, which does not in the original imply anything immoral or reproachful, as does the English word. With the sacred writers it is used to designate a *lawful* wife, but one of inferior rank, and usually of servile condition. The concubine could claim the privilege of a wife; and it was no longer in the power of her husband to dispose of her by public sale, even if she had previously been his slave (see Exod. 21 : 7–10; Deut. 21 : 10–14). Concubinage was, in reality, a form of polygamy, and subversive thus of the original institution of marriage, and of the true and proper relation of the sexes set forth at the beginning (1 : 27; 2 : 24; comp. Matt. 19 : 4–8). In the time of Moses it appears to have degenerated into a regular custom, the evils of which his laws and regulations were intended to mitigate and lessen, until, under the stronger light and love of a more advanced dispensation, it should be abolished.

Chap. 23. THE DEATH AND BURIAL OF SARAH. **1. The life of Sarah was an hundred and seven and twenty years.** This would make Isaac thirty-seven at the time of her death. Sarah is the only woman whose age, death, and burial are distinctly noted in Scripture. The sacred writer would thus do honor to her as the wife of Abraham, the venerable ancestress of the Hebrew people, and the mother of believers (Isa. 51 : 2; 1 Peter 3 : 6).

2. Kirjath-arba; the same is Hebron. *Kiriath-arba* (the city of Arba) was the original Canaanitish name of the place afterward called Hebron (comp. Josh. 14 : 15; Judg. 1 : 10). See on 13 : 18.

In the land of Canaan. These words (repeated in ver. 19) are probably added to emphasize the fact that Sarah's death occurred not in the Philistines' country, but in the promised land.

Abraham came to mourn for Sarah, and to weep for her. He came, as some think, from his own tent; or, as others, from the field where his flocks may have been feeding, to Sarah's tent, that there, in conformity with the customary usage, he might perform this last sad duty. Nor was it simply a desire to conform to custom that prompted him to the act. His was a genuine sorrow.

3. And Abraham stood (*rose*) **up;** that is, from the ground. Sitting on the ground was a custom in early times in mourning for the dead (Job 1 : 20; 2 : 13). He "rose up" to perform the mournful rites of sepulture. This involved the purchase of a burial-place.

And spake unto the sons (*children*) **of Heth.** Heth was the son of Canaan and grandson of Ham. His descendants, who were called Hittites, were the lords and possessors of Hebron and its environs, and Abraham was now dwelling among them. See on 10 : 15.

4. I am a stranger and a sojourner with you. The former term explains why he had no family burying-ground; the latter, why he desired to purchase one.

Give me a possession of a buryingplace with you. This is the first mention in Scripture of a grave, the word in Hebrew signifying a hole dug in the ground or hewn out of a rock in which the dead were buried. Tacitus (*Hist.*, V., 5) notes it as characteristic of the Jews, that they preferred to bury their dead rather than to burn them.

Although the land of Canaan had been promised to Abraham and his seed for a permanent possession (12 : 7; 13 : 15; 15 : 18; 17 : 8), and he had now been over sixty years a wanderer and sojourner therein, he possessed as yet no portion of the soil—not enough even for a grave (Acts 7 : 5). "Hence the stress laid in this chapter upon the purchase of the field and cave of

5 And the children of Heth answered Abraham, saying unto him,
6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.
7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.
8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,
9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.
10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,
11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

5 sight. And the children of Heth answered
6 Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but
7 that thou mayest bury thy dead. And Abraham rose up, and bowed himself to the people of the
8 land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the
9 son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for the full price let him give it to me in the midst of you for a possession of a bury-
10 ingplace. Now Ephron was sitting in the midst of the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate
11 of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my

Machpelah, the first spot of ground to which he obtained a legal title. The securing of this burial-place was properly regarded as a first instalment and a pledge of the final fulfilment of the divine promise, and as indicative of Abraham's implicit faith in that promise. The subsequent references to it are also made with a formality and a studied repetition of the language here employed, which show how significant it was held to be, and how it both nurtured and served to give expression to the faith of the patriarchs, and particularly of Jacob, after he had removed to Egypt" (25 : 9, 10; 49 : 29–32; 50 : 13).[1]

6. Thou art a mighty prince among us, Heb., *a prince of God.* The name of God is frequently affixed to words to denote superlative greatness or excellence in the subject spoken of. Thus, Ps. 36 : 6, "Great mountains" (Heb. mountains of God); Ps. 53 : 10, "Goodly cedars" (Heb., cedars of God); Acts 8 : 20, (Moses) "was exceeding fair" (Heb., fair to God).

This was not merely Oriental compliment. During his previous sojourn among them he had won their esteem and confidence, and Mamre and his brothers were glad to enter into an alliance with him (14 : 13). The Hittites doubtless both recognized his character and the greatness which had enabled him to pursue and defeat the confederate kings.

In the choice of our sepulchres bury thy dead. But Abraham's spirit of independence, which he was bound to preserve (see 14 : 23), would not permit him to accept as a gift a sepulcher from any one; and there was something abhorrent in the thought of Sarah or himself being buried in the tomb of an idolatrous family. He would therefore have the Hittites intercede with Ephron, the son of Zohar, that he might *sell* him the cave of Machpelah for a burial-place.

9. The cave of Machpelah; that is, perhaps, a cave with two entrances or two compartments, from the verb כָּפַל, *kaphal*, to double.[2] All the ancient versions render these words by "the double cave." The limestone hills of Palestine abound in caves, which were often used as places of burial.

10–16. These verses record the transaction which took place between Abraham and Ephron, and furnish a fine picture of the extreme courtesy of the Eastern people in the transaction of business (comp. 2 Sam. 24 : 20–24).

11. The field give I thee, and the cave that is therein. Here was a great show of generosity, but it was only a show.[3] By this offer, if accepted, Ephron would be led to expect an equal or greater present from Abraham in return. Abraham understood this; and not

[1] As Hävernick suggests: "The consequence attributed in these various passages to the possession of a burial-place implies that the record was made prior to the actual occupation of Canaan by the Israelites, after which it ceased to be of special interest, and is never again referred to."

[2] M. Pierroti, an Italian architect in the service of the Sultan, has proved that it is really a double cave. On a special occasion he daringly pressed after the chief priest of the mosque and managed to descend far enough to see into the lower cavern.

[3] An Arab to-day, as in Abraham's time, gives his horse, or whatever he has to sell, to an intending buyer, and appeals to witnesses that he does so. But it is well known that this is only a form to help him raise the price in the end. "What is that between me and thee?" is still a standing phrase on such occasions, as it was four thousand years ago.

12 And Abraham bowed down himself before the people of the land.
13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.
14 And Ephron answered Abraham, saying unto him,
15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.
16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.
17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure
18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.
19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.
20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

12 people give I it thee: bury thy dead. And Abraham bowed himself down before the people
13 of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt, I pray thee, hear me: I will give the price of the field; take it of me, and I will
14 bury my dead there. And Ephron answered
15 Abraham, saying unto him, My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and
16 thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the children of Heth, four hundred shekels of silver, current *money* with the mer-
17 chant. So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure
18 unto Abraham for a possession in the presence of the children of Heth, before all that went in
19 at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (the same is Hebron),
20 in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the children of Heth.

CHAPTER XXIV.

1 AND Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.

1 AND Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all

being willing to receive the field and cave as a *gift*, or in any way to put himself under obligation to Ephron, he insisted on paying the full price for the property.

14, 15. Ephron now names the purchase money. With an adroitness of speech that evades and at the same time complies with Abraham's request, he says virtually: "Why should friends and wealthy men like us use many words about a piece of land worth only four hundred shekels of silver?[1] Bury thy dead, and thou canst pay me this trifle hereafter." Having gotten Ephron to name his price, Abraham at once pays down the money in the presence of the witnesses, and thus secures the purchase beyond all question.[2]

16. Abraham weighed to Ephron the silver. Coined money was not known to the Hebrews before the captivity (comp. Jer. 32 : 9), during which they used the weights and the coin of other nations. It was not till the time of the Maccabean princes that they had a mint of their own (comp. Macc. 15 : 6), and coined gold and silver for themselves. Probably, as Delitzsch observes, the ancient bars and ingots of gold and silver were marked with a conventional sign, showing their value.

No other spot in the Holy Land contains so much precious dust as this cave of Machpelah.[3] In it lie treasured the remains of Abraham and Sarah, of Isaac and Rebekah, of Leah also (49 : 31), and the embalmed body of Jacob (50 : 13). Since the Moslem rule it has not been accessible to either Christian or Jew.

Chap. 24. ISAAC'S MARRIAGE. This chapter contains the earliest, and at the same time the fullest, marriage narrative of Scripture, the whole chapter—one of the longest in the Bible—being devoted to it.

1. Abraham was old, and well stricken in age. He had now reached his one hun-

[1] About fifty pounds sterling.

[2] "Abraham," says Eichhorn, "buys the cave of Machpelah in the presence of witnesses, and counts upon remaining in undisturbed possession of the field, just as in Homer the Greeks and Trojans count assuredly upon the fulfilment of the treaty which has been concluded, because both armies were present at the oral agreement."

[3] From a comparison of 23 : 9–19 and Acts 7 : 16 we learn the interesting fact that Abraham purchased for a sum of money, and secured by a publicly attested bargain, *two* sites, which became *burial-places*. These were: *first*, that of Machpelah; *second*, that of *Sichem*, where Joseph and his eleven brethren, the patriarchal twelve, were buried (see Josh. 24 : 32; Acts 7 : 16). Some have supposed that Stephen confounded Abraham's purchase with that of Jacob, after his return from Mesopotomia. The fact is, Stephen is not speaking of the cave of *Machpelah* at all, but of the *burial-place* of *Joseph* and his brethren at *Sichem*, where Abraham built an altar (see 12 : 6, 7).

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:
3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:
4 But thou shall go unto my country, and to my kindred, and take a wife unto my son Isaac.
5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?
6 And Abraham said unto him, Beware thou that thou bring not my son thither again.
7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.
8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.
9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.
10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.
11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

2 things. And Abraham said unto his servant, the elder of his house, that ruled over all that he had, Put, I pray thee, thy hand under my
3 thigh: and I will make thee swear by the LORD, the God of heaven and the God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I
4 dwell: but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac.
5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again
6 unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou
7 bring not my son thither again. The LORD, the God of heaven, that took me from my father's house, and from the land of my nativity, and that spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt
8 take a wife for my son from thence. And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou
9 shalt not bring my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning
10 this matter. And the servant took ten camels, of the camels of his master, and departed; having all goodly things of his master's in his hand: and he arose, and went to Mesopotamia,
11 unto the city of Nahor. And he made the camels to kneel down without the city by the well of water at the time of evening, the time

dred and fortieth year; three years after Sarah's death.

2. His eldest servant (*servant, the elder*) **of his house**; that is, his chief servant; the reference being probably to Eliezer, whom he had previously regarded as the heir of his property (15 : 2). Every large household had a servant of this sort (see 39 : 4; comp. Ps. 105 : 21). At a later period the office was an important one at court (see 1 Kings 4 : 6; Isa. 22 : 15). The term *elder* was applied originally to those who filled this office, because they were men of mature years; but in course of time it became a title of official rank and honor, irrespective of age (see 50 : 7; Ruth 4 : 2; comp. 1 Tim. 5 : 17).

Put, I pray thee, thy hand under my thigh. This ancient form of adjuration is mentioned only here and in 47 : 29. Of the various explanations of this act which have been given, that is perhaps the most plausible which regards it as tantamount to an oath of fealty and allegiance to a superior. Thus Eliezer solemnly bound himself to carry out the promise which Abraham had required of him.

4. Unto my country, and to my kindred; that is, unto Mesopotamia, where he had sojourned five years after leaving Ur of the Chaldees, and where his brother Nahor and his family who followed some time after, now resided. Abraham's loyalty to the promise forbade his forming an alliance by marriage with the powerful but idolatrous and licentious chiefs of Canaan. He knew that if his beloved Isaac and his descendants intermarried with them, they would be thereby corrupted, and thus disqualified for the high office and work to which they had been appointed.

6. Beware thou that thou bring not my son thither again. The suggestion is one which Abraham will not for a moment entertain. At God's command he had left Mesopotamia forever, and to send his son back would be a putting of expediency above faith, and a distrust of the divine promise.

10. The servant took ten camels. These would be required to bear the numerous presents which he took with him for the future bride and her relatives, and serve as a means of transport for her and her suite on their return journey. By their number and necessary attendants, moreover, they would give to the mission a respectable appearance, and be taken as evidence of Abraham's wealth.

Mesopotamia; the Greek name for the Hebrew Aram-Naharayim; that is, Aram of the two rivers, namely, the region lying between the rivers Euphrates and Tigris.

The city of Nahor; that is, Haran, where Nahor, Abraham's brother, dwelt (see on 11 : 31; comp. 27 : 43; Acts 7 : 2).

11. The time of evening . . . the time that women go out to draw water. "It is the work of females in the East to draw water

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.
13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:
14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.
15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.
16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.
17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.
18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.
19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.
20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.
21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.
22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;
23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

12 that women go out to draw water. And he said, O LORD, the God of my master Abraham, send me, I pray thee, good speed this day, and shew
13 kindness unto my master Abraham. Behold, I stand by the fountain of water; and the daughters of the men of the city come out to draw
14 water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac: and thereby shall I know that thou hast shewed kindness unto my master.
15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher
16 upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain,
17 and filled her pitcher, and came up. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water of thy
18 pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her
19 hand, and gave him drink. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking.
20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw,
21 and drew for all his camels. And the man looked steadfastly on her; holding his peace, to know whether the LORD had made his journey
22 prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of
23 gold; and said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's

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both morning and evening; and they may be seen going in groups to the wells with their vessels on the hip or on the shoulder." The daughters even of sheiks were wont to perform this duty for their fathers' flocks and herds (see Exod. 2 : 16). Ver. 13 shows that, in this instance, those going out to draw water were not servants, or persons of inferior rank (comp. 29 : 2–10). Eliezer knew, therefore, that the young women whom he should meet at the well would include the very class from which his choice was to be made.

14. The damsel. With one exception (Deut. 22 : 19) the word here used for damsel, נַעֲרָה, *naar*, is of common gender in the Pentateuch, signifying a young person of either sex. In the later books the distinction of gender is indicated by the feminine affix when a girl is intended. This is important as showing, first, the antiquity of the Pentateuch generally, and secondly, the antiquity of this markedly Jehovistic chapter. As appearing here the word tells against the position of those who assign a modern date (the time of Samuel—say) to these Jehovistic chapters.

Let down thy pitcher; better, *incline thy pitcher.* "He would not trouble her to let down the vessel upon her hand, but would drink from it as she leaned it forward upon her shoulder."

Let the same be she that thou hast appointed. The sign for which the servant prays is the readiness of the maiden from whom he shall ask a drink of water, not only to grant his request, but also generously to exceed it in her readiness to serve him.

17. Let me, I pray thee, drink (*sip*) **a little water of thy pitcher.** He modestly asks for only a swallow of water. She graciously complies with his request by permitting him not simply to *sip* from her pitcher while it yet rested on her shoulder, but to drink *fully* from it as presented to him on her hand; and then, with winning sweetness she offers to draw for his camels also.

This was the very sign the steward had appointed. The conditions which he had stipulated in his prayer (ver. 14) were fully met; still, it remained to be determined whether she belonged to Terah's family, and would follow him to Canaan—which he proceeds to ascertain.

23. Whose daughter art thou? Tell me, I pray thee. Having learned from the

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.
25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.
26 And the man bowed down his head, and worshipped the LORD.
27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.
28 And the damsel ran, and told *them of* her mother's house these things.
29 And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.
30 And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.
31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.
32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

24 house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of
25 Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in.
26 And the man bowed his head, and worshipped
27 the LORD. And he said, Blessed be the LORD, the God of my master Abraham, who hath not forsaken his mercy and his truth toward my master: as for me, the LORD hath led me in the
28 way to the house of my master's brethren. And the damsel ran, and told her mother's house ac-
29 cording to these words. And Rebekah had a brother, and his name was Laban: and Laban
30 ran out unto the man, unto the fountain. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the
31 camels at the fountain. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house,
32 and room for the camels. And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the men's feet

damsel that she was the daughter of Bethuel, and the granddaughter of Abraham's brother (22 : 22, 23), he put a golden ring upon her nose, and bracelets upon her hands (ver. 47). He presented her with these ornaments, not as bridal gifts—these according to ver. 53 were more numerous and costly, and could not be given till the consent of Laban and Bethuel had been obtained—but as a reward for her friendly service. The Hebrew word נֶזֶם, *nezem*, which denotes both an earring and a nose-ring, must here be taken in the latter sense. Nose-ornaments are extensively worn among the Arabian and other females of the East. The most highly prized ornaments among Oriental ladies are bracelets. Not unfrequently the whole arm, from the wrist to the elbow, is covered with them.

When Eliezer, in answer to his second question (ver. 23), had learned from Rebekah that there was room in her father's house to lodge in, and abundant "straw and provender" for the camels (ver. 25), he "bowed his head and worshipped the Lord" (ver. 26); while she, having given this assurance, hastened home to relate to the house of her mother—that is, to the female portion of the family—all that had occurred (ver. 28).

29. And Laban ran out unto the man, unto the well, *fountain.* Laban's haste to welcome the stranger was quickened by the sight of the ornaments upon his sister (ver. 30). That he had an open eye to the chance for enriching himself, and would not scruple to employ even fraudulent methods for this purpose, appears from the more complete portrayal of his character in chap. 29–31.

It is observable here that Laban and not Bethuel goes out to welcome Eliezer to the home. Indeed, in the entire narrative more prominence is given to him than to his father or mother. He is named before his father in ver. 50, and before his mother in ver. 55; and in 29 : 5 he is called, not the son of Bethuel, but of Nahor, the name of his father being omitted. This has its explanation in part, probably, in the prominent place which he was to fill in the succeeding history of Jacob, but principally in the fact that brothers were accustomed to exercise great influence in the matter of disposing of their sisters, and to act conjointly with their fathers in relation to their proposed marriage (see 34 : 11, 25; Judg. 24 : 22).

31. Come in, thou blessed of the LORD. Laban, though an idolater (31 : 30), here acknowledges the true God (comp. ver. 50). Possibly from courtesy he may have thus addressed Eliezer, using for God the same name which the latter had applied to his master's God (ver. 27).

32. And he ungirded his (*the*) **camels;** that is, Laban ungirded them. It would have been contrary to the rules of Eastern hospitality to allow Eliezer to unsaddle his own camels.

The men's feet that were with him. It comes out here in an incidental way that Abraham's steward had a retinue of servants with him. This might be inferred from the number of camels that were taken.

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.
34 And he said, I *am* Abraham's servant.
35 And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.
36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.
37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:
38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.
39 And I said unto my master, Peradventure the woman will not follow me.
40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:
41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.
42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:
43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;
44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.
45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.
46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.
47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.
48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.
49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.
50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.
51 Behold, Rebekah *is* before thee; take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

33 that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told my errand. And he said,
34 Speak on. And he said, I am Abraham's serv-
35 ant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and menservants and maidservants, and camels
36 and asses. And Sarah my master's wife bare a son to my master when she was old: and unto
37 him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the
38 Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my
39 kindred, and take a wife for my son. And I said unto my master, Peradventure the woman
40 will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of
41 my father's house: then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou
42 shalt be clear from my oath. And I came this day unto the fountain, and said, O LORD, the God of my master Abraham, if now thou do
43 prosper my way which I go: behold, I stand by the fountain of water; and let it come to pass, that the maiden which cometh forth to draw, to whom I shall say, Give me, I pray thee,
44 a little water of thy pitcher to drink; and she shall say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed for my master's
45 son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto
46 her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the
47 camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her
48 nose, and the bracelets upon her hands. And I bowed my head, and worshipped the LORD, and blessed the LORD, the God of my master Abraham, which had led me in the right way to take my master's brother's daughter for his son.
49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.
50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we can-
51 not speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath

33. I will not eat, until I have told mine errand. Before partaking of the friendly meal, the faithful servant would ascertain whether he was to be successful in his suit. Up to this time, from politeness, he has not been asked either respecting himself or his master. Now, however, he circumstantially tells his story from beginning to end, and concludes with the business-like request to know whether he might have Rebekah for his master's son: "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

51. Behold, Rebekah is before thee; take her, and go. Laban and Bethuel, perceiving that the thing proceeded from the Lord, at once consented to let Rebekah become Isaac's wife. That the consent of the maiden was not asked, was according to Oriental custom in regard to the disposal of women by marriage; though here it might be assumed that Rebekah, no more than her brother and father, would resist the clearly revealed will of the Lord.

As soon as the pious steward received the favorable answer, "he bowed himself to the earth" (ver. 52) and devoutly thanked the Lord

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.
53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.
54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.
55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.
56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.
57 And they said, We will call the damsel, and inquire at her mouth.
58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.
59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.
60 And they blessed Rebekah, and said unto her, Thou *art* our sister; be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.
61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.
62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.
63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.
64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.
65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

52 spoken. And it came to pass, that, when Abra-
ham's servant heard their words, he bowed him-
53 self down to the earth unto the LORD. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her
54 mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.
55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least
56 ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may
57 go to my master. And they said, We will call
58 the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.
59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.
60 And they blessed Rebekah, and said unto her, Our sister, be thou *the mother* of thousands of ten thousands, and let thy seed possess the gate of
61 those which hate them. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took
62 Rebekah, and went his way. And Isaac came from the way of Beer-lahai-roi; for he dwelt in
63 the land of the South. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there
64 were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off
65 the camel. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself.

for having thus prospered his way (ver. 56). Then, opening his treasury, he "brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." The former were the usual bridal presents to the bride; the latter probably the dowry commonly given for a daughter.

55. Let the damsel abide with us a few days, at the least ten. It was only natural that the relatives of Rebekah should wish to have her with them a few days longer. Indeed, it was the custom to allow a certain time to elapse between the betrothal and the marriage. The steward, however, could not think of keeping the good news from his venerable master a moment longer than was necessary, and persisted in his request to be allowed to depart (ver. 56). Rebekah was called, and on being asked whether she was willing to go (immediately) with the man, replied, apparently without a moment's hesitation: "I will go" (ver. 58).

59. Their sister. Only one brother is mentioned, namely, Laban; but those here represented as saying: "Our sister" (ver. 60), were Rebekah's relatives generally, sister, like brother, being a general name for near relations.

Her nurse; that is, Deborah, whose death, at an advanced age, is recorded in 35 : 8. In Eastern countries nurses are accustomed to accompany ladies of distinction, and are held in great esteem by them.

61. And her damsels. It thus appears that Rebekah had other female attendants than her nurse.

63. Isaac went out to meditate. This was in accordance with his quiet and contemplative character. "In this hour of his grave reflection comes his destined bride with her faithful escort upon his view."

64. She lighted off the camel. It would have been a breach of Oriental etiquette to be presented to Isaac seated on the camel. Indeed, in many parts of the East the custom still prevails for women, when riding and meeting a strange man, to alight from their animals as a mark of respect. So men also, on meeting a superior, will alight and lead their animals till they have passed him.

65. She took a vail (lit., *the* veil), **and covered herself.** Even at this early period it was not the custom for the bride to permit

66 And the servant told Isaac all things that he had done.
67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

66 And the servant told Isaac all the things that
67 he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

CHAPTER XXV.

1 THEN again Abraham took a wife, and her name *was* Keturah.
2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
3 And Jokshan begat Sheba, and Dedan. And

1 AND Abraham took another wife, and her
2 name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ish-
3 bak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were As-

the bridegroom to see her face before marriage. The term צָעִיף, *tsaiph*, here employed denotes the outdoor mantle-like veil, which not only covers the face, but enwraps nearly the whole body. It was through the use of this veil that Laban was able to practise upon Jacob the deception of substituting Leah for Rachel (see 29 : 25).

Isaac brought Rebekah into the tent formerly occupied by his mother, "and she (thus) became his wife; and he loved her"; and he was consoled for his mother's death, which had taken place three years before.

Chap. 25. ABRAHAM'S DESCENDANTS BY KETURAH, AND HIS DEATH. **1. Then again Abraham took a wife,** or, *And Abraham took another wife.* Many commentators, supposing that Keturah became the wife of Abraham and the mother of the six sons mentioned in ver. 2 while Sarah yet lived, render: "And Abraham *had taken* another wife." In support of this view they urge: (1) That Keturah is called Abraham's concubine, פִּילֶגֶשׁ, *pilegesh*, in 1 Chron. 1 : 32 (comp. ver. 6), which is thought to imply that the proper wife was still living; (2) that on account of his advanced age, the power of begetting children could not have belonged to Abraham after Sarah's death, at which time he was a hundred and forty-seven years old; and (3) that sons born to him after her death would not have been sufficiently mature to be sent away with gifts during his own lifetime. To which, as refuting this view and justifying the common rendering, it is replied: (1) That it by no means follows from the application of the term concubine to Keturah, that she became Abraham's wife while Sarah yet lived. There was nothing against her taking the rank and designation of a concubine or secondary wife after Sarah's death. Abraham was not bound to give her the rank of the mother of the promised seed, though the latter was dead. And "his abstinence from any concubine until Sarah gave him Hagar is against his taking any other during Sarah's lifetime"; (2) That in any case these sons were born to Abraham after the birth of Isaac, after which the renewal of his vital powers may have been continued to him. "It is easier to suppose that his physical vigor remained for some years after Sarah's death than that, with his former experience of concubinage and his parental joy in the birth of Isaac, he should add a second wife while Sarah lived"; (3) that the sons of Keturah may have been born to him twenty-five or thirty years before his death (for he survived Sarah forty-eight years), which would make the youngest of them sufficiently old to be sent away during his lifetime. On the whole, the reasons for placing Abraham's marriage to Keturah *after* Sarah's death seem to outweigh those for placing it before. It appears to be narrated here in the order of time.

2. Zimran; the ancestor probably of the *Zamereni*, a tribe in the interior of Africa, though some discover the name in the *Zabram* of Ptolemy, a town between Mecca and Medina. **Jokshan** is identified by Knobel with the *Cassanitæ* on the Red Sea (Ptol., VI., 7, 6); by Keil with the Himjaric tribe *Jakish*, in southern Arabia.

Medan, and Midian. Each of these was the ancestor of a distinct tribe; but the two tribes, probably from dwelling near each other, seem to have soon become merged into one, which explains why they—the same people—are called (in Heb.) Midianites in 37 : 28 and Medanites in 37 : 36.

Ishbak. This name is possibly preserved in *Schobeck*, a place in Idumea. Fried. Delitzsch identifies it with *Jasbuq*, mentioned in the cuneiform inscriptions.

Shuah was the tribe to which Bildad, the friend of Job, belonged, and hence must be looked for near Uz (see 10 : 23). In Job 2 : 11 he is called "the Shuhite."

3. Sheba; probably the Sabæans, mentioned in Job 6 : 19 in connection with Tema, and in Job 1 : 15 as the plunderers of Job's oxen and asses.

Dedan is named in Jer. 25 : 23 in connec-

the sons of Dedan were Asshurim, and Letushim, and Leummim.
4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.
5 And Abraham gave all that he had unto Isaac.
6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.
7 And these *are* the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.
8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and was gathered to his people.
9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;
10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.
11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.
12 Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

4 shurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these
5 were the children of Keturah. And Abraham
6 gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived,
7 eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.
8 And Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and
9 was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the
10 Hittite, which is before Mamre; the field which Abraham purchased of the children of Heth: there was Abraham buried, and Sarah his wife.
11 And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi.
12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian,

tion with Tema and Buz as a conquering people. In 10 : 7 Sheba and Dedan are named among the descendants of Cush.[1] The Cushite Dedan is probably referred to in Ezek. 27 : 15, and the Shemite Dedan in Ezek. 27 : 20, as bringing their respective articles of merchandise to Tyre.

4. Ephah is mentioned again in Isa. 60 : 6 along with Midian as rich in camels, and as bringing gold and incense from Sheba.

5, 6. Abraham gave all that he had unto Isaac. Not absolutely all, for it is immediately added that he "gave gifts" to his other sons. He gave the principal part of his possessions to Isaac—constituted him his chief heir, according to the divine purpose as declared in 15 : 4; 17 : 8; 24 : 36. For the preservation of peace among his sons, Abraham made this distribution of his property in his lifetime.

8. Was gathered to his people. These words have essentially the meaning of "going to his fathers" (15 : 15); "lying down with his fathers" (47 : 30), and "gathered to their fathers" (Judg. 2 : 10). They are not spoken of his burial, which is mentioned afterward (ver. 9); nor do they mean that his remains were deposited in the same tomb with those of his people—the dust of his fathers reposed hundreds of miles away. The ancient Hebrews believed in the blessed state of the pious dead, and employed this expression to describe the departure of the righteous. The death of the three great patriarchs (comp. 35 : 29; 49 : 29), and of Moses (Num. 27 : 35; Deut. 32 : 50) and Aaron (Num. 20 : 24) is thus set forth. All these were "gathered to their people" in the sense of joining their company in the spirit world, the abode of the blessed. Jacob, who believed his son Joseph was devoured by wild beasts, said: "I will go down unto the grave, שְׁאוֹל, *sheol* (the unseen world), unto my son" (37 : 35). So David, sorrowful over the death of his child, got comfort from the reflection that he should not be parted from him forever: "I shall go to him, but he shall not return to me"; that is, I shall go not merely to the *place* where the child is, but to the child himself (see on 15 : 15).

9. Isaac and Ishmael his sons buried him. The return of Ishmael from the desert, to join with Isaac in paying the last debt of love to their father, shows that any feeling of resentment which he may have been harboring against his brother, was now laid aside. The reconciliation of children has often taken place at the graves of parents (comp. 35 : 29).

11. Isaac dwelt by Beer-lahai-roi. This place, memorable by Hagar's vision (16 : 14), became Isaac's fixed abode after the death of his father.

THE DESCENDANTS, AND DEATH, OF ISHMAEL. **12-18.** Before proceeding with the main current of the line of Isaac, the sacred writer gives a brief account of the descendants of Ishmael in order to show the actual fulfilment of the promise God had made to Abraham

[1] This is a fresh indication of the blending of these roving tribes, of which we have already seen evidence in the occurrence of the same tribal name in different genealogies, *e. g.*, Sheba and Dedan (25 : 3 and 10 : 7, 28), and which is further evidenced by the interchange of different tribal names in application to the same parties (Gen. 37 : 28; Judg. 8 : 1, 12, 24). Green, *Unity of Genesis*, p. 303.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
14 And Mishma, and Dumah, and Massa,
15 Hadar, and Tema, Jetur, Naphish, and Kedemah:
16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.
17 And these *are* the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.
18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.
19 And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

13 Sarah's handmaid, bare unto Abraham: and these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebaioth; and Kedar, and
14 Adbeel, and Mibsam, and Mishma, and Dumah,
15 and Massa; Hadad, and Tema, Jetur, Naphish,
16 and Kedemah: these are the sons of Ishmael, and these are their names, by their villages, and by their encampments; twelve princes accord-
17 ing to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and
18 died; and was gathered unto his people. And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria: he abode in the presence of all his brethren.
19 And these are the generations of Isaac, Abra-

concerning him (see 17 : 20). In ver. 13, 14, 15 are recorded the names of the twelve princes from whom descended the twelve nations or tribes which constituted the chief population of the Arabian peninsula.

13. Nebajoth; or, *Nebaioth*, ancestor of the Nabatheans, the best-known and most important of the descendants of Ishmael. In Isa. 60 : 7 they are mentioned with Kedar, and the two names are found together on the Assyrian inscriptions of Assurbanipal. They inhabited Arabia Petræa, and built their capital (Petra) in the rockiest part of the chain of Mount Seir, making it almost impregnable. Esau (28 : 9) married Mahalath (called, 36 : 3, Basemath) the sister of Nebaioth.

Kedar; identical probably with the Kedrei of Pliny (5 : 12). They had their abode in the northwestern part of the peninsula of Arabia, and near the borders of Palestine. See allusions to "the glory of Kedar," "the archers, the mighty men of the children of Kedar" (Isa. 21 : 16, 17); to "the princes of Kedar" (Ezek. 27 : 21); to "the villages that Kedar doth inhabit" (Isa. 42 : 11); to "the tents of Kedar" (Ps. 120 : 5; Cant. 1 : 5).

Adbeel is identified by Fried. Delitzsch with the north Arabian tribe of *Idiba'il*. Of **Mibsam** and **Mishma** nothing certain is known. The names occur together also in the genealogy of the tribe of Simeon (1 Chron. 4 : 25).

14. Dumah. This name is perpetuated in the modern *Dumat el Jendel* (the rocky Duma), between the Syrian Desert and Arabia Proper, about six days journey from Damascus and twice that distance from Medina.

Massa; usually connected with the *Masanoi* of Ptol., V., 19, 2, northeast of Duma. In Assurbanipal's inscriptions, *Mas'u* is found together with *Nabaitai* and *Kidri*.

15. *Hadad* (not **Hadar**), as in 1 Chron. 1 : 30, has been identified with a tribe in Yemen, between Oman and Bahrein, a district renowned for its lances.

Tema is recognized in a tribe of the same name mentioned in Jer. 25 : 23; Job 6 : 19 (comp. Isa. 21 : 14) as traders. It lay on the borders of Nejd and the Syrian Desert.

Jetur and **Naphish** are mentioned in 1 Chron. 5 : 18, 19 as neighbors of the tribes east of the Jordan, that made war against them and partially subdued them. This district was later called Ituræa.

Kedemah is otherwise unknown (comp. the *Kadmonites* in 15 : 19).

16. By their towns, and by their castles; or, rather, *by their villages, and by their encampments;* that is, their fixed and movable habitations (Num. 31 : 10).

Twelve princes according to their nations (or tribe divisions); each nation having its own prince, and constituting in itself an independent nationality.

17. And he gave up the ghost and died. Ishmael's death, as well as that of Abraham's above, is inserted here by anticipation, in order that the history of Isaac which follows might not be interrupted. In point of fact, the death of Ishmael, though related *before* the birth of Jacob and Esau, did not occur till some years *afterward*. Abraham lived till they were fifteen years old, and Ishmael till they were sixty-three.

18. *He abode* (lit., *fell down*, that is, his lot fell) **in the presence of all his brethren,** and not **died** as in the Authorized version (see on 16 : 12).

19-34. THE BIRTH OF ESAU AND JACOB.

19. These are the generations (or, *this is the family history*) **of Isaac.** The words constitute the usual formula for the opening of a new section (comp. 2 : 4; 7 : 9). In the latter part of the verse and in ver. 20 the sacred writer, as is his wont, briefly repeats what has been

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
21 And Isaac entreated the LORD for his wife, because she *was* barren: and the LORD was entreated of him, and Rebekah his wife conceived.
22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to inquire of the LORD.
23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.
24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.
25 And the first came out red, all over like a hairy garment; and they called his name Esau.

20 ham's son: Abraham begat Isaac: and Isaac was forty years old when he took Rebekah the daughter of Bethuel the Syrian of Paddan-aram, the sister of Laban the Syrian, to be his
21 wife. And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife
22 conceived. And the children struggled together within her; and she said, If it be so, wherefore do I live? And she went to inquire of the LORD.
23 And the LORD said unto her,
Two nations are in thy womb,
And two peoples shall be separated even from thy bowels:
And the one people shall be stronger than the other people;
And the elder shall serve the younger.
24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.
25 And the first came forth red, all over like an hairy garment; and they called his name Esau.

already related, and thus "connects the subsequent streams of Isaac's posterity with their original fountain-head in Abraham." [1]

20. Isaac was forty years old when he took Rebekah. As Sarah died thirty-seven years after Isaac was born (comp. 23 : 1), it follows from this statement that he was married three years after her death.

Bethuel the Syrian of Padan-aram. As Bethuel was a descendant of Arphaxad, the third son of Shem, and not of Aram, his fifth son (see 10 : 22-25; comp. 11 : 11-26), he is here styled a Syrian (or Aramæan) from the country of his adoption. *Padan-aram*, that is, plain of Aram, must be distinguished from *Aram-naharayim* (24 : 10), that is, Aram of the two rivers. By the latter is meant Mesopotamia as embracing the whole country between the Euphrates and the Tigris; by the former, the northwestern portion of this country in which Haran, the abode of Laban, was situated (see 48 : 7; Hos. 12 : 12).

21. Isaac intreated the LORD for his wife, because she was barren. This barrenness, which had lasted twenty years (ver. 26), would try the faith of Isaac, as the delay of Isaac's birth for twenty-five years had tried the faith of Abraham. Though no promise had come to Isaac from the Lord, he could yet plead the promise made to his father (22 : 16-18) that the line of blessing should run through him. This promise furnished a divine foundation for his intercession. God would have the child prayed for, that he might be regarded, not as the fruit of nature, but as a gift of grace.

22. She went to inquire of the LORD. Where and how this inquiry was made is not recorded. "From the frequency with which prophetic dreams are mentioned in Genesis, and from the fact that the answer of Jehovah was given to Rebekah herself, it is natural to infer that the revelation was made to her in a dream."

23. Two manner of people (or, *two peoples*) **shall be separated** (that is, *divided* from and against each other) *even* **from thy bowels** (that is, from birth). The prevailing use of the verb פָּרַד, *paradh* (see 2 Sam. 1 : 23; Prov. 19 : 4; Neh. 4 : 19; Gen. 10 : 5) forbids the rendering favored by some: two nations *shall issue from thy womb*. In answer to her prayer, Rebekah was informed that she was to be the mother of twins, who should be the progenitors of two independent nations; that the descendants of the younger should be the more powerful, and subdue those of the other (Rom. 9 : 12; Mal. 1 : 2, 3). The hostility between Jacob and Esau was perpetuated in their descendants (Num. 20 : 18-21; Ps. 137 : 7; 1 Sam. 14 : 47; 2 Chron. 20 : 22; Ezek. 25 : 12, 13).

The elder shall serve the younger. This prophecy was not fulfilled in the brothers themselves, but only in their posterity, with whom they are viewed as one (27 : 29).

25. The first came forth red, that is, of a reddish-brown color. The Hebrew word

[1] Says Green: "It should be observed how closely this portion of the history is knit to what precedes as well as to what follows. The life of Abraham repeats itself in that of Isaac, in the renewal of the same divine promises, in the trial of faith by a long waiting for the expected child on whom the fulfilment of every other promise hinged; in the divine intervention manifest in the birth; in the distinction between the child of divine choice and the rejected firstborn; in the care taken that the marriage of the former should be, not with one of the surrounding Canaanites, but with one of an allied race; in Isaac's betraying the same sinful weakness under temptation as his father; and in the divine protection and blessing which compelled the recognition even of monarchs. The same ideas are made prominent, the same leading principles rule throughout the whole."

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.
27 And the boys grews: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.
28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.
29 And Jacob sod pottage: and Esau came from the field, and he *was* faint:
30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I *am* faint: therefore was his name called Edom.
31 And Jacob said, Sell me this day thy birthright.

26 And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob: and Isaac was threescore
27 years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwell-
28 ing in tents. Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved
29 Jacob. And Jacob sod pottage: and Esau came
30 in from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I am faint: therefore was
31 his name called Edom. And Jacob said, Sell

אַדְמֹנִי, *'adhmoni*, of the same origin with *Edom*, another appellation of Esau, occurs only twice elsewhere (1 Sam. 16 : 12; 17 : 42), in both which passages it is used to describe the florid complexion of David, and is translated ruddy. "Arab authors," says Knobel, "derive the red-haired Orientals from Esau."

All over like a hairy garment; lit., *all of him as a mantle of hair*, "the indication of a passionate and precocious nature."

Esau; meaning hairy.

26. Jacob; lit., *heel-holder*, then *supplanter*, as by taking hold of the heel one causes another to fall or overcomes him.

27. A cunning hunter; that is, skilled in hunting (comp. 1 Sam. 16 : 16).

Jacob was a plain man. The adjective rendered "plain" is literally perfect, upright; and as it is commonly used of righteous, God-fearing men (comp. 6 : 9; Job 1 : 1), it must here, as applied to Jacob (considering that he was not in his earlier years distinguished for integrity), be taken to mean that he was regular in his habits, quiet, sedate, domestic, in contrast with Esau, whose life and habits were wild, lawless, and adventurous.

Dwelling in tents; that is, "staying at home, attending to the pasturing of the flocks and the business of the family, instead of wandering abroad in search of pleasure and amusement."

28. Now Isaac loved Esau, because he did eat of his venison; lit., *because venison was in his mouth*, that is, was his favorite food. That Isaac should have been partial toward Esau on this ground was a weakness wholly unworthy of him, and the cause of much of the trouble that afterward disturbed his family. And the mischief was increased by Rebekah's partiality for Jacob. No reason for her preference is stated, but she was doubtless largely influenced by the ante-natal prediction: "The elder shall serve the younger," which marked him out as the one more favored of heaven. Moreover, his gentle disposition and domestic habits would naturally endear him to his mother, just as Esau's bold daring made him probably the favorite of his father.

29. And Jacob sod (*boiled*) **pottage;** a nutritious soup of lentils or small beans (comp. ver. 34), which are common in Egypt and Syria. Says Doctor Tristram: "There are several varieties recognized, and the red lentil is considered the best. . . It is generally used as a pottage, or cooked as the Spaniards cook haricot beans, stewed with oil, and flavored with red pepper. It is by no means an unsavory dish."

30. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; lit., *let me now eat of the red—of that red.* In his eagerness to gratify his palate, and relieve his hunger, he omits the name of the mess, and designates it merely by its outward appearance, as that red (stuff). Therefore was his name called *Edom* (red).

31. And Jacob said, Sell me this day thy birthright; that is, the rights and privileges which, according to patriarchal usages, belonged to the firstborn. In the family of Abraham, these were: (1) Succession to the earthly inheritance in Canaan (28 : 4); (2) the larger portion of the paternal estate (24 : 36; 25 : 5)[1]; (3) lordship over the rest of the family (27 : 29); (4) the functions of the domestic priesthood (Exod. 4 : 22; Num. 8 : 17)[2]; (5) possession of the covenant blessing transmitted through the paternal benediction (27 : 4, 19, 27-29); (6) progenitorship of the promised seed (28 : 14). It was the birthright as standing for the spiritual blessings of the covenant with the race of Abraham that Jacob especially desired. These bless-

[1] In later times the birthright conveyed a double share of the paternal possessions (Deut. 21 : 17).

[2] "Before the tabernacle was erected," says the Mishna Sebachim XIV., 4, "the Bamoth (local sanctuaries) were permitted, and the Abodah (the priestly office) was with the firstborn."

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?
33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.
34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright.

32 me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit
33 shall the birthright do to me? And Jacob said, Swear to me this day; and he sware unto him:
34 and he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

CHAPTER XXVI.

1 AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.
2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

1 AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of
2 the Philistines unto Gerar. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee

ings were subsequently conferred upon him; first by his father's blessing (28 : 4), and then by divine communication (28 : 13–15).

32. And Esau said, Behold, I am at the point to die; that is, I am dying with hunger; or, I am running daily risk of my life: and what profit shall the birthright do to me?—thus showing that with him the present life and a momentary indulgence of the flesh outweighed every other consideration.

33. And Jacob said, Swear to me this day. Jacob, fearing that Esau, when his hunger had been satisfied, might not consider himself bound by a transaction which involved such immense loss to himself and his descendants, made him swear, that thus the bargain might be made irrevocable.

But Jacob's blameworthiness in getting possession as he did of the birthright, was equaled if not exceeded by that of Esau in parting with it. His reason evinced both a contempt for spiritual and a doubt of future things; it proved him, in the language of the Epistle to the Hebrews (12 : 16), to have been "a profane person," and therefore unfitted to be the heir and possessor of the promised grace.

Selling one's birthright thus became an established expression for every exchange of heavenly and spiritual treasures for momentary earthly pleasures. As Bishop Hall significantly remarked: "There was never any meat, except the forbidden fruit, so dear bought as this broth of Jacob."

34. He did eat and drink, and rose up, and went his way; as though nothing of consequence had happened.

Chap. 26. ISAAC'S SOJOURN IN GERAR. **1. And there was a famine in the land;** namely, of Canaan, to which Isaac had returned from Beer-lahai-roi, where he had resided (24 : 62; 25 : 11).

Besides the first (recorded) **famine that was in the days of Abraham**—about a hundred years before (see on 12 : 10).

And Isaac went unto Abimelech king of the Philistines unto Gerar (comp. 20 : 1, 2; 21 : 22). As seventy or eighty years had elapsed since Abraham's sojourn in Gerar, this king can scarcely be taken as the one who then reigned. Abimelech appears to have been the official name of the kings of the Philistines, just as Pharaoh was that of the kings of Egypt. Indeed, Abimelech appears as the name of a Philistine king (Achish was his personal name) as late as David's time (comp. title to Ps. 34 with 1 Sam. 21 : 11). Gerar, the residence of the Philistine king Abimelech, lay on the maritime plain south of Gaza, about nine miles in a southeasterly direction from that place. It was the most southern city of the Philistines. Its ruins are now called Kirbet-el-Gerar (see on 10 : 19).

2. And the LORD (Jehovah, that is, the God of the covenant and of the promise) **appeared unto him.** This is the first of only two theophanies which are mentioned as having been granted to the patriarch. The other is referred to in ver. 24. The last recorded vision was that vouchsafed to Abraham at the sacrifice of Isaac more than sixty years before (chap. 22). These revelations, though separated by intervals of considerable length, were yet sufficient to keep up the knowledge of God and sustain the faith of the patriarchs in the line of the chosen people and of the promised seed.

Go not down into Egypt. In order to escape the famine, it appears to have been Isaac's intention to proceed to Egypt, as his father had done on a previous occasion (12 : 10); but having reached Gerar on the way, the Lord instructed him to remain there (ver. 6). This city was on the main route to Egypt, from which supplies of food could easily be obtained.

It is noticeable that while Jacob in the later famine was instructed to go down to Egypt (46 :

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father;
4 and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed:
5 because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.
6 And Isaac dwelt in Gerar.
7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.
8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.
9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.
10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have

3 of sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham
4 thy father; and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations
5 of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my com-
6 mandments, my statutes, and my laws. And
7 Isaac dwelt in Gerar: and the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, My wife; lest, *said he*, the men of the place should kill me for Re-
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9 Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because
10 I said, Lest I die for her. And Abimelech said, What is this thou hast done unto us? one of the

3, 4), and Abraham in the earlier one was left at liberty to act for himself (12 : 10), in this instance Isaac is interdicted from going down. Moreover Isaac, being a man of weaker faith and of correspondingly weaker character than Abraham, had he gone down to Egypt at this time, might have been tempted by its rich pasture lands to remain there, and so have forgotten the land of promise or have fallen into worse sin than that committed by Abraham.

3, 4. In these verses—and for the first and only time—the promise which had been so often addressed to Abraham (see 12 : 2, 3; 13 : 15, 16; 15 : 18; 22 : 17, 18) was repeated, with some variation of expression, to Isaac. For Isaac's encouragement and comfort all the essential good of the promise is assured to him, but in a way that leaves no room for self-complacency, since he is reminded that the procuring cause of the signal favor is Abraham's merit and not his own.

4. All these countries, *lands;* that is, the lands or territories of the different Canaanitish tribes mentioned in 15 : 19–21; comp. Ps. 105 : 42–44.

5. My charge (generally, that which is to be kept), **my commandments** (express or occasional orders), **my statutes** (permanent ordinances—lit., that which is graven on stone), **and my laws** (moral teachings). These terms, taken together, mark the perfection of Abraham's obedience. He gave the most diligent heed to all God's revelations and instructions. The first term is the most general; the three that follow particularly define its contents, as in 1 Kings 2 : 3.

7–11. Isaac here exhibits the same infirmity which dishonored his father both in Egypt and subsequently in Gerar (comp. 12 : 11–13, and 20 : 2–13). With the warning example of his father before him, which should have deterred him from a similar course of action, his own conduct is seen to have been the more reprehensible. But Isaac was an imitator of his father even to the extent of copying his faults. The similarity between the events recorded in this chapter and incidents in the life of Abraham is so striking, that some writers have represented them as simply two different versions of the same events. They have, however, overlooked points of difference sufficiently marked to prove a real dissimilarity. For example, in the history of Abraham Sarah was taken into the house of Pharaoh, and afterward into that of Abimelech, while in the history of Isaac there was no apparent intention on the part of Abimelech to take Rebekah into his house. History furnishes many singular coincidences which must yet be regarded as originating in separate and independent facts or occurrences.

7. He said, She is my sister. "Sister," like "brother," was a general term for near relations (see 24 : 60). Thus Bethuel is called the brother of Abraham (24 : 48; comp. 14 : 14) when he was his nephew, just as Rebekah is here called the sister of Isaac, though she was his cousin. However, in calling Rebekah his sister Isaac equivocated, since he wished hereby to give the impression that she was his own sister, rather than his wife (see on 12 : 11–13; 20 : 2–13).

10. What is this thou hast done unto us? Abimelech reproves Isaac for misrepresenting his true relationship to Rebekah. Still,

lain with thy wife, and thou shouldest have brought guiltiness upon us.
11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.
12 Then Isaac sowed in that land, and received in the same year a hundredfold: and the LORD blessed him.
13 And the man waxed great, and went forward, and grew until he became very great:
14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.
15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.
16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.
17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.
19 And Isaac's servants digged in the valley, and found there a well of springing water.
20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him.
21 And they digged another well, and strove for that also: and he called the name of it Sitnah.
22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.
11 And Abimelech charged all the people, saying,
He that toucheth this man or his wife shall
12 surely be put to death. And Isaac sowed in that
land, and found in the same year an hundred-
13 fold: and the LORD blessed him. And the man
waxed great, and grew more and more until he
14 became very great: and he had possessions of
flocks, and possessions of herds, and a great
household: and the Philistines envied him.
15 Now all the wells which his father's servants
had digged in the days of Abraham his father,
the Philistines had stopped them, and filled
16 them with earth. And Abimelech said unto
Isaac, Go from us; for thou art much mightier
17 than we. And Isaac departed thence, and en-
camped in the valley of Gerar, and dwelt there.
18 And Isaac digged again the wells of water,
which they had digged in the days of Abraham
his father; for the Philistines had stopped them
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the valley, and found there a well of springing
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21 they contended with him. And they digged an-
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it Rehoboth; and he said, For now the LORD
hath made room for us, and we shall be fruitful

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weak as Isaac's conduct is, so conspicuous was God's blessing on him, that he is honored by the Philistines, as was his father.

12. Isaac sowed in that land. This was according to the custom of the patriarchs who, though chiefly nomadic and pastoral in their habits of life, did not yet entirely neglect the cultivation of the soil. The Bedouins at the present day are accustomed, when they come to a fertile district which promises to afford pasturage for some length of time, to apply themselves to agriculture, and after harvest, if necessary, to remove to another place.

An hundredfold; lit., *a hundred measures;* that is, probably for each measure sown. The neighborhood of Gerar is to this day exceedingly fertile, as the Arab grain magazines at Nuttâr Abu Sumâr, in the vicinity of Gaza, testify. Thomson relates ("Land and Book") that on the plain of Sidon he had seen more than a hundred stocks spring from a single root, and each with a head bowing gracefully beneath the load of well-formed grains. In the present instance the extraordinary yield was the consequence of a special blessing (Job 42 : 12).

14. The Philistines envied him. His rapid increase in wealth and influence excited their jealousy and apprehension; hence, as a means of compelling him to remove elsewhere, since they could not prevent his fields from yielding abundant harvests, they resorted to the base expedient of filling up the wells (ver. 15) which his father had digged, and on which he depended for water (see on 21 : 23).

16. Go from us; for thou art much mightier than we. [Isaac believes from this action of the king that he shares the jealousy of his people (ver. 27)].

Being a peace-loving man, he yields to the king's request and removes to the valley of Gerar (ver. 17). This valley (or *wady*, as the original term signifies) has been identified with the *Joorf-el-Gerar*, about three hours southeast of Gaza.

18-22. Abraham, it appears, had digged other wells than that of Beer-sheba (21 : 31). These wells, which the Philistines had stopped, Isaac reopened and, as showing his filial affection, called them by the names his father had given them. In addition to this labor, his servants dug three new wells (see ver. 19, 21, 22), concerning the first and second of which, Abimelech's people raised a dispute, so that Isaac called them *Esek* and *Sitnah*, strife and opposition. As no dispute arose concerning the third well, it was called *Rehoboth* (enlargements), for

23 And he went up from thence to Beer-sheba.
24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.
25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.
26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.
27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?
28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;
29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.
30 And he made them a feast, and they did eat and drink.
31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.
32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.
33 And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.

23 in the land. And he went up from thence to
24 Beer-sheba. And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for
25 my servant Abraham's sake. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there
26 Isaac's servants digged a well. Then Abimelech went to him from Gerar, and Ahuzzath his
27 friend, and Phicol the captain of his host. And Isaac said unto them, Wherefore are ye come unto me, seeing ye hate me, and have sent me
28 away from you? And they said, We saw plainly that the LORD was with thee: and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with
29 thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.
30 And he made them a feast, and they did eat and
31 drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in
32 peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto
33 him, We have found water. And he called it Shibah: therefore the name of the city is Beer-sheba unto this day.

Isaac said: "The Lord hath made room for us." This well was probably not in the valley of Gerar, as Isaac had removed thence (ver. 22). Isaac's peaceable character is beautifully illustrated in this narrative. Kurtz truly remarks: "Elasticity of endurance, which does not resist evil nor contend against it, but by patience and yielding overcomes it, constitutes the *fundamental type* of the character of Isaac, and in this lies his real claim to greatness."

23. He went up from thence (that is, from Rehoboth) **to Beer-sheba.** The long residence of his father in Beer-sheba (21 : 34) would greatly endear the place to him. Here, doubtless, near the tamarisk tree which his father had planted (21 : 33), he pitched his tent. Here the Lord renewed to him the assurance of his grace (ver. 2-4), as he did afterward to Jacob (46 : 1). Here, in humble acknowledgment of the divine favor, he built an altar "and called upon the name of the Lord"; and here also his servants digged a well.

26-29. The transaction related in these words is almost a parallel, in every particular, of the corresponding event in Abraham's life, narrated in 21 : 22-32. Abimelech was anxious to renew the alliance which, ninety years before, had been concluded with Abraham. For this purpose he visited the tent of Isaac, accompanied not only by Phicol his chief captain, but also by Ahuzzath his privy councilor (Prov. 16 : 7). Isaac's "timid and passive temper had submitted to the annoyances of his rude neighbors; but now that they wish to renew the covenant, he evinces deep feeling at their conduct, and astonishment at their assurance, or artifice, in coming near him. Being, however, of a pacific disposition, he forgave their offense, accepted their proposals, and treated them to the banquet by which the ratification of a covenant was usually crowned." By the renewal of the covenant the Philistines were exempted from the fate to which the Canaanites were doomed, and had their independence guaranteed to them.

26. Phicol (meaning, mouth of all) appears to have been the official title of the military commander, and not the proper name of an individual. One of the same name, and holding the same office, is mentioned in 21 : 22.

32. We have found water. The same day on which Isaac's visitors took their leave of him, his servants, who had been digging a new well, brought him word that they had found water; and the pious patriarch, whose mind was still absorbed by the solemn act of the morning, called the well **Shibah,** that is, *oath,* in commemoration of the treaty which had been ratified by an exchange of oaths. This well was doubtless additional to the one dug by Abraham (21 : 31), and not simply that well restored. The largest well of the place, known as the central well, and still in use, is

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:
35 Which were a grief of mind unto Isaac and to Rebekah.

34 And when Esau was forty years old he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite;
35 and they were a grief of mind unto Isaac and to Rebekah.

CHAPTER XXVII.

1 AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.
2 And he said, Behold now, I am old, I know not the day of my death:
3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;
4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.
5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.
6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,
7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

1 AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, My son: and he said unto him, Here am I.
2 And he said, Behold now, I am old, I know not
3 the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me
4 venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that
5 my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison,
6 and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father
7 speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my

attributed by the Arabs to Abraham (see foot-note on 21 : 31).

34. When Esau was forty years old he took to wife Judith . . . and Bashemath. By this act the domestic peace of the patriarch's family was greatly disturbed. These Hittite wives **were a grief of mind** (lit., "a bitterness of spirit") to Isaac and Rebekah. The primary cause of the "bitterness of spirit" was doubtless the fact that they belonged to a tribe that was devoted to destruction, and from which the Hebrews were forever to be separated. Esau's alliance with this idolatrous people shows that he estimated too lightly both the favor and displeasure of God (see on 36 : 2).

Chap. 27. THE STOLEN BLESSING. **1. When Isaac was old.** Most commentaries place his age at this time at one hundred and thirty-seven years. Others who reckon Jacob's term of service in Padan-aram at forty instead of twenty years, place it at one hundred and seventeen as nearer the truth.

2. I am old, I know not the day of my death. He lived forty-three or sixty-three years longer, according to the calculation adopted; but being blind and bedridden, it was only natural for him to imagine himself near the grave.

4. Make me savoury meat . . . that my soul may bless thee. Notwithstanding God's declaration to Rebekah (25 : 23) and Esau's unworthy conduct, Isaac still appears to have clung to the belief that Esau was the destined heir of the covenant blessing. Accordingly, that his heart might be more warmed to him on whom he proposed to bestow the blessing, and as preparatory to the act, he would receive from Esau's hands the savoury meat which he so much loved, and which he believed none could prepare so well.

6. Rebekah spake unto Jacob her son. It is observable that Jacob is here called Rebekah's son, just as in the preceding verse Esau is called Isaac's son; the meaning being that Jacob was the *favorite* son of his mother, and Esau the *favorite* son of his father.

When Esau had gone to the field to hunt for venison, Rebekah, who had overheard Isaac's instructions to him, took immediate steps to frustrate her husband's intention, and secure the blessing for Jacob. The means she employed to this end were anything but straightforward. It may be admitted, indeed, that she very highly prized the blessing which Esau so utterly disregarded; she knew that God intended it for her younger son; and in her anxiety to secure its being conferred on him, she acted under the influence of a strong faith. But her policy was crooked, and her zeal unenlightened. Her faith was mixed with an unspiritual alloy; instead of patiently abiding till God by his providence should work out his plans, she strove, and by unlawful means, to hasten their fulfilment. His overruling this event for good did not make less reprehensible the conduct of the parties concerned. During their subsequent lives both Rebekah and Jacob reaped the bitter fruit of their treachery and falsehood. Rebekah never saw Jacob again after his exile, and Jacob had to toil for over twenty years, far from his home, instead of

8 Now therefore, my son, obey my voice according to that which I command thee.
9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:
10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.
11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:
12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.
13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.
14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.
15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:
16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:
17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.
18 And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?
19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.
20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.
21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.
22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.
23 And he discerned him not, because his hands

8 death. Now therefore, my son, obey my voice
9 according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:
10 and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his
11 death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I
12 am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a
13 blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice,
14 and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his
15 father loved. And Rebekah took the goodly raiment of Esau her elder son, which were with her in the house, and put them upon Jacob her
16 younger son: and she put the skins of the kids of the goats upon his hands, and upon the
17 smooth of his neck: and she gave the savoury meat and the bread, which she had prepared,
18 into the hand of her son Jacob. And he came unto his father, and said, My father: and he
19 said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison,
20 that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the
21 LORD thy God sent me good speed. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very
22 son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the
23 hands of Esau. And he discerned him not, be-

sharing the wealth and comfort of his father's tents.

12. My father peradventure will feel me. Jacob's fear of detection appears to have been stronger than his sense of the wrong proposed. On this point his mind was set at rest by the words of his mother: "Upon me be thy curse, my son"; in which, by implication, she declared that failure was impossible, so sure was she that her stratagem would succeed.

15. Goodly raiment of Esau her elder son. It was probably the long white robe—the vestment of the firstborn, which, transmitted from father to son, and kept in a chest among fragrant herbs (ver. 27), was worn on all festal occasions.

16. The skins of the kids of the goats. The Oriental camel-goat is meant, large flocks of which are still to be found near Mount Lebanon. They have long, silky hair, which looks and feels not unlike human hair. The Romans used it for wigs and other artificial head-coverings. The locks of the Shulamite are likened to the hair of these goats (Song of Solomon 4 : 1).

18. Who art thou, my son? When Jacob presented himself before his father, pretending that he was Esau returned with the venison, his father, who knew his voice—and his crafty disposition as well—suspected evidently that some deception was being attempted upon him. Hence his interrogation: "How is it that thou hast found it so quickly, my son?" Jacob's blasphemous reply: "Because the Lord thy God sent me good speed," failed to allay his father's suspicion, and he would therefore subject him to the further test of touch: "Come near, I pray thee, that I may feel thee, my son." And even now, when the testimony of the feeling hand seemed to outweigh that of the hearing ear, he asks—showing that doubt still lingered in his mind: "Art thou my very son Esau?"

None may tell to what perils and troubles the first deviation from the right way may lead. Jacob began with deception, followed it up with falsehood, and ended with making God himself—and God in his covenant relation to Isaac (Jehovah thy God), confederate in his sin.

were hairy, as his brother Esau's hands: so he blessed him.
24 And he said, *Art* thou my very son Esau? And he said, I *am*.
25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.
26 And his father Isaac said unto him, Come near now, and kiss me, my son.
27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:
28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.
30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.
32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn, Esau.

cause his hands were hairy, as his brother
24 Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am.
25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.
26 And his father Isaac said unto him, Come near
27 now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,
See, the smell of my son
Is as the smell of a field which the LORD hath blessed:
28 And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and wine:
29 Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee.
30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
31 And he also made savoury meat, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison,
32 that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he

23. He blessed him; addressed to him the words commonly used at meeting and parting (see 47 : 7, 10; 2 Kings 4 : 29; comp. Ruth 2 : 4). The formal blessing is recorded in ver. 27–29.

26. Come near now, and kiss me, my son. This kiss was probably the kiss of paternal affection, and not, as Tuch suggests, the kiss by which Isaac would "distinguish the shepherd who would smell of the flock from the huntsman who would smell of the field."

27. He smelled the smell of his raiment, and blessed him. The clothes of Esau were impregnated with the odor of the fields over which he had roamed in his hunting excursions.

27b-29. These words take a poetic form, which is usually the case with the Hebrews when they depart from simple narrative and speak or write under the influence of strong feeling.

28. God give thee of the dew of heaven. The soil of Palestine was largely dependent for its fertility on the copious dews—amounting almost to rain (see *Land and Book*, p. 491)—which fell upon it. These made it wonderfully productive—"a fat land" (Neh. 9 : 25, 35; comp. Deut. 8 : 8, 9). Hence the frequent use in Scripture of dew as a symbol of material prosperity (Deut. 32 : 2; 33 : 13, 28; Ps. 133 : 3; Hos. 14 : 5; Micah 5 : 7; Zech. 8 : 12), and of its absence as a signal of divine displeasure (2 Sam. 1 : 21; 1 Kings 17 : 1; Hag. 1 : 10, 11).

29. Let people serve thee, and nations bow down to thee. From physical prosperity the blessing goes on to that which is political. Of course, the language must be understood, not personally of Jacob, but of his descendants. It was signally fulfilled in their discomfiture of the hostile tribes that opposed them in the wilderness, and in the subsequent national establishment of themselves in the land of promise. And not only should foreign nations acknowledge the sovereignty of Jacob's descendants, but also his "mother's sons"; that is, the descendants of Esau, and particularly the Edomites, the nearest kinsmen of the Hebrews (2 Sam. 8 : 14; 1 Kings 11 : 15; Ps. 60 title).

It will be seen that the words of Isaac include the first and second elements of Abraham's blessing, but not distinctively the third—that all nations should be blessed in him and his seed (unless the last be included in the general phrase: "Let him that curseth thee be cursed," etc.). His restriction of the blessing may have been owing to the influence of a doubt whether Esau, whom he supposed he was blessing, was the really chosen of Jehovah; at any rate, when he became convinced that in blessing Jacob he had served the will of God, then he bestowed on him in fullest measure the blessing of Abraham (see 28 : 3, 4).

32. Who art thou? Isaac does not ask here (as in ver. 18), Who art thou, my son? "In his astonishment and alarm he does not recognize his son, and demands who this intruder is."

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.
34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.
35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.
36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?
37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?
38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.
39 And Isaac his father answered and said unto him,
Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;
40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when

33 said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he
34 shall be blessed. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless
35 me, even me also, O my father. And he said, Thy brother came with guile, and hath taken
36 away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not re-
37 served a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what then shall I do for
38 thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted
39 up his voice, and wept. And Isaac his father answered and said unto him,
Behold, of the fatness of the earth shall be thy dwelling,
And of the dew of heaven from above;
40 And by thy sword shalt thou live, and thou shalt serve thy brother;

33. Yea, and he shall be blessed. On the discovery of the fraud, the aged patriarch does not retract the blessing he had pronounced. A moment's reflection convinces him that its transfer to Jacob was "of the Lord," and now therefore irrevocable.

36. Is not he rightly named Jacob, or *supplanter* (comp. 25 : 26)? Under the circumstances it was only natural for Esau to be greatly disappointed and grieved; still, it was not true that Jacob had taken away his birthright—he had voluntarily sold it to him for a mess of pottage; and he seems to have forgotten that in the scheme in which he had been engaged to secure his father's blessing (ver. 31) he was repudiating the bargain he had made.

38. And Esau lifted up his voice and wept. A pathetic scene—the wild, impulsive, sensuous hunter, crying like some trapped creature, imploring his blind father to bestow the blessing of which by the subtlety of his mother and brother he had been deprived. But his tears and entreaties were unavailing. The past was irreparable. "When he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears" (Heb. 12 : 17).

39. The marginal rendering of this verse, which assigns to the preposition (min) a privative rather than a partitive sense, is to be preferred:

Behold, away from the fatness of the earth shall be thy dwelling,
And away from the dew of heaven from above;

which means, that in contrast to the land of Canaan, the descendants of Esau should be located in a sterile region. In support of this rendering it may be urged (1) that it is grammatically admissible (see Num. 15 : 24—"away from the eyes of the congregation"; comp. Prov. 20 : 3); (2) that it corresponds with the country inherited by Esau, which is described by ancient and modern writers as excessively rocky, unfruitful, and desolate (Mal. 1 : 3); (3) that it agrees with the preceding statement (ver. 28) that every blessing had already been bestowed on Jacob, wherefore Isaac says to Esau (ver. 37): "Behold, I have made him thy lord . . . what then shall I do for thee, my son?" and (4) that it explains the play upon the same expressions: "the fatness of the earth," and "the dew of heaven," which, as spoken first to Jacob and then to Esau, were intended to designate opposite states and conditions.

40. By thy sword shalt thou live. These words lend confirmation to the interpretation of the preceding verse; for if a rich and fertile country belonged to the Edomites, why should they turn aside from the peaceful pursuits of agriculture, and lead a roving and free-booting kind of life? The prediction implies that they should subsist by war and plunder, which was true of both Esau and his posterity.

And thou shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck.

These statements are fully verified in the historical relation of Edom to Israel, which was one of repeated servitude, revolt, and recon-

thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother

42 Jacob. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth

43 comfort himself, *purposing* to kill thee. Now therefore, my son, obey my voice; and arise, flee

44 thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury

45 turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me?

CHAPTER XXVIII.

1 AND Isaac called Jacob, and blessed him, and

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quest. At first Esau seemed to prosper more than his brother Jacob. The Edomites were an independent people while the Israelites were in bondage in Egypt; and kings "reigned in the land of Edom, before there reigned any king over the children of Israel" (36 : 31). But "after a long period of independence at the first, the Edomites were defeated by Saul (1 Sam. 14 : 47) and subjugated by David (2 Sam. 8 : 14); and in spite of an attempt at revolt under Solomon (1 Kings 11 : 14 *seq.*), they remained subject to the kingdom of Judah until the time of Joram, when they rebelled. They were subdued again by Amaziah (2 Kings 14 : 7), and remained in subjection under Uzziah and Jotham (2 Kings 14 : 22). It was not till the reign of Ahaz that they shook the yoke of Judah entirely off (2 Kings 16 : 6; 2 Chron. 28 : 17), without Judah being ever able to reduce them again. At length, however, they were completely conquered by John Hyrcanus about 129 B. C., compelled to submit to circumcision, and incorporated into the Jewish State (Jos., *Ant.*, XIII., 9, 1; XV., 7, 9). At a still later period, through Antipater and Herod, they established an Idumæan dynasty over Judea, which lasted till the complete dissolution of the Jewish State" (Keil).

41. Then will I slay my brother Jacob. Such was Esau's purpose as soon as the days of mourning for his father were come; that is, immediately after his father's death, which he expected soon to occur (see ver. 4 and 7). However, to save his father from pain, he would defer the intended fratricide till after his death.

45. Why should I be deprived (*bereaved*) **of you both in one day?** That is, of Jacob by the hand of Esau, and of Esau by the hand of justice (9 : 6; comp. 2 Sam. 14 : 6, 7).

46. I am weary of my life because of the daughters of Heth. Rebekah makes her trouble on account of Esau's Hittite wives and the burden her life would be to her if Jacob formed a similar matrimonial alliance, a pretext for sending him to Mesopotamia to obtain a wife from her relatives there. The possibility of Jacob's finding a wife in that land may have been present to Rebekah's thoughts when she sought to obtain Isaac's consent to her sending him thither; but her secret reason—the reason most cogent in her mind for the step—was that he might thus elude the fury of his incensed brother. Rebekah rightly assumed that her proposal would be agreeable to Isaac: she knew that he would favor the idea of Jacob's obtaining a wife of the pure blood.

The scene depicted in the foregoing chapter is wonderfully true to life, and all the parties are seen to speak and act in harmony with their several characters. The chapter shows the vanity of mere human plans and purposes, and how the purpose of God holds its way through them all and bends them all to its own accomplishment.

Chap. 28. JACOB'S FLIGHT TO HARAN AND DREAM IN BETHEL. 1-5. These words record the last passage in the active life of Isaac. Jacob now becomes the principal figure in the history.

1. Isaac called Jacob, and blessed him. Isaac now renewed to Jacob and in en-

charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.
2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.
3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;
4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.
5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;
7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;
8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;
9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.
10 And Jacob went out from Beer-sheba, and went toward Haran.
11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.
12 And he dreamed, and behold a ladder set up

charged him, and said unto him, Thou shalt not
2 take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's
3 brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou
4 mayest be a company of peoples; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto
5 Abraham. And Isaac sent away Jacob: and he went to Paddan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and
6 Esau's mother. Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of
7 Canaan; and that Jacob obeyed his father and
8 his mother, and was gone to Paddan-aram: and Esau saw that the daughters of Canaan pleased
9 not Isaac his father; and Esau went unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.
10 And Jacob went out from Beer-sheba, and
11 went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head,
12 and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the

larged form the blessing he had before unwittingly given him (27 : 27); he was now satisfied that he, and not Esau, was the one designed by God to receive it.

2. Go to Padan-aram. (See on 24 : 10; 25 : 20.) **The house of Bethuel.** The implication appears to be that Bethuel still lived; if so, he must have been very old, since he was the cousin of Isaac, and probably born many years before him (see on 22 : 23).

3. God Almighty (אֵל שַׁדַּי, *El Shaddai*) **bless thee.** By this name God had announced himself to Abraham as the wonder-working God who would give him a son (17 : 1, 16); Isaac now, therefore, employs it in wishing for Jacob a numerous posterity.

A multitude (*company*) **of people.** The word קָהָל, *qahal*, here rendered "company," is afterwards used for the congregation or assembly of God's people, to which the Greek *ecclesia* answers.

4. The blessing of Abraham; that is, the blessing repeatedly promised to Abraham, and specially recorded in 17 : 6–8 and 22 : 17, 18.

5. Bethuel the Syrian, or, *Aramean;* so called, because the country in which he dwelt had been formerly possessed by the descendants of Aram (see on 25 : 20; comp. Hosea 12 : 12).

9. Then Esau went unto Ishmael; that is, to the family of Ishmael, for Ishmael himself had died fourteen years before (comp. 16 : 16 with 21 : 5, and 25 : 17 with note on 27 : 1). In marrying Mahalath, a daughter of Ishmael (called Bashemath in 36 : 3), Esau's motive was to conciliate his father and ingratiate himself afresh into his favor; and he may have hoped, though he could hardly have expected, hereby to regain the inheritance which he had forfeited and despised.

10. And Jacob went out from Beer-sheba, and went toward Haran (in the northwestern part of Mesopotamia—see on 11 : 31). The distance between these places was about four hundred and fifty miles, in covering which he would pass over the same country that Abraham traversed in coming thence (12 : 5), and over which again Abraham's servant passed when a bride was to be procured for Isaac. As Jacob was fleeing for his life, and that he might not be pursued or waylaid by his vindictive brother, he probably deviated from the common road, and went by lonely and unfrequented paths, which would increase the length and dangers of the journey.

11. He lighted upon a certain place; lit., *he chanced upon the place;* that is, the place appointed for him by God, or more probably, the well-known place rendered memorable by the extraordinary occurrences related in this chapter. See allusion to them in 35 : 1–3 (comp. 12 : 8; 13 : 2, 3).

12. Behold a ladder set up on the earth. The Hebrew word סֻלָּם, *sullam*, trans-

on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first.

earth, and the top of it reached to heaven: and behold the angels of God ascending and descend-
13 ing on it. And, behold, the LORD stood above it, and said, I am the LORD, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to
14 thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the
15 families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done
16 that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the
17 LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God,
18 and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a
19 pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but

lated "ladder," occurs only here, and, judging from its derivation, would be more correctly rendered *stairway*. Says Doctor Hanna: "In approaching Bethel, the hillsides presented frequently such an exact resemblance to the steps of a stair, that it may have been from them that the vision of Jacob's ladder was borrowed." The vision would be instructive to him of a providential agency, invisible, but ever active on his behalf. He would gather from it the consoling truth that though an exile from his native land, and exposed in his journeying to roaming wild beasts at night and to lawless men prowling for prey by day, "he was yet encompassed by the presence and protection of his Maker, whose angels pitched their camps about his bed, and under the shadow of whose wings he might trust."

13-15. The LORD stood above it, and said. The words here addressed to Jacob constitute the Lord's first revelation to him. In them the promises to Abraham (12 : 2, 3; 13 : 14-16; 22 : 18; 26 : 4) of the land, the seed, and the blessing in that seed for the whole race of man, are repeated—a repetition making the lonely fugitive's relation to Jehovah one with that of Abraham, the "friend of God."

14. In thee and in thy seed. See on 12 : 3.

16. Surely the LORD is in this place; and I knew it not. These words must not be taken as meaning that Jacob now first learned the doctrine of the divine omnipresence. They rather indicate his astonishment at finding that God revealed himself at other than consecrated places, or that God was really present with him when he fancied himself alone.

17. And he was afraid. Such has been the experience of many others on a near revelation of God (see Exod. 20 : 18, 19; Job 42 : 5, 6; Luke 5 : 8; Rev. 1 : 17, 18).

18. Set it up for a pillar, and poured oil upon the top of it. By this act Jacob marked the spot as sacred (31 : 45; 35 : 14; Josh. 4 : 9). From the earliest time there seems to have been some connection in religious thought between unction and sanctification. The tabernacle and its furniture, and the priests who ministered at it, were all anointed with oil (Exod. 30 : 26-30). So the Lord Jesus, to whom was given the Spirit without measure (John 3 : 34), is called the Anointed, the Messiah, the Christ (Ps. 2 : 2; 45 : 7; Isa. 61 : 1; Dan. 9 : 24, 25; Luke 4 : 18).

In Jacob's setting up a stone to mark a sacred spot, some think they discover the origin of cromlechs and all sacred stones. Eusebius and other ancient writers refer to the custom which prevailed in early times of erecting pillars of stone and anointing them with oil as objects of idolatrous worship. Clem. Alex. (*Stromat.*, Lib. vii., p. 713) speaks of "worshiping every oily stone," and Arnobius (*Adv. Gentes*, Lib. i., p. 39), in like manner refers to the worshiping of "a stone smeared with oil, as though there were in it a present power." The erection of all such stones for worship was forbidden in later times (see Lev. 26 : 1; Deut. 12 : 3; 16 : 22).

19. Bethel, meaning *house of God*, is situated about ten miles north of Jerusalem. It appears that Jacob first gave this name to the spot where he slept and set up the pillar, which was in the vicinity of Luz. Afterward the

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
21 So that I come again to my father's house in peace; then shall the LORD be my God:
22 And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

20 the name of the city was Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put
21 on, so that I come again to my father's house in
22 peace, then shall the LORD be my God, and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

CHAPTER XXIX.

1 THEN Jacob went on his journey, and came into the land of the people of the east.
2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

1 THEN Jacob went on his journey, and came
2 to the land of the children of the east. And he looked, and behold a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone

designation extended to Luz (35 : 6; 48 : 3), and was finally substituted for it (Judg. 1 : 23). In Josh. 16 : 2 and 18 : 13, not Bethel, but the mountains of Bethel, are distinguished from Luz.

It was at Bethel that Abraham built his second altar on coming into the land of Canaan (12 : 7, 8). Here, also, in the following year, he encamped in returning from Egypt (13 : 3); though in these passages the writer may have mentioned the place by its later name, which it bore in his own time. On his return from Padan-aram, twenty years after his flight from Esau, Jacob lingered at this sacred spot, built an altar unto the Lord (35 : 3), received the promises of God, and erected a pillar. It was for some time the consecrated place of the ark of the covenant (Judg. 20 : 18–26). From Jeroboam to Josiah, more than three hundred years, it was the seat of the idolatrous worship of the golden calves (1 Kings 12 : 28, 29; 2 Kings 10 : 28, 29; 23 : 15–18), for which reason the prophet Hosea (4 : 15), alluding to the name given it by Jacob, calls it "Beth-aven," *the house of vanity*; that is, of idols, instead of "Bethel," *house of God*.

20. If God will be with me. These words are not to be taken as meaning that Jacob doubted God's promise, or as naming the condition or terms on which he would dedicate himself to God. They are rather an appropriation of the promise going before, as if Jacob should say: "Let it be according to thy word unto thy servant, and thou shalt be mine, and I will be thine, forever."

22. I will surely give the tenth unto thee. From this allusion to tithes (comp. 14 : 20, where they are first mentioned), it is clear that the giving of a tenth to God was recognized before the giving of the law. Jacob fulfilled this vow on his return from Padan-aram (35 : 6, 7). As at this time there were no priests of the sanctuary to whom he could give the tithe of his goods, it may be supposed that he made some such application of it as that which took place at the end of three years (Deut. 14 : 28, 29).

Chap. 29. THE WELL OF HARAN. JACOB'S DOUBLE MARRIAGE. **1. Then Jacob went on his journey;** lit., *lifted up his feet* —"a graphic description of traveling," just as "he opened his mouth and taught them" (Matt. 5 : 2) is a graphic description of teaching.

The people (*children*) **of the East.** By the East here is meant Mesopotamia, and the whole region beyond the Euphrates (Judg. 6 : 3; 1 Kings 4 : 30; Job 1 : 3). See on 25 : 20. Between the first and second clause of this verse is included a journey of four hundred miles.

2. He looked, and behold a well in the field. This was not the well at which Abraham's servant met with Rebekah. That was an open well approached by steps, in front of the town; this was a covered well in the fields for the watering of flocks.

The unvarying customs of the East go far to explain the similarity of this story to that related in 24 : 11–15. "Who that has traveled much in this country has not often arrived at a well in the heat of the day which was surrounded with numerous flocks of sheep waiting to be watered? I once saw such a scene in the burning plains of northern Syria. Half-naked, fierce-looking men were drawing up water in leather buckets; flock after flock was brought up, watered, and sent away; and after all the men had ended their work, then several women and girls brought up their flocks, and drew water for them. Thus it was with Jethro's daughters; and thus, no doubt, it would have been with Rachel if Jacob had not rolled away the stone and watered her sheep" (*Land and Book*, p. 589).

And a great stone was upon the well's mouth, or, *the stone upon the well's mouth was great.* "Most of the cisterns are covered with a large, thick, flat stone, in the center of which

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.
4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.
5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.
6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.
7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.
8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.
9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.
10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.
11 And Jacob kissed Rachel, and lifted up his voice, and wept.
12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.
13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.
14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

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a hole is cut, which forms the mouth of the cistern. This hole, in many instances, we found covered with a heavy stone, to the removal of which two or three men were requisite" (Robinson, II., p. 180).

3. Thither were all the flocks gathered. That the water might not become vapid by long exposure, nor a part of the flocks exhaust the supply which was intended for all, it was customary to have all the flocks collected around the well before the covering was removed (see ver. 8); hence the reposing of three flocks at the well (ver. 2) till the arrival of Rachel with her father's sheep.

5. Laban the son of Nahor. He was really the son of Bethuel and grandson of Nahor; but "son" here, according to Hebrew usage, stands for grandson or descendant. As in chap. 24, so here, Bethuel, Laban's father, sinks into the background.

7. Water ye the sheep, and go and feed them. Jacob, though versed in the pastoral life, appears to have been unaware of the rule mentioned above. Possibly he wished to get the other shepherds away from the well, in order that his interview with Rachel, who was momentarily expected, might be more private.

10. When Jacob saw Rachel. He fell in love with her at once, on seeing her; and with the gallantry and strength which true love inspires, he hasted to roll away the stone from the well's mouth, and water her flock for her. Had he not thus interposed, she might have had to wait till all the men had watered their flocks and gone (comp. Moses' interposition at the well in Midian, Exod. 2:17). The thought too, of Rachel's relationship to his mother, from whom he had so recently parted, and whom Rachel may have resembled, appears to have overpowered him. This comes out in the thrice-uttered expression: "his mother's brother" (comp. "father's brother" and "Rebekah's son" in ver. 12).

11. Jacob kissed Rachel, and lifted up his voice, and wept. Kissing was the ordinary form of salutation (see 33:4; 45:15; 48:10). His tears were those of joy, as were Joseph's when he made himself known to his brethren (45:14), and met his father (46:29).

12. Her father's brother; meaning his near kinsman, the term "brother," according to the practice of the East, standing for remote degrees of relationship, as uncle, cousin, or nephew.

13. He told Laban all these things; that is, probably, the various events of his journey, his father's blessing and command to marry a wife of his mother's kindred, and perhaps also the cause of his exile from home.

14. He abode with him the space of a month; lit., *a month of days;* that is, a full

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?
16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.
17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.
18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.
19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.
20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.
21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.
22 And Laban gathered together all the men of the place, and made a feast.
23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.
24 And Laban gave unto his daughter Leah Zilpah his maid *for* a handmaid.

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20 abide with me. And Jacob served seven years
for Rachel; and they seemed unto him but a
21 few days, for the love he had to her. And Jacob
said unto Laban, Give me my wife, for my days
22 are fulfilled, that I may go in unto her. And
Laban gathered together all the men of the
23 place, and made a feast. And it came to pass in
the evening, that he took Leah his daughter,
and brought her to him; and he went in unto
24 her. And Laban gave Zilpah his handmaid unto

month, during which Jacob served Laban without remuneration.

15. Tell me, what shall thy wages be? Laban was unwilling to have his relative continue his services without compensation, and at the end of the month asked him to fix his wages.

17. Leah was tender-eyed, or, *Leah's eyes were tender;* that is, weak and dull—in other words, not clear and lustrous. She lacked thus what in the East is accounted the chief feature of beauty. On the contrary, Rachel was equally attractive in face and figure (1 Sam. 16 : 12; Song of Songs 4 : 1).

18. I will serve thee seven years for Rachel.[1] As Jacob was not in a position to give the customary dowry for Rachel, or the usual presents to her relatives, he proposed, in place of these, to serve Laban seven years for her (comp. 24 : 53; 34 : 12; 1 Sam. 18 : 23-26; Hosea 3 : 2). This custom still prevails among the Bedouins. (See Burkhardt, *Travels in Syria.*) The wife who was freely given up by her father, without receiving any compensation for her, was the more highly esteemed, and the more disposed to stand on her dignity and assert her rights (see 16 : 5, 6; 21 : 9-11; comp. 31 : 15).

20. They seemed unto him but a few days, for the love he had to her. The import of the words seems to be that Jacob's seven years of service glided imperceptibly away, cheered as they were by the constant presence, and sweetened by the daily conversation, of his beloved.

21. Give me my wife; that is, his betrothed, affianced wife, for the nuptials were not yet celebrated. When the time came for Jacob to receive his wife, Laban fraudulently substituted for her his eldest daughter, Leah. As the bride was conducted to the bed of her husband in darkness, and covered from head to foot with a veil (24 : 65), this deception could be easily accomplished. The substitution of Leah for Rachel, while indefensible on Laban's part, was a deserved punishment of Jacob—a punishment of sin by sin. The result of Laban's fraudulent act was that Jacob, who would have been content and happy with Rachel only, became in eight days the husband of two wives. It was possibly with reference to this history that the marrying of two sisters was forbidden, also the favoring of one wife above another (Deut. 21 : 15-17).

24. Laban gave unto his daughter Leah Zilpah his maid for a handmaid. "It is still customary in the East for a father, who can afford it, to transfer to his daughter, on her marriage, some female slave of his household, who becomes her confidential domestic and humble friend in her new home, but not

[1] It is difficult not to be suspicious of the commonly accepted chronology which makes Jacob to have been eighty-four when he married Leah and Rachel, that is, forty-four years after the marriage of Esau (26 : 34), whereas the narrative seems to imply that Jacob's fleeing to Padan-aram occurred soon after Esau's marriage, and not thirty-seven years after. "Moreover, chap. 28 : 9 assumes that Ishmael was alive when Jacob was sent off. But he was one hundred and fourteen years old when Esau was married, and lived in all one hundred and thirty-seven years, so that he died when Jacob was sixty-three or sixty-four. Jacob must therefore have gone to Mesopotamia long before, and was probably just over forty when he did so" (see on 27 : 1).

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?
26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.
27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.
29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.
30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
31 And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.
32 And Leah conceived, and bare a son; and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.
33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.
34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.
35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

25 his daughter Leah for an handmaid. And it came to pass in the morning that, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled
26 me? And Laban said, It is not so done in our place, to give the younger before the firstborn.
27 Fulfil the week of this one, and we will give thee the other also for the service which thou shalt
28 serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him
29 Rachel his daughter to wife. And Laban gave to Rachel his daughter Bilhah his handmaid to
30 be her handmaid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
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34 his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name
35 called Levi. And she conceived again, and bare a son: and she said, This time will I praise the LORD: therefore she called his name Judah; and she left bearing.

CHAPTER XXX.

1 AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

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the less a slave." Such handmaidens had before been given to Rebekah, and had accompanied her to the land of Canaan (24 : 61).

27. Fulfil her week, or, *the week of this one;* that is, of Leah; a week of feastings, according to the custom of weddings (Judg. 14 : 12; Tobit 11 : 18), after which Rachel would be given to him, on condition of his serving seven years more.

31. Leah was hated; that is, less loved than Rachel. The verb שָׂנֵא, *sana*, to hate, is sometimes used to denote a less degree of love (Deut. 21 : 15). Thus Mal. 1 : 3 and Luke 14 : 26 are to be explained. Considering the part that Leah played with her father in the deception that was practised upon Jacob, it was only natural that he should regard her with less affection than he did Rachel. Still, as Leah became the mother of children—an honor and a joy for a long time denied to Rachel, his feelings toward her became more kindly (31 : 4, 14; 49 : 31).

32-35. Leah's state of mind is indicated by the names she gave her sons, of whom four were born to her in rapid succession: (1) **Reuben,** "see, a son!" whose birth she regarded as a special mark of Jehovah's favor, for now her husband would love her; (2) **Simeon,** "hearing," for Jehovah had again heard her prayer; (3) **Levi,** "joining," for said she: "Now this time will my husband be joined to me," that is, attached by a constant affection; (4) **Judah,** "praised," for now, looking away from herself, she would praise Jehovah for his signal favors to her. And well she might, for in the birth of Judah she became the ancestress of the Messiah.

35. She left bearing; that is, for a time, for according to the following chapter she had three children more.

Chap. 30. 1-24. Birth of Other Children to Jacob. **1. Rachel envied her sister.** The polygamy into which Jacob, by the force of circumstances was driven, resulted, as always, in mutual jealousy and domestic infelicity. Each of his wives strongly desired what she had not: Leah, her husband's love, and Rachel, children. Among the Hebrews it was counted a high honor to fill the maternal relation, children being regarded as a mark of the divine favor (Ps. 127 : 3-5; 128 : 3, 4), while the want of that status was deemed a stigma and deplored as a calamity. In this case, Rachel's envy was doubtless sharpened by the fear that, though the favorite and elected wife of Jacob, she might because of her childlessness lose her place in his affections.

Give me children, or else I die; lit., *and if not, I am a dead woman*—must be reck-

2 And Jacob's anger was kindled against Rachel; and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?
3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.
4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.
5 And Bilhah conceived, and bare Jacob a son.
6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.
7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.
8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.
9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.
10 And Zilpah Leah's maid bare Jacob a son.
11 And Leah said, A troop cometh: and she called his name Gad.
12 And Zilpah Leah's maid bare Jacob a second son.
13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.
14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.
15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath with-
3 held from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; that she may bear upon my knees, and I also
4 may obtain children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in
5 unto her. And Bilhah conceived, and bare
6 Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name
7 Dan. And Bilhah Rachel's handmaid conceived
8 again, and bare Jacob a second son. And Rachel said, With mighty wrestlings have I wrestled with my sister, and have prevailed: and she
9 called his name Naphtali. When Leah saw that she had left bearing, she took Zilpah her hand-
10 maid, and gave her to Jacob to wife. And Zil-
11 pah Leah's handmaid bare Jacob a son. And Leah said, Fortunate! and she called his name
12 Gad. And Zilpah Leah's handmaid bare Jacob
13 a second son. And Leah said, Happy am I! for the daughters will call me happy: and she
14 called his name Asher. And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I
15 pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken away my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-

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oned as good as dead, or pine away from dejection. In view of the promise to Abraham of a numerous posterity, in whom should be blessed all the families of the earth, motherhood became a laudable ambition with Hebrew women.

2. Am I in God's stead? that is, am I all powerful, that I should give thee what the Almighty has withheld? (see 50 : 19; comp. 2 Kings 5 : 7). Rachel deserved the rebuke she received from Jacob; she knew better than she spoke (ver. 6). Her conduct contrasts unfavorably with that of Rebekah (25 : 22) and of Hannah (1 Sam. 1 : 11).

3. Behold my maid Bilhah. In giving Bilhah to Jacob, Rachel followed the example of Sarah with regard to Hagar (16 : 2), but without Sarah's excuse, for there was now no question of an heir for Jacob.

And she shall (*that she may*) **bear upon my knees,** instead of the birth-stool then in use, that so Rachel might claim the offspring as her own. As the handmaid was the sole property of her mistress, so her children, under this arrangement, became hers also. Hence the words of Rachel, when Bilhah bore a son: "God hath judged me, and hath also heard my voice, and hath given me a son" (see 50 : 23; comp. Job 3 : 12).

That (*and*) **I also may have children by her;** lit., *be builded by her.* (See on 16 : 2.)

6. Dan; meaning judge (or, he judges), because God had vindicated her cause by removing the reproach of childlessness.

8. Naphtali; that is, my wrestling, because in competition with her sister and rival for the divine favor, she had wrestled with God in prayer.

9-13. When Leah ceased bearing (29 : 35)—fearing probably that she might lose ground in her husband's affections, and noting the success which had attended Rachel's bestowal of her maid on Jacob—she adopted the plan of her sister, and gave him Zilpah her maid to wife. Two sons were born.

11. Gad; that is, fortunate, or good fortune, for she said, בָּגָד, *bagadh*, "with good fortune," or, adopting the marginal reading, בָּאגַד, *bagadh*, "good fortune has come," which gives the better sense.

13. Asher; that is, happy. The Hebrew is בְּאשָׁרִי, *beasheri*, lit., *in my happiness*, for the daughters will call me happy; that is, a happy mother (comp. Prov. 31 : 28; Song of Sol. 6 : 9; Luke 1 : 48).

14-16. Mandrakes (Heb., *dudaim*), is mentioned in the Scriptures only here and in Song of Sol. 7 : 13.

This plant is of the same family as the potato, and grows flat on the ground, its leaves resembling those of a primrose. It bears a round yellow fruit with a soft pulp, the size of a large plum.

Rachel evidently shared the popular superstitious belief that this plant, when eaten,

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.
17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.
18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.
19 And Leah conceived again, and bare Jacob the sixth son.
20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun.
21 And afterwards she bare a daughter, and called her name Dinah.
22 And God remembered Rachel, and God hearkened to her, and opened her womb.
23 And she conceived, and bare a son; and said, God hath taken away my reproach:
24 And she called his name Joseph; and said, The LORD shall add to me another son.
25 And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.
26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.
27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

16 night for thy son's mandrakes. And Jacob came
from the field in the evening, and Leah went out
to meet him, and said, Thou must come in unto
me; for I have surely hired thee with my son's
mandrakes. And he lay with her that night.
17 And God hearkened unto Leah, and she con-
18 ceived, and bare Jacob a fifth son. And Leah
said, God hath given me my hire, because I gave
my handmaid to my husband: and she called
19 his name Issachar. And Leah conceived again,
20 and bare a sixth son to Jacob. And Leah said,
God hath endowed me with a good dowry; now
will my husband dwell with me, because I have
borne him six sons: and she called his name
21 Zebulun. And afterwards she bare a daughter,
22 and called her name Dinah. And God remem-
bered Rachel, and God hearkened to her, and
23 opened her womb. And she conceived, and bare
a son: and said, God hath taken away my re-
24 proach: and she called his name Joseph, saying,
the LORD add to me another son.
25 And it came to pass, when Rachel had borne
Joseph, that Jacob said unto Laban, Send me
away, that I may go unto mine own place, and
26 to my country. Give me my wives and my
children for whom I have served thee, and let
me go: for thou knowest my service wherewith
27 I have served thee. And Laban said unto him,
If now I have found favour in thine eyes, *tarry:*
for I have divined that the LORD hath blessed

ensured conception. God, however, would convince the two sisters that, apart from him, sterility could not be cured with mandrakes, nor fruitfulness delayed without them. Rachel's barrenness continued at least two years longer, while another son was immediately given to Leah. From ver. 15 it would seem that Jacob habitually lived with Rachel at this time.

17-21. In answer to her prayer (ver. 17) Leah now bore another, her fifth, son, and she called his name **Issachar,** from שָׂכַר, *sakhar*, to hire, because she had hired her husband by giving the mandrakes to Rachel, and had received her son as a hire or reward for giving her maid to her husband.

20. Zebulun; that is, dwelling, for now she hoped that, having borne her husband six sons, he would dwell with her.

21. Dinah; meaning judgment. As appears from 37 : 35 and 46 : 7, Jacob had several daughters; but Dinah only is mentioned here to prepare for the history in chap. 34—an evidence of unity of plan.

22-24. God hearkened to her. These words seem to imply that better thoughts had now come to Rachel—that prayer had now taken in her heart the place of envy and jealousy of her sister. She now bore, in the fourteenth year of Jacob's servitude, a son, whom she called **Joseph,** in which name also there was a double reference. She first said: **God hath taken away** (אָסַף, *asaph*) **my reproach;** and then: **The LORD shall add** (יֹסֵף, *yosaph*) **to me another son.**[1]

25-43. JACOB'S NEW CONTRACT WITH LABAN. **25-28.** Having completed his term of servitude, and wishing to provide an independence for his own family (ver. 30), Jacob announces to Laban his intention of returning to Canaan.

27. I have learned by experience (*I have divined*, from נָחַשׁ, *nachash*, to hiss as a serpent, hence to augur) **that the LORD hath blessed me for thy sake.** Laban's household was not free from idolatrous and heathenish practices (comp. 31 : 19, 32). His religion appears to have been a compound of heathen ideas with a dim knowledge of Jehovah. The wonderful

[1] As conflicting with the unity of the preceding paragraph (29 : 31 to 30 : 1-24), it is alleged by some of the critics that eleven sons could not have been born to Jacob in seven years. But this allegation assumes that, beginning with Leah, each of the four mothers ceased bearing before the next began, whereas, to a certain extent, they bore simultaneously. In other words, the births of these eleven sons are related not in the order of time, but as grouped around their respective mothers. "The six sons of Leah might be born in the seven years, allowing one year's complete cessation from pregnancy, namely, the fifth; Bilhah's in the third and fourth years; Zilpah's in the beginning of the sixth and seventh; and Rachel's toward the end of the seventh, leaving Dinah to be born later." (*Pulpit Commentary.*)

28 And he said, Appoint me thy wages, and I will give *it*.
29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.
30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now, when shall I provide for mine own house also?
31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.
32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.
33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.
34 And Laban said, Behold, I would it might be according to thy word.
35 And he removed that day the he goats that were ringstreaked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.
36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.
37 And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white

28 me for thy sake. And he said, Appoint me thy
29 wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and
30 how thy cattle hath fared with me. For it was little which thou hadst before I came, and it hath increased unto a multitude; and the LORD hath blessed thee whithersoever I turned: and now when shall I provide for mine own house
31 also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me aught: if thou wilt do this thing for me, I will again
32 feed thy flock and keep it. I will pass through all thy flock to-day, removing from thence every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.
33 So shall my righteousness answer for me hereafter, when thou shalt come concerning my hire that is before thee: every one that is not speckled and spotted among the goats, and black among the sheep, that *if found* with me shall be counted
34 stolen. And Laban said, Behold, I would it
35 might be according to thy word. And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hands of his sons:
36 and he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's
37 flocks. And Jacob took him rods of fresh poplar, and of the almond and of the plane tree;

increase of Laban's stock under Jacob's management had led the former to set a high value upon the latter's services.

28. Appoint me thy wages (lit., *distinctly specify thy hire upon me;* that is, which I will take as binding upon me), **and I will give it.** In order to secure the continued services of his nephew, Laban assumes toward him an air of great candor and liberality, which Jacob's previous experience with Laban, in the matter of contracts, would enable him to take at their true value.

31. And Jacob said, Thou shalt not give me any thing, viz., a definite fixed amount, to be named beforehand, but a certain amount of the increase or produce of the flock.

32. I will pass through all thy flock to-day. In the East the sheep are generally white, very rarely black or spotted, and the goats generally black or brown, rarely speckled with white. Jacob's proposal is "to separate from the flock all the spotted and speckled sheep and goats, which would be comparatively few, and to tend only that part of the flock which was pure white or black. He is then to have for his hire only those lambs and kids, born of the unspeckled flock, which themselves should be marked with spots and speckles and ringstrakes. Laban naturally thinks that these will be very few; so he accepts the offer, and to make matters the surer, he removes all the spotted and ringstraked goats, and all the sheep with any brown in them, three days' journey from the flock of white sheep and brown goats to be left under Jacob's care (see ver. 35, 36), lest any of them might stray into Jacob's flock, and so be claimed by him, or any lambs or kids should be born like them in Jacob's flock."

Such shall be my hire; that is, for the year's service, as appears from the subsequent narrative in the thirty-seventh and following verses. A division was made every year; hence Laban's repeated change of the terms of the contract, complained of by Jacob in 31: 6, 7.

33. So shall my righteousness (that is, the rectitude of my conduct, or, better, perhaps, the righteousness of my cause) answer for me hereafter; that is, it shall be my vindication—I will trust to it for my reward.

When it shall come for my hire before thy face; better, *when thou shalt come concerning my hire;* that is, when the matter of my wages shall come before thee for adjustment, from year to year.

37-43. In order to produce abnormal colors in the new-born animals, and thus enlarge his own share of the annual increase, Jacob had recourse to a device which he had learned by observation, or from others. It was to place in the drinking-troughs, to which the flock came to drink, and in front of the animals, partially peeled and therefore mottled rods of the storax,

streaks in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstreaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

and peeled white strakes in them, and made the
38 white appear which was in the rods. And he set the rods which he had peeled over against the flocks in the gutters in the watering troughs where the flocks came to drink; and they con-
39 ceived when they came to drink. And the flocks conceived before the rods, and the flocks brought forth ringstraked, speckled, and spotted.
40 And Jacob separated the lambs, and set the faces of the flocks toward the ringstraked and all the black in the flock of Laban; and he put his own droves apart, and put them not unto Laban's
41 flock. And it came to pass, whensoever the stronger of the flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the
42 rods; but when the flock were feeble, he put them not in: so the feebler were Laban's, and
43 the stronger Jacob's. And the man increased exceedingly, and had large flocks, and maidservants and menservants, and camels and asses.

CHAPTER XXXI.

1 AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

1 AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's
2 hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was
3 not toward him as beforetime. And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with
4 thee. And Jacob sent and called Rachel and
5 Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as beforetime; but the God of
6 my father hath been with me. And ye know that with all my power I have served your

almond, and plane tree, that through the influence of these upon the animals, when copulation took place at the drinking time, their young might be speckled and spotted. That any strong impression upon the female at the time of copulation, and during the period of gestation, has a corresponding influence upon her offspring, seems to be an established fact, which has been frequently noticed, especially among the sheep. The learned Bochart, in his *Hierozoicon*, or "Scripture Zoology," has collected many proofs on the subject (I., 618).

Then, further (ver. 40), Jacob separated the speckled animals thus obtained from those of a normal color, and so placed the latter that the former would be constantly in sight, that thus the same effect might be produced on the ewes as had been produced by the peeled wands. The sense of the verse is somewhat obscure. Its apparent inconsistency with ver. 36 has led some commentators to suspect a corruption in the text. The difficulty vanishes, however, when "the flock of Laban" is taken to mean, not that flock which Laban had separated by three days' journey from Jacob, but those of uniform color in the flock of Laban that was tended by Jacob.

Moreover (ver. 41, 42), Jacob appears to have employed his stratagem only when the more vigorous animals were brought to the watering place, omitting it when the weaker ones came, the consequence being that the stronger and healthier portion of the flock became his, and the feebler Laban's. [The writer simply gives the facts and passes no judgment of any kind upon the moral character of Jacob's action. The inference as to its nature must be drawn from what follows.]

Chap. 31. JACOB'S FLIGHT FROM PADAN-ARAM. 1. He heard the words of Laban's sons. [By rumor it came to his ears. Jacob's great increase of wealth in cattle aroused the jealousy of Laban's sons. Laban's countenance also was no longer as friendly as it had been (ver. 2).] **Jacob hath taken away all that was our father's.** [An extravagant statement to justify their discontent at the outcome of Laban's agreement and, probably, an evil purpose.]

4. Jacob sent and called Rachel and Leah. Rachel, as the beloved wife, is named first, as in ver. 14. [Jacob called them to him in the field probably to avoid arousing Laban's suspicion as to his intention.]

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.
8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstreaked shall be thy hire; then bare all the cattle ringstreaked.
9 Thus God hath taken away the cattle of your father, and given *them* to me.
10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstreaked, speckled, and grizzled.
11 And the angel of God spake unto me in a dream, *saying*, Jacob: and I said, Here *am* I.
12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstreaked, speckled, and grizzled: for I have seen all that Laban doeth unto thee.
13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.
14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?
15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.
16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.
17 Then Jacob rose up, and set his sons and his wives upon camels;
18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.
19 And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.

7 father. And your father hath deceived me, and
changed my wages ten times; but God suffered
8 him not to hurt me. If he said thus, The speck-
led shall be thy wages; then all the flock bare
speckled: and if he said thus, The ringstraked
shall be thy wages; then bare all the flock ring-
9 straked. Thus God hath taken away the cattle
10 of your father, and given them to me. And it
came to pass at the time that the flock con-
ceived, that I lifted up mine eyes, and saw in a
dream, and, behold, the he-goats which leaped
upon the flock were ringstraked, speckled, and
11 grisled. And the angel of God said unto me in
12 a dream, Jacob: and I said, Here am I. And
he said, Lift up now thine eyes, and see, all the
he-goats which leap upon the flock are ring-
straked, speckled, and grisled: for I have seen
13 all that Laban doeth unto thee. I am the God
of Beth-el, where thou anointedst a pillar,
where thou vowedst a vow unto me: now arise,
get thee out from this land, and return unto the
14 land of thy nativity. And Rachel and Leah
answered and said unto him, Is there yet any
portion or inheritance for us in our father's
15 house? Are we not counted of him strangers?
for he hath sold us, and hath also quite devoured
16 our money. For all the riches which God hath
taken away from our father, that is ours and our
children's: now then, whatsoever God hath said
17 unto thee, do. Then Jacob rose up, and set his
18 sons and his wives upon the camels; and he
carried away all his cattle, and all his substance
which he had gathered, the cattle of his getting,
which he had gathered in Paddan-aram, for to
go to Isaac his father unto the land of Canaan.
19 Now Laban was gone to shear his sheep: and
Rachel stole the teraphim that were her father's.

7. Ten times; that is, many times, as in Num. 14 : 22; Job 19 : 3—ten, as a round number, expressing the idea of completeness.

10-13. Two dreams are referred to in these verses. The first, related in ver. 10, appears to have occurred at or near the beginning of his final arrangement with Laban; the second—the more significant of the two—at, or near its close. The last part of ver. 13, containing the divine direction to return home, repeats the same direction found in ver. 3. [The fact that the increase of Jacob's flocks is referred in this chapter to the divine favor and in the preceding to the use of means, does not imply different authorship. Jacob evidently thought it was only through God's blessing that the means were successful. In speaking to his wives he but mentions the divine favor without referring to the means through which the blessing came.]

10. Grisled, בְּרֻדִּים, *bheruddim*, from בָּרַד, *baradh*, to scatter hail; that is, hail-spotted animals, or animals marked with white spots, like hailstones on a dark ground. The term is found twice again in Zech. 6 : 3, 6, where it describes bay horses mottled with white.

11. The angel of God spake unto me. (See on 16 : 7 and 21 : 17.)

13. I am the God of Beth-el; that is, the God who appeared to thee at Bethel (28 : 12). The expression would remind Jacob of God's promises to him, and of his promises to God.

14. Rachel and Leah answered. The sisters are no longer envious of each other. The treatment they had received from their father made them as desirous of a separation from him as was Jacob.

15. He hath sold us; their allusion being to their father's giving them to Jacob as wages for his service.

Hath quite devoured also our money; lit., *hath eaten up, and goes on to eat up our money.* By their "money" is meant the portions to which, as the daughters of a chieftain, they were entitled.

19. Rachel had stolen the images (*teraphim*) **that were her father's.** The teraphim were of human form, but whether of full length or only busts has been much doubted. In 1 Sam. 19 : 13 (where the plural form probably denotes a single image), Michal puts teraphim in David's bed to deceive the messengers of Saul; which looks as if the image was of full life size. In the present instance they (or it) must have been smaller, since Rachel could hide them under the camel's saddle (ver. 34). They were worshiped as gods (ver. 30; Judg. 18 : 24).

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.
21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.
22 And it was told Laban on the third day, that Jacob was fled.
23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.
24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.
25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.
26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?
27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?
28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.
29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yester-

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.
21 So he fled with all that he had; and he rose up, and passed over the River, and set his face toward the mountain of Gilead.
22 And it was told Laban on the third day that
23 Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and he overtook him in the mountain of Gilead.
24 And God came to Laban the Syrian in a dream of the night, and said unto him, Take heed to thyself that thou speak not to Jacob either good
25 or bad. And Laban came up with Jacob. Now Jacob had pitched his tent in the mountain: and Laban with his brethren pitched in the
26 mountain of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters
27 as captives of the sword? Wherefore didst thou flee secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and
28 with harp; and hast not suffered me to kiss my sons and my daughters? now hast thou done
29 foolishly. It is in the power of my hand to do you hurt: but the God of your father spake unto

Their worship was not recognized as legitimate (see 2 Kings 23 : 24; comp. 35 : 4 and Hosea 3 : 4). The etymology of the name is yet unsettled. The motive of Rachel's theft has been as much debated as the origin of the word and the use of the images. They were always regarded as household oracles to reveal hidden things (Judg. 18 : 5; Zech. 10 : 2; Ezek. 21 : 21), and as bringing prosperity, which perhaps best explains Laban's eagerness to recover them, and Rachel's determination to keep them. (Comp. Judg. 18 : 17, where the Danites take Micah's household gods.)

20. Jacob stole away unawares to Laban; lit., *stole the heart of Laban;* that is, deceived his mind and intelligence—outwitted him.

21. The river; that is, the Euphrates, called by preeminence the river (comp. 1 Kings 4 : 21; Ezra 4 : 10, 16).

The mount Gilead. So called by anticipation. The name was first given by Jacob himself to the round heap of stones (ver. 47), and was ultimately extended to the adjoining mountains and district.

24. Take heed to thyself that thou speak not to Jacob either good or bad. Laban's having taken some of his kinsmen with him seems to indicate that he was bent on using violence. The same is implied in the warning received by Laban in his dream, which must not be taken as prohibitive of his speaking at all to Jacob, but as meaning that he should not interfere with him or in any way oppose him. The supernatural admonition had the effect of checking, but not of altogether appeasing, Laban's anger.

25-30. Laban, having overtaken Jacob, pitched his tent in the vicinity of the eminence on which the latter had encamped.

26. Laban said to Jacob, What hast thou done? Laban says not a word about his property—drops entirely the charge contained in ver. 1, and, with an air of injured innocence, proceeds to accuse Jacob on two other grounds. He first complains that Jacob had deprived him of the satisfaction of giving his sons (grandsons) and daughters the usual salutations at parting. The language implies that it was already customary in the East, when friends were setting out on a long journey, to accompany them with music and valedictory songs. Considering the past conduct of Laban and the testimony of his daughters as to his treatment of them, his complaint on this ground was hypocritical cant. Delitzsch styles it "paternal affection and hypocrisy intermingled." His second charge is a graver one—that of theft: "Thou hast stolen my gods." To the first of these charges Jacob replies that he "was afraid: for I said, Lest thou shouldest take thy daughters from me by force." In meeting the second, he is stirred with indignation, and, not suspecting his favorite wife, he boldly challenges a search, denouncing death on the culprit when found.

27. With tabret, and with harp. These were the accompaniments of mirth and festivity (comp. Job 21 : 12). This is the first mention of the "tabret." The original word is תֹּף, *toph*, meaning a kind of hand-drum or tambourine (comp. Exod. 15 : 20; Judg. 11 : 34; Jer. 31 : 4). At this day the same instrument is known in Egypt,

night, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then he went out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

43 And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have borne?

me yesternight, saying, Take heed to thyself that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Lest thou shouldest take

32 thy daughters from me by force. With whomsoever thou findest thy gods, he shall not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew

33 not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maidservants; but he found them not. And he went out of Leah's

34 tent, and entered into Rachel's tent. Now Rachel had taken the teraphim, and put them in the camel's furniture, and sat upon them. And Laban felt about all the tent, but found them

35 not. And she said to her father, Let not my lord be angry that I cannot rise up before thee; for the manner of women is upon me. And he

36 searched, but found not the teraphim. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast hotly

37 pursued after me? Whereas thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt

38 us two. This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I

39 not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by

40 day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by

41 night; and my sleep fled from mine eyes. These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years for thy flock: and thou hast changed

42 my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labour of my hands, and rebuked

43 thee yesternight. And Laban answered and said unto Jacob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have

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Syria, and Arabia, by the corresponding name *Daff*.

38. (Comp. ver. 41.) **This twenty years have I been with thee.** Most expositors understand the twenty years referred to in ver. 38 to be the same as the twenty spoken of in ver. 41 as consisting of fourteen and six. Doctor Kennicott, regarding the twenty years of ver. 38 as having intervened between the fourteen and six of ver. 41, makes the entire sojourn of Jacob in Padan-aram to have been forty years. [The reasons in support of his view, although accepted by a number of quite eminent scholars, seem anything but conclusive.]

39. That which was torn of beasts I brought not unto thee. Shepherds are held strictly responsible for losses in the flock, unless they can prove that these were occasioned by wild beasts (see enactment covering this case in Exod. 22 : 13; comp. Amos 3 : 12).

40. In the day the drought consumed me, and the frost by night. In many parts of the East, oppressively hot days are often followed by exceedingly chilly nights. Says Doctor Hackett (*Illustrations of Scripture*): "It happened to me frequently to need all the precaution I could adopt, in order to guard against the cold at night, even when the heat of the preceding day had been as great as could well be borne."

42. The fear of Isaac; that is, by metonymy, the God whom Isaac feared, loved, and obeyed.

43. These daughters are my daughters . . . and what can I do this day unto these my daughters? Laban, returning to

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between
me and thee.
45 And Jacob took a stone, and set it up *for* a
pillar.
46 And Jacob said unto his brethren, Gather
stones; and they took stones, and made a heap:
and they did eat there upon the heap.
47 And Laban called it Jegar-sahadutha: but
Jacob called it Galeed.
48 And Laban said, This heap *is* a witness be-
tween me and thee this day. Therefore was the
name of it called Galeed,
49 And Mizpah; for he said, The LORD watch
between me and thee, when we are absent one
from another.
50 If thou shalt afflict my daughters, or if thou
shalt take *other* wives beside my daughters, no
man *is* with us; see, God *is* witness betwixt me and
thee.
51 And Laban said to Jacob, Behold this heap,
and behold this *pillar*, which I have cast betwixt
me and thee;
52 This heap *be* witness, and *this* pillar *be* witness,
that I will not pass over this heap to thee, and that
thou shalt not pass over this heap and this pillar
unto me, for harm.
53 The God of Abraham, and the God of Nahor,
the God of their father, judge betwixt us. And
Jacob sware by the fear of his father Isaac.
54 Then Jacob offered sacrifice upon the mount,

44 borne? And now come, let us make a covenant,
I and thou: and let it be for a witness between
45 me and thee. And Jacob took a stone, and set
46 it up for a pillar. And Jacob said unto his
brethren, Gather stones; and they took stones,
and made an heap: and they did eat there by
47 the heap. And Laban called it Jegar-sahadutha:
48 but Jacob called it Galeed. And Laban said,
This heap is witness between me and thee this
day. Therefore was the name of it called
49 Galeed: and Mizpah, for he said, The LORD
watch between me and thee, when we are ab-
50 sent one from another. If thou shalt afflict my
daughters, and if thou shalt take wives beside
my daughters, no man is with us; see, God is
51 witness betwixt me and thee. And Laban said
to Jacob, Behold this heap, and behold the pil-
lar, which I have set betwixt me and thee.
52 This heap be witness, and the pillar be witness,
that I will not pass over this heap to thee, and
that thou shalt not pass over this heap and this
53 pillar unto me, for harm. The God of Abraham,
and the God of Nahor, the God of their father,
judge betwixt us. And Jacob sware by the Fear
54 of his father Isaac. And Jacob offered a sacri-

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a better mind, now seeks to bring about a reconciliation with Jacob, but in doing so endeavors to make it appear that he is moved entirely by generous feelings. He says virtually: "God has given you many things, but remember they were all mine, and you have obtained them under me. I have come a long distance and possess a great force; but I cannot find it in my heart to hurt my own children. Come, let us make a covenant, and be good friends."

45. Jacob took a stone, and set it up for a pillar. Jacob allows Laban's boasting to pass, and proceeds at once to set up a stone as a memorial, thus showing his earnest desire to be on friendly terms with his father-in-law, notwithstanding the ill-treatment he had received at his hands. "The way in which this covenant was ratified was by a heap of stones being laid in a circular pile, to serve as seats, and in the center of this circle a large one was set up perpendicularly for an altar. It is probable that a sacrifice was first offered, and then that the feast of reconciliation was partaken of by both parties seated on the stones around it. To this day heaps of stones, which have been used as memorials, are found abundantly in the region where this transaction took place."

46. Brethren. Laban's sons, who had come with their father.

47. יְגַר סָהֲדוּתָא . . . גַּלְעֵד, Jegar-sahadhutha . . . Galeed. The names given respectively by Laban and Jacob to the heap of stones—the first being Aramaic, a sister dialect of the Hebrew, meaning *mound of testimony;* the second, Hebrew, with the same meaning. It thus appears that at this time Laban spoke Syriac and Jacob Hebrew.

[Keil, Delitzsch, and Bleek think Abraham acquired Hebrew in Canaan; Jerome and Augustine that Laban had changed his speech from that of his ancestors, and others that the different words used by Jacob and Laban were but dialectic differences.]

49. Mizpah; that is, *watch-tower*, for he said: "The Lord watch between me and thee, when we are hidden (that is, far removed) from one another." In the course of time a town sprang up near the place where the heap had been erected (Judg. 10 : 17), which received its name from the pile of witness erected by Laban and his kinsmen, and which afterward became celebrated as the residence of Jephthah (Judg. 11 : 34) and the seat of the sanctuary (Judg. 11 : 11). In Judg. 11 : 29 it is called "Mizpeh of Gilead," and many writers regard it as identical with Ramoth in Gilead (Josh. 21 : 38) and also with Ramath-mizpeh (Josh. 13 : 26).

53. The God of Abraham, and the God of Nahor, the God (*or gods*) **of their father, judge betwixt us.** As the verb *judge* is in the plural in the original, it may be inferred that Laban regarded the God of Abraham as different from the God of Nahor. Laban, whose religion was a medley of falsehood and truth (see 30 : 27 and above, ver. 19, 30; comp. Josh. 24 : 2), couples the God of Abraham (Jehovah) with the God of Nahor and Terah, and calls on both to witness and judge, while Jacob swears

and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.
55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

fice in the mountain, and called his brethren to eat bread: and they did eat bread, and tarried
55 all night in the mountain. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAPTER XXXII.

1 AND Jacob went on his way, and the angels of God met him.
2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.
3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.
4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:
5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.
6 And the messengers returned to Jacob, saying,

1 AND Jacob went on his way, and the angels
2 of God met him. And Jacob said when he saw them, This is God's host: and he called the name of that place Mahanaim.
3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of
4 Edom. And he commanded them, saying, Thus shall ye say unto my lord Esau; Thus saith thy servant Jacob, I have sojourned with Laban,
5 and stayed until now: and I have oxen, and asses *and* flocks, and menservants and maidservants: and I have sent to tell my lord, that
6 I may find grace in thy sight. And the mes-

only by the true God, whom his father Isaac feared.[1]

Chap. 32. THE CAMP OF GOD AND JACOB'S WRESTLING. **1. Jacob went on his way**; that is, in a southerly direction, toward the Jabbok (ver. 22).

The angels of God met him. Jacob, having been delivered from Laban, was now in great trepidation at the thought of meeting Esau (ver. 7), especially when he learned that he was coming to meet him with four hundred men (ver 6). In this crisis "the angels of God" appeared to him, and he was hereby encouraged to believe that he who had delivered, would deliver, thus making good the promise (28 : 15): "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." As twenty years before God's angels had met him at Bethel, and accompanied him, so to speak, in his flight from Canaan, so now he felt assured that they would be his escort back to Canaan, and protect him in his approaching contest with his brother (Ps. 91 : 11; Heb. 1 : 14). Whether Jacob saw the angel hosts when awake, or in a midnight dream (comp. 2 Kings 6 : 17) is uncertain; the best-supported view is that of a waking condition and an objective manifestation.

2. This is God's host; lit., *the camp or army of God* (1 Sam. 14 : 15; Ps. 27 : 3) as opposed to the "bands" of Jacob himself (ver. 7, 10).

Mahanaim; that is, two hosts or camps, namely, his own company and the heavenly host he had just met (Ps. 34 : 7). Mahanaim was situated on the borders of the territory of Gad (Josh. 13 : 26, 30). It lay probably to the north of the Jabbok, was a Levitical city (Josh. 21 : 38), and one of the most important towns in Gilead (see 2 Sam. 2 : 8; 17 : 24, 27; 1 Kings 4 : 14). Its site has not yet been certainly ascertained, though Robinson identifies it with Mahneh, a deserted ruin six or seven miles northwest by north of Ajlûn (Mount Gilead), and about twenty miles from the Jabbok (see Robinson, Vol. III., App., p. 166).

3. The land of Seir (see on 14 : 6). Edom, the later name of the region, was "the narrow mountainous tract (about a hundred miles long by twenty broad) extending along the eastern side of the Arabah, from the northern end of the gulf of Elah to the southern end of the Red Sea" (see on 25 : 30; comp. 36 : 8; Deut. 2 : 5; Josh. 24 : 4).

5. I have oxen, etc. Thus intimating to Esau, that though he received the birthright and the blessing, he desired nothing more—stood in need of nothing more—either from him or their father Isaac; which assertion he confirms by sending a large present to Esau, calling him *his lord* (comp. ver. 18).

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[1] "There is," says the bishop of Ely, "a very marked unity of purpose throughout this chapter in the use of the names of the Most High, utterly inconsistent with the modern notion of a diversity of authors, according to some not fewer than four, in the different portions of the same chapter. To Jacob he is Jehovah (ver. 3), and the God of his father (ver. 5), etc., whilst Laban acknowledges him as the God of Jacob's father (ver. 29). Once more Jacob refers to him as the God of Abraham and the Fear of Isaac (ver. 42), by appeal to whom it was but likely that Laban would be moved; and lastly, Laban, being so moved, himself appeals to the watchfulness of Jehovah (ver. 49), but yet joins with him, as possibly a distinct being, the God of their common ancestor Nahor."

We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.
7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;
8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.
9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:
10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.
11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.
12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;
14 Two hundred she goats and twenty he goats, two hundred ewes and twenty rams,
15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals.
16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.
17 And he commanded the foremost, saying When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?
18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.
19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.
20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

sengers returned to Jacob, saying, We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.
7 Then Jacob was greatly afraid and was distressed: and he divided the people that was
8 with him, and the flocks, and the herds, and the camels, into two companies; and he said, If Esau come to the one company, and smite it, then the company which is left shall escape.
9 And Jacob said, O God of my father Abraham, and God of my father Isaac, O LORD, which saidst unto me, Return unto thy country, and
10 to thy kindred, and I will do thee good: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two com-
11 panies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother
12 with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for
13 multitude. And he lodged there that night; and took of that which he had with him a
14 present for Esau his brother; two hundred she-goats and twenty he-goats, two hundred ewes
15 and twenty rams, thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses
16 and ten foals. And he delivered them into the hand of his servants, every drove by itself; and said unto his servants, Pass over before me, and
17 put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou?
18 and whose are these before thee? then thou shalt say, *They be* thy servant Jacob's; it is a present sent unto my lord Esau: and, behold,
19 he also is behind us. And he commanded also the second, and the third, and all that followed the droves, saying, On this manner shall ye
20 speak unto Esau when ye find him; and ye shall say, Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will

6. Four hundred men with him. Thus showing that he was already a powerful chieftain, and living by the sword (see on 27 : 40). Esau does not appear at this time to have removed his household from Canaan (36 : 6), he had not yet permanently settled in Seir; still the place is here (ver. 3) called "the field of Edom," because, probably, it bore this name long before Moses wrote. As preparatory to his later occupation of the country, he may now have been driving out or subjugating the Horites, which best explains, perhaps, his appearing at the head of the four hundred armed men.

9-12. Jacob was now face to face with an enemy from whom he could not retreat, and with whom he dared not risk an encounter. Under the circumstances he felt that he needed the help of an arm that was more than human. Dividing, therefore, his caravan into two bands, in the hope that if Esau attacked one, the other might escape, he betook himself to prayer. The prayer he offered on this occasion was one of singular beauty and piety, being at once humble and bold, simple and sublime, brief and comprehensive. It begins with an invocation to God, not as an impersonal force, but as a living personality, who, as Jehovah, had entered into covenant with his fathers Abraham and Isaac, had given them precious promises of which he was the heir, and had specially appeared unto himself (28 : 13; 31 : 3, 13); and it ends with a repetition in sense of the Bethel promise, which likened his descendants to the dust of the earth, just as Abraham's had been previously likened to the same dust (13 : 16), to the stars of heaven (15 : 5), and to the sand upon the seashore (22 : 17).

13-20. After praying for success, Jacob makes a selection of that which came to his hand, that is, of the animals in his possession (ver. 13), a present for Esau. While putting his

21 So went the present over before him; and himself lodged that night in the company.
22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.
23 And he took them, and sent them over the brook, and sent over that he had.
24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
27 And he said unto him, What *is* thy name? And he said, Jacob.
28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast

21 accept me. So the present passed over before him: and he himself lodged that night in the company.
22 And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok.
23 And he took them, and sent them over the
24 stream, and sent over that he had. And Jacob was left alone; and there wrestled a man with
25 him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled
26 with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go,
27 except thou bless me. And he said unto him,
28 What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God

trust in God, he is careful to omit no means of propitiating his brother that lay in his power. The animals, numbering five hundred and fifty, he divides into five droves, and instructs each drover to repeat the same words to Esau (ver. 18): "They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also is behind us." This gift, thus presented, would certainly have the effect of mollifying Esau's anger, if it still existed (Prov. 21 : 14). He would naturally conclude, as drove after drove came up, that Jacob's possessions were endless, and that his generosity was as boundless as his wealth.

21-23. After sending forward the present of cattle to Esau, Jacob then puts his wives and children (lit., *caused them to pass*) over the Jabbok, that is, to the south side of the Jabbok, while he himself remains on the north side.

The name Jabbok is derived either from יַבָּק, *baqaq*, "to pour or gush forth," from the precipitate character of the stream, or, as others think, from אָבַק, *'abhaq*, "to wrestle," from the wrestling of Jacob. It is a rapid stream, dry in its upper sources in summer, but perennial toward its mouth, and in winter often impassable. It flows into the Jordan about half-way between the Dead Sea and the sea of Galilee, at a point nearly opposite to Shechem. It is now called the Zerka, that is, the blue, from its deep blue mountain water (see Ges., *Thes.*, p. 232).

24. Jacob was left alone. Having seen his family safely over the ford, Jacob remained behind that he might seek anew in solitary prayer the divine protection in his expected meeting with his brother Esau.

There wrestled a man with him; that is, one in the form of a man. Just as the three angels (one of whom was the Lord), appearing to Abraham in the form of men, are so called (18 : 2; comp. Josh. 5 : 13, 14; Dan. 3 : 25; Mark 16 : 5). This mysterious person is called an angel in Hosea 12 : 4, and God in ver. 28, 30, and Hosea 12 : 3. The most commonly received opinion is that he was "the angel of the covenant."

25. When he (the angel) **saw that he prevailed not against him;** that is, while he used only such a measure of strength as belongs to a man.

He touched the hollow of his (Jacob's) **thigh** (lit., *the socket of the hip*). By this touch the angel revealed to Jacob his divine power, and thus also his true character. Jacob, whose self-reliance had helped him in many a strait, now learned how weak he was—was now convinced that he was grappling with omnipotence itself.

26. Let me go, for the day breaketh; the language of the angel, spoken to try Jacob.

I will not let thee go, except thou bless me. Having learned the heavenly character of his antagonist, Jacob determined not to lose the opportunity of securing a blessing from him. The blessing which he obtained from his father by cunning and deceit, he now seeks with supplication and tears from this mysterious divine man (Hosea 12 : 4). He was worsted in the bodily encounter, he sought that he might be victorious in the spiritual (2 Cor. 12 : 7-10).

27. What is thy name? Not that the angel did not know his name, but attention is hereby directed to the change which was to be made upon it.

And he said, Jacob; that is, heel-catcher or supplanter (25 : 26).

28. Thy name shall be called no more Jacob, but Israel. God invested Jacob with spiritual knighthood on the spot. Henceforth he was to be, not *Jacob* the *supplanter*, but *Israel*, the *prince of El;* that is, one who strives with God, and (by implication) has power with him. From this time forward this new name would confirm to him the theocratic promise

thou power with God and with men, and hast prevailed.
29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.
30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.
31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

29 and *with* men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him
30 there. And Jacob called the name of the place Peniel: for, *said he*, I have seen God face to
31 face, and my life is preserved. And the sun rose upon him as he passed over Penuel, and he
32 halted upon his thigh. Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip.

CHAPTER XXXIII.

1 AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

1 AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
2 And he put the handmaids and their children foremost, and Leah and her children after, and

(see 35 : 10), as the name Abraham had confirmed it to Abram (17 : 5-7).

For hast thou power (*striven*) **with God and with men, and hast prevailed.** The sense suggested by the Septuagint and Vulgate versions is probably the true one: "thou hast prevailed (contended successfully) with God, much more shalt thou be mighty against men." His prevailing with the angel was an earnest and pledge that he should prevail with Esau in their coming interview. If it is asked: How could Jacob prevail over him who was almighty and invincible? it may be replied: God is wont to allow the exercise of his power to be modified by man's acts (see 19 : 22). The invincible is overcome by the prayer of faith. When the Lord said to Moses: "Let me alone, that my wrath may wax hot against them, and that I may consume them" (Exod. 32 : 10), he virtually confessed to him that there was a restraining power in his prayer. "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11 : 12). Jacob prevailed through yielding. Becoming sensible of his own weakness, then was he strong in the Lord, and therefore strong indeed.

[This was the turning-point in Jacob's life. From this time onward, although always prudent and resourceful, he never is crafty as before.]

29. Wherefore is it that thou dost ask after my name? In this question there is implied a refusal on the angel's part to comply with Jacob's request. And yet his request was virtually granted. It was as if the angel should say: Canst thou, after the manifestation with which thou hast been favored, be ignorant of who I am? (Judg. 13 : 18.)

30. Jacob called the name of the place Peniel; that is, face of God. **Penuel** (ver. 31) is another form of the word with the same meaning.

31. He halted upon his thigh. As a thorn in the flesh was given to Paul to humble him, lest he should be too elevated by the abundant revelations granted him; so Jacob's lameness was to keep him mindful of the mysterious wrestle at the Jabbok, and that the victory he gained was due entirely to the divine condescension and grace.

32. Therefore the children of Israel eat not the sinew that shrank, better, *of the hip;* that is, the sciatic muscle. This custom, however, is not founded on the law of Moses, but is merely a traditional usage. The Talmud contains a number of precepts touching its observance (see Treatise, *Chulin*, ch. VII.).

Chap. 33. MEETING OF JACOB AND ESAU.

1. Esau came, and with him four hundred men. Whether Esau's purpose in going to meet Jacob was hostile or friendly, is not stated. Being naturally generous, he may not have cherished his resentment for twenty years. However this may have been, having received the proffer of Jacob's gifts and observing his humble and conciliatory approach, he runs to meet him, falls on his neck and kisses him, and it is only with reluctance that he will accept his presents.

He divided the children unto Leah, etc. Although Jacob had been greatly strengthened by the prayer of faith, he yet deemed it prudent to take every precaution against any exigency that might arise—a perfectly consistent course. He gave to each mother her own children, and so disposed them that the dearest would come last and be the least exposed to danger.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.
5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.
6 Then the handmaidens came near, they and their children, and they bowed themselves.
7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.
8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.
9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.
10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.
12 And he said, Let us take our journey, and let us go, and I will go before thee.
13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.
14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

3 Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times, until he came near
4 to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed
5 him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children which God hath graciously given thy
6 servant. Then the handmaids came near, they and their children, and they bowed themselves.
7 And Leah also and her children came near, and bowed themselves: and after came Joseph near
8 and Rachel, and they bowed themselves. And he said, What meanest thou by all this company which I met? And he said, To find grace in the
9 sight of my lord. And Esau said, I have enough;
10 my brother, let that thou hast be thine. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: forasmuch as I have seen thy face, as one seeth the face of God, and thou wast
11 pleased with me. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough.
12 And he urged him, and he took it. And he said, Let us take our journey, and let us go, and
13 I will go before thee. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me give suck: and if they overdrive them one day, all the
14 flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to the pace of the cattle that is before me and according to the pace of the children, until I come unto my lord unto Seir.

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3. He bowed himself to the ground seven times. The number seven being frequently employed to express an indefinite number, it need not be supposed that Jacob bowed just seven times, but that, as he was advancing, he stood still at intervals and made a low bow, such as is made by Orientals when they bring the head near to the ground, but do not touch it.[1] Another expression is for complete prostration.

4. And kissed him. In Oriental fashion.

8. To find grace in the sight of my lord. Jacob's mode of address ("my lord") is profoundly respectful. He is careful not to remind Esau of the preeminence which had been awarded to himself (see 27 : 37). Esau, on the contrary, addresses him by the fraternal title, "my brother" (ver. 9).

10. Receive my present at my hand. Jacob is very anxious that Esau should receive his present (or his *blessing* as he calls it, ver. 11; comp. 2 Kings 18 : 31; 1 Sam. 25 : 27), and so presses its acceptance upon him. Had Esau declined to receive it, Jacob could not have surely counted on his friendship. In the East the acceptance of a present by a superior is a proof of friendship, and by an enemy, of reconciliation.

I have seen thy face, as though I had seen (*one seeth*) **the face of God.** Different meanings have been given to these words. The most correct is probably that which regards Jacob as simply saying to Esau that his face had seemed to him as gracious and favorable as though it had been the face of God.

12. I will go before thee. Esau proposes to accompany Jacob and his family through the country, both as a mark of friendship and as a guard to protect them. This proposal Jacob prudently declines, alleging as a very reasonable excuse for the slowness of his movements, that the children were tender (the younger were probably not more than from six to nine years of age), and that overdriving would be fatal to the flocks. Besides, Jacob knew the wild capricious character of his brother, and feared that by accepting his proposal, something might occur to disturb the present harmony and interfere with his (Jacob's) settlement in Canaan.

14. Until I come unto my lord unto Seir. "It seems to have been Jacob's inten-

[1] "Esau was a model freebooter; and many such have given a startling brilliancy to the annals of that free-handed class of men, as free with what belongs to others as with their own. Natural affection, generous impulses, readiness to overlook injuries, scorn of revenge, have distinguished many who were the terror and scourge of their kind" (Conant).

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.
16 So Esau returned that day on his way unto Seir.
17 And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.
18 And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.
20 And he erected there an altar, and called it El-Elohe-Israel.

15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight
16 of my lord. So Esau returned that day on his
17 way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.
18 And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before
19 the city. And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an
20 hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.

CHAPTER XXXIV.

1 AND Dinah the daughter of Leah, which she

1 And Dinah the daughter of Leah, which she

tion, passing round the Dead Sea, to visit his brother in Seir, and thus, without crossing the Jordan, go to Beer-sheba to Isaac; but he changed his plan, and whether the intention was carried out then or at a future period has not been recorded." There is no reason to suppose that he deceived, or intended to deceive, his brother in regard to the route he purposed to take.

17. Jacob journeyed to Succoth. The same day on which Esau set off for Mount Seir, Jacob proceeded to Succoth, where he built himself a house and made *succoth* for his flocks, that is, probably, hurdles or folds made of twigs woven together. It was probably his intention to proceed immediately to Shechem, but for some reason which the narrative does not record, having arrived in the neighborhood of the Jordan, he halted there, and evidently remained there some time. "Dinah, who is not noticed on the journey, was not now more than six years of age. Six or seven years more, therefore, must have elapsed before the melancholy events of the next chapter took place. In the interval, Jacob may have visited his father, and even returned the visit of Esau."

Succoth, so called here by anticipation, was situated in the valley of the Jordan, on the east side of the river, and to the south of the Jabbok (Josh. 13 : 27; Judg. 8 : 5, 8; Ps. 60 : 6). It afterward belonged to the tribe of Gad.

18. Jacob came to Shalem, a city of Shechem, or, as in the Revised version, *Jacob came in peace to the city of Shechem.* He had now crossed the Jordan and was once more in Canaan. It was at this place the Lord first appeared to Abraham (12 : 7). Shechem probably derived its name from the son of the Hivite prince Hamor (ver. 19; 34 : 2), though some think it was so called from the shoulder-like ridge on which it is situated (see on 12 : 6).

19. An hundred pieces of money; lit., *a hundred* קְשִׂיטָה, *qesita*, by some understood to mean a hundred pieces of silver of the value of a lamb each (so most of the ancient versions). It is now generally regarded as a piece or weight of gold or silver, current as money in the patriarchal age (see Job 42 : 2). With this money Jacob purchased "the parcel of ground where he had spread his tent," thus showing that, in reliance upon the promise of God, he regarded Canaan as his own home and the home of his seed. This piece of ground became the portion of Joseph; here the bones of Joseph were buried (Josh. 24 : 32); and near-by was Jacob's well (John 4 : 5, 6). Jacob also erected an altar here, as Abraham had done before, on entering the land of Canaan (12 : 7).

Chap. 34. The Violation of Dinah, and the Revenge of her Brothers. Jacob's troubles are not yet at an end. Bitterer than any of a foreign kind which he has hitherto experienced, is the one recorded in this chapter, which has come into his family. Not only has his heart been made to bleed over the blighted innocence of his daughter Dinah, but a wound no less deep has been inflicted by the revenging act of his sons Simeon and Levi.

1. Dinah the daughter of Leah. Dinah was now probably between thirteen and fifteen years of age, and had attained to perfect maturity, which in Eastern countries is often reached at twelve, and sometimes earlier. Supposing her to have been only five years old when Jacob left Mesopotamia, a residence of eight or ten years in Succoth would suffice to bring her age up to the above figure (see on 33 : 17).

bare unto Jacob, went out to see the daughters of the land.
2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.
3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.
4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.
5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.
6 And Hamor the father of Shechem went out unto Jacob to commune with him.
7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.
8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

bare unto Jacob, went out to see the daughters
2 of the land. And Shechem the son of Hamor the Hivite, the prince of the land, saw her; and he took her, and lay with her, and humbled her.
3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake
4 kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this dam-
5 sel to wife. Now Jacob heard that he had defiled Dinah his daughter; and his sons were with his cattle in the field: and Jacob held his
6 peace until they came. And Hamor the father of Shechem went out unto Jacob to commune
7 with him. And the sons of Jacob came in from the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be
8 done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her unto him to

Went out to see the daughters of the land. In granting her the liberty of going out as she pleased, and unattended, to mingle in social intercourse with the heathen, they exposed her to temptations from which she should rather have been screened. Shechem's attachment to her and the outrage to which it led, point to more than a single opportunity of making her acquaintance.

2. The Hivite. (See on 10 : 17.)

Prince. The word does not denote one of royal extraction, but the head, or chief, of a tribe (Num. 7 : 2) or family (Num. 3 : 24), a person of wealth, power, and influence. The rank of Jacob was equal to that of Hamor, the father of Shechem.

And defiled (*humbled*) **her.** The original word is similarly applied elsewhere (as Deut. 21 : 14; Judg. 19 : 24; 2 Sam. 13 : 12, 14; Ezek. 22 : 10, 11).

3. Spake kindly unto (lit., *to the heart of*) **the damsel;** that is, in a manner calculated to soothe and comfort (comp. Isa. 40 : 2; Hosea 2 : 14).

4. Get me this damsel to wife. In order to add his entreaties to those of his father, he accompanied him in the interview that was sought with Jacob.

5. Jacob held his peace until they (his sons) **were come** (*came*). They were probably at some distance from home attending the flocks. Apart from them Jacob could do little. "In the case of a family by different wives, it is not the father, but the full brothers, on whom the protection of the daughters devolves—they are the guardians of a sister's welfare and the avengers of her wrongs. It was for this reason that Simeon and Levi, the two brothers of Dinah by Leah, appear the chief actors in this episode; and though the two fathers would have probably brought about an amicable arrangement of the affair, the hasty arrival of these enraged brothers introduced a new element into the negotiations."

7. They were very wroth; lit., *it burned to them greatly* (comp. 31 : 36). As explanatory of the excessive indignation of Dinah's brothers, Michaelis mentions an opinion still entertained among modern Arabs to the effect "that a brother is more dishonored by the seduction of his sister than a man by the infidelity of his wife; for, say they, a man may divorce his wife, and then she is no longer his; while a sister and daughter remain always sister and daughter."

Because he had wrought folly. In the Scripture sense of the term, folly is wickedness of a shameful character. It specially designates sins of the flesh (Deut. 22 : 21; Judg. 20 : 10; 2 Sam. 13 : 12), though it is also applied to other great sins (Josh. 7 : 15). In the judgment of God, sin is the height of unreason (Ps. 74 : 22; Jer. 17 : 11), and holiness the sublimest wisdom (Ps. 111 : 10; Prov. 1 : 4).

In Israel. For the first time the household of Jacob is here designated by the title of "Israel," which afterward became the usual national designation of his posterity.

8. Hamor communed with them. There is an air of candid and generous dealing in the proposals of Hamor and his son (ver. 9-12) which, at first, enlists our feelings in their favor. They seem strongly disposed to establish friendly intercourse with Jacob and his family, and, as far as possible, to repair the injury that had been done them. [But there is no apology made for the outrage upon Dinah, neither is she restored to her family. This may perhaps account for the failure of the negotiations and the consequences which followed.]

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.
10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.
11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.
12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.
13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:
14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:
15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;
16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you and become one people.
17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.
18 And their words pleased Hamor and Shechem Hamor's son.
19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.
20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,
21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.
22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.
23 *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.
24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

9 wife. And make ye marriages with us; give
your daughters unto us, and take our daughters
10 unto you. And ye shall dwell with us: and the
land shall be before you; dwell and trade ye
11 therein, and get you possessions therein. And
Shechem said unto her father and unto her
brethren, Let me find grace in your eyes, and
12 what ye shall say unto me I will give. Ask me
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13 the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father with
guile, and spake, because he had defiled Dinah
14 their sister, and said unto them, We cannot do
this thing, to give our sister to one that is uncir-
15 cumcised; for that were a reproach unto us: only
on this condition will we consent unto you: if
ye will be as we be, that every male of you be cir-
16 cumcised; then will we give our daughters unto
you, and we will take your daughters to us, and
we will dwell with you, and we will become
17 one people. But if ye will not hearken unto
us, to be circumcised; then will we take our
18 daughter, and we will be gone. And their words
19 pleased Hamor, and Shechem Hamor's son. And
the young man deferred not to do the thing, because he had delight in Jacob's daughter: and
he was honoured above all the house of his
20 father. And Hamor and Shechem his son came
unto the gate of their city, and communed with
21 the men of their city, saying, These men are
peaceable with us; therefore let them dwell in
the land, and trade therein; for, behold, the
land is large enough for them; let us take their
daughters to us for wives, and let us give them
22 our daughters. Only on this condition will the
men consent unto us to dwell with us, to become one people, if every male among us be
23 circumcised, as they are circumcised. Shall not
their cattle and their substance and all their
beasts be ours? only let us consent unto them,
24 and they will dwell with us. And unto Hamor
and unto Shechem his son hearkened all that
went out of the gate of his city; and every male
was circumcised, all that went out of the gate

9. Make ye marriages with us. Jacob could never consent to the marriage of his daughter with a Canaanite, and there was no alternative but to reject the very considerable worldly advantages offered by Hamor and his son.

12. Dowry and gift. By "dowry" here is meant the price which the bridegroom pays the father for his daughter, and by "gift" the present which the bride receives.

15. But in this will we consent (or, *only on this condition will we consent*) **unto you.** In naming circumcision as a condition of intermarriage with the Shechemites, the sons of Jacob acted a most hypocritical part. They knew that circumcision, though the sign of God's covenant with Abraham and his seed (17 : 10), could not make the Shechemites true Israelites. Besides, they had no right to offer this sign to a heathen people, and employ it in the ratification of a merely human agreement. Their real purpose, however, was quite other than this.

19. The young man deferred not to do the thing; that is, they were circumcised as soon as they had succeeded in getting the Shechemites to consent. Keil thinks their readiness to submit to the rite has its explanation in the fact that it "was already customary in different nations (according to Herod. 2, 104, among the Egyptians and Colchians) as an act of religious or priestly consecration." At all events, it was now practised by the Ishmaelites, and by the family and household of Esau, who were all growing into important tribes in the neighborhood of the Shechemites.

The house of his father. Each *tribe* was divided into *families*, and each family into *households* (*fathers' houses*, or *ancestral houses*) (see Exod. 6 : 14, 15). Over these households were *heads*, as they are termed in Exod. 6 : 14; or *chiefs*, as termed in 1 Chron. 29 : 6; or *princes*,

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.
26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.
27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.
28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,
29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.
30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.
31 And they said, Should he deal with our sister as with a harlot?

25 of his city. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the
26 city unawares, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of
27 Shechem's house, and went forth. The sons of Jacob came upon the slain, and spoiled the
28 city, because they had defiled their sister. They took their flocks and their herds and their asses, and that which was in the city, and that which
29 was in the field; and all their wealth, and all their little ones and their wives, took they captive and spoiled, even all that was in the house.
30 And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and, I being few in number, they will gather themselves together against me and smite me; and I shall be destroyed, I and
31 my house. And they said, Should he deal with our sister as with an harlot?

CHAPTER XXXV.

1 AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.
2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods

1 AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother.
2 Then Jacob said unto his household, and to all that were with him, Put away the strange

as in 2 Chron. 5 : 2 (Auth. version, "chief," properly, *princes*), comp. ver. 2 of this chapter.

25. On the third day; the critical day, when inflammation and fever commonly set in.[1]

Simeon and Levi. As leaders in the horrible massacre, only Simeon and Levi, full brothers of Dinah, are mentioned; though their armed followers are, of course, included. Reuben, also a brother of Dinah by the same mother, appears to have taken no part in it. His milder spirit (37 : 21, 22) may have restrained him. That the other sons of Jacob did not take part in the slaughter seems apparent from ver. 27; though they appear to have joined with Simeon and Levi in plundering the city.

30. Ye have troubled me. He is greatly concerned in view of its probable effect upon "the inhabitants of the land," who might thus be moved to inflict a terrible revenge. (See similar allusion to the perils apprehended from these prior occupants of the country in 13 : 7.) Nothing but the restraining power of God saved him and his family from their united vengeance (comp. 35 : 5). But he was none the less grieved by the gross immorality and wickedness of the act. This appears from his prophetic declarations on his deathbed concerning Simeon and Levi (see 49 : 5–7).

Chap. 35. JACOB'S REMOVAL TO BETHEL. THE DEATH OF RACHEL AND OF ISAAC.

1. God (*Elohim*) **said unto Jacob.** The employment in this chapter of El and Elohim to designate the Deity, while in chapter 28, to which this chapter alludes, Jehovah is used, does not prove, as the critics think, a diverse authorship for the two sections. The Jehovah of 28 : 13–16 is here doubtless described as El (the mighty God) in allusion to Bethel (house of God) and Israel (prince of God) which contain the name, and because the name Bethel was given to the place by Jacob (28 : 22). The name Elohim, which is most naturally associated with El, "is appropriately used in ver. 5 to indicate that the terror was divinely inspired, and did not proceed from any human source."

Arise, go up to Bethel. The events which had recently occurred at Shechem would make it unsafe for Jacob to remain any longer there or in its vicinity (34 : 30). The distance from Shechem to Bethel was about thirty miles, by an ascending road. To the latter place, about thirty years before, he had solemnly vowed to return (28 : 22). Concerning Bethel see on 12 : 8; 28 : 19.

2. Put away the strange gods; lit., *the gods of the stranger*, that is, those worshiped by

[1] "This operation, as is well known, is no light matter. If not performed skilfully and with care, the loss of blood and the inflammation may prove fatal. Grown persons, after submitting to it, must lie in bed and keep quiet for three days; and often the healing is not effected till after thirty-five or forty days" (Delitzsch).

that *are* among you, and be clean, and change your garments:
3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.
4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.
5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.
6 So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.
7 And he built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.
8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.
9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.
10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.
11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;
12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.
13 And God went up from him in the place where he talked with him.

gods that are among you, and purify your-
3 selves, and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was
4 with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the oak which
5 was by Shechem. And they journeyed: and a great terror was upon the cities that were round about them, and they did not pursue after the
6 sons of Jacob. So Jacob came to Luz, which is in the land of Canaan (the same is Beth-el), he
7 and all the people that were with him. And he built there an altar, and called the place El-beth-el: because there God was revealed unto him, when he fled from the face of his brother.
8 And Deborah Rebekah's nurse died, and she was buried below Beth-el under the oak: and the name of it was called Allon-bacuth.
9 And God appeared unto Jacob again, when he
10 came from Paddan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his
11 name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and
12 kings shall come out of thy loins; and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give
13 the land. And God went up from him in the

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foreign people. These would include the teraphim which Rachel had stolen from her father, and any other objects of idolatrous worship which Jacob's servants may have brought from Mesopotamia or adopted in Canaan. Such objects may have been included among the spoils which were taken at Shechem.

And be clean, *purify yourselves.* This outward purification was enjoined as symbolizing the internal cleansing of the soul which is always requisite to worshiping God acceptably (Exod. 19 : 10, 11). The original word is afterward used to describe purification from legal uncleanness before access to sacred ordinances (Lev. 13 : 15; Num. 8 : 7; 2 Chron. 30 : 18).

3. I will make there an altar unto God. This he did, calling the place of the altar El-beth-el, in memory of God's former manifestation to him in his flight from Esau (ver. 7). This is the fifth altar in the patriarchal history. The first was erected by Abraham in the neighborhood of Bethel (12 : 8; comp. 13 : 4); the second by Abraham in Mamre near Hebron (13 : 18); the third by Isaac in Beer-sheba (26 : 25); the fourth by Jacob in Shechem (33 : 20); and the fifth by him here in Bethel.

4. Earrings which were in their ears; that is, the earrings which were worn as talismans and amulets, and so belonging to idolatrous symbols.

8. Deborah Rebekah's nurse died. She must now have been a very aged woman, for one hundred and forty years had passed since she left Padan-aram with Rebekah. Her transference to the household of Jacob makes it probable that Rebekah was no longer living.

Under an (*the*) **oak.** Probably identical with the oak referred to in 1 Sam. 10 : 3 and in 1 Kings 13 : 14. In the latter passage the Hebrew word has the definite article, as it should be here, showing the reference to be to a well-known and familiar object.

10. Israel shall be thy name. Having now returned to Bethel, from which place he may be said to have set out for Padam-aram, and having now fulfilled the vow which he then made, God appears to him again, renews, and in more emphatic terms his promise of protection and inheritance, and confirms to him the name Israel, which was given him at Peniel (see 32 : 28; comp. 1 Kings 18 : 31; 2 Kings 17 : 34). So Simon received the name Peter on two different occasions (John 1 : 42; comp. Mark 3 : 16; Matt. 16 . 16–19).

11. I am God Almighty (Heb. אֵל שַׁדַּי, *'El-shaddai*). This was the name under which the Lord addressed Abram, when he changed his name to Abraham (see on 17 : 1) and promised him the land of Canaan for an everlasting possession. It was therefore peculiarly appropriate

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.
15 And Jacob called the name of the place where God spake with him, Beth-el.
16 And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.
17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.
18 And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin.
19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.
20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.
21 And Israel journeyed, and spread his tent beyond the tower of Edar.
22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:
23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:
24 The sons of Rachel; Joseph, and Benjamin:
25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:
26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.
27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which *is* Hebron, where Abraham and Isaac sojourned.

14 place where he spake with him. And Jacob set
up a pillar in the place where he spake with
him, a pillar of stone: and he poured out a
drink offering thereon, and poured oil thereon.
15 And Jacob called the name of the place where
16 God spake with him, Beth-el. And they jour-
neyed from Beth-el; and there was still some
way to come to Ephrath: and Rachel travailed,
17 and she had hard labour. And it came to pass,
when she was in hard labour, that the midwife
said unto her, Fear not; for now thou shalt have
18 another son. And it came to pass, as her soul
was in departing (for she died), that she called
his name Ben-oni: but his father called him
19 Benjamin. And Rachel died, and was buried
in the way to Ephrath (the same is Bethlehem).
20 And Jacob set up a pillar upon her grave: the
same is the Pillar of Rachel's grave unto this
21 day. And Israel journeyed, and spread his tent
22 beyond the tower of Eder. And it came to pass,
while Israel dwelt in that land, that Reuben
went and lay with Bilhah his father's concu-
bine: and Israel heard of it.
23 Now the sons of Jacob were twelve: the sons
of Leah; Reuben, Jacob's firstborn, and Simeon,
and Levi, and Judah, and Issachar, and Zebu-
24 lun: the sons of Rachel; Joseph and Benjamin:
25 and the sons of Bilhah, Rachel's handmaid;
26 Dan and Naphtali: and the sons of Zilpah,
Leah's handmaid; Gad and Asher: these are the
sons of Jacob, which were born to him in Pad-
27 dan-aram. And Jacob came unto Isaac his fa-
ther to Mamre, to Kiriath-arba (the same is He-
bron), where Abraham and Isaac sojourned.

here, and Jacob referred to it with profound pleasure and satisfaction near the close of his life (see 48 : 3).

14. He poured out a drink offering thereon. On the first pillar, which probably had fallen down, Jacob poured oil (see on 28 : 18); on this he poured a drink offering besides. The latter is here mentioned for the first time. Under the law it consisted of the fourth part of a hin of wine, equal to about the third of a gallon (Exod. 29 : 40, 41; Lev. 23 : 13, 18, 37; Num. 15 : 5; 28 : 7).

16. She had hard labour; lit., *she had hard labor in her parturition.* At the birth of Joseph, Rachel expressed the wish that God would give her another son (30 : 24), which wish was not fulfilled till sixteen or seventeen years after, and then with the going out of her own life. When she felt that her end was drawing near, she bestowed upon the new-born child the name "Benoni," that is, *son of my affliction*, but Jacob called him "Benjamin," that is, *son of the right hand*, which means, according to the Scripture usage of the phrase, that he was very dear to him.

19. In the way to Ephrath, which is Bethlehem, or, *house of bread*, about seven miles south of Jerusalem. It afterward became the birthplace of David (1 Sam. 16 : 18) and of Christ (Matt. 2 : 1).

20. Jacob set up a pillar upon her grave. This pillar was still standing three hundred years later, or when the history was written, and the sepulchre was known in the days of Samuel (1 Sam. 10 : 2; comp. Jer. 31 : 15). The spot cannot be certainly identified, but there seems to be little ground for questioning the tradition which has placed it since the fourth century within the Turkish chapel *Kubbet Rachil*, about an English mile north of Bethlehem.

21. The tower of Edar; that is, *the tower of the flock.* These towers were built for the use of herdsmen in watching and guarding their flocks (2 Kings 18 : 8; 2 Chron. 26 : 10).

22. Reuben (comp. 49 : 4). For Reuben's incest he was deprived of his right of primogeniture (see 1 Chron. 5 : 1).

26. These are the sons of Jacob, which were born to him in Padan-aram. This is not true of Benjamin, who was born in Canaan; but as all but Benjamin were born in Mesopotamia, the historian does not think it necessary particularly to note the exception. His language is popular rather than exact. The Scriptures abound with this summary way of speaking. Thus in 1 Cor. 15 : 5, it is said that Christ appeared to "the twelve," though the suicide of Judas had reduced the number of the apostles to eleven; and in Luke 24 : 33

28 And the days of Isaac were a hundred and fourscore years.
29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

28 And the days of Isaac were an hundred and
29 fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days: and Esau and Jacob his sons buried him.

CHAPTER XXXVI.

1 NOW these *are* the generations of Esau, who *is* Edom.
2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
3 And Bashemath Ishmael's daughter, sister of Nebajoth.

1 NOW these are the generations of Esau (the
2 same is Edom). Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite;
3 and Basemath Ishmael's daughter, sister of Ne-

"the eleven" are said to have been "gathered," though it is elsewhere stated that Thomas was not one of their number.

28. The days of Isaac were an hundred and fourscore years. His death did not occur till Joseph had been twelve or thirteen years in Egypt; but it and a brief sketch of the family of Esau (chap. 36) are disposed of here in order that the thread of the history of Jacob's sons which follows, might not be broken.

29. Was gathered unto his people (see on 25 : 8). **And his sons Esau and Jacob buried him.** At this time they were one hundred and twenty years old (25 : 26). Their coming together, as Isaac and Ishmael had done on a similar occasion, to pay the last service due their deceased father, shows that the reconciliation between them was cordial and lasting.

Chap. 36. THE DESCENDANTS OF ESAU. The name of God does not occur in this chapter, consequently no plea for its division can be derived from this quarter. Dillmann very truly affirms that the style is uniform throughout, and there is nothing in the language that militates against the unity of the chapter. "The scheme upon which the book of Genesis is constructed, made it essential that an account should be given of the descendants of Esau; and the greater nearness of his relation to Jacob made it natural that a larger space should be given to them than to the descendants of Ishmael and Keturah (chap. 25): It had been revealed to Rebekah that two nations would spring from her twin children (25 : 23). This must be verified in the case of Esau as well as of Jacob. . . The materials embraced in the chapter are, therefore, the proper ones to be introduced in this place" (Doctor Green, *Unity of Gen.*, p. 417).

The chapter consists of seven divisions: (1) Ver. 1–8. Origin of the Edomites. (2) Ver. 9–14. The three chief branches of the Edomites. (3) Ver. 15–19. Princes descended from Esau. (4) Ver. 20–28. Descendants of Seir, father of the original occupants of the country. (5) Ver. 29, 30. Princes of this race. (6) Ver. 31–39. Kings of Edom. (7) Ver. 40–43. Other princes of Esau's race.

1. These are the generations (see on 2 : 4). **Edom** (see on 25 : 30 and 32 : 3).

2, 3. Esau took his wives (the expression here refers not to the marriage, but to the removal, of his wives) **of the daughters of Canaan;** that is, who were of the daughters of Canaan. These wives, according to 26 : 34 and 28 : 9, were Judith, the daughter of Beeri the Hittite, Basemath, the daughter of Elon the Hittite, and Mahalath, the daughter of Ishmael and the sister of Nebaioth. According to this chapter, they were Adah, the daughter of Elon the Hittite, Aholibamah, the daughter of Anah, the daughter of Zibeon the Hivite, and Basemath, Ishmael's daughter, sister of Nebaioth.

[A reconciliation of these differences has been attempted in various ways. Hengstenberg thinks Beeri is a second name for Anah, given him as the discoverer of the hot springs (ver. 24), the word meaning "spring man." The different names of Esau's wives may be due to double names having been given them—a very common practice—of which one list gives the one and the other list the other (see 17 : 5, 15; 20 : 30; 35 : 10, 18; 41 : 45; Exod. 2 : 18, cf. 3 : 1; Num. 13 : 16, etc.). The peculiarity that Hittite, Hivite, and Horite are used interchangeably is thought to be due to the first being the generic name of the tribe, the second its specific designation, and the third the name for the people of the district to which Anah belonged. Even though no explanation may be satisfactory, we cannot believe, even upon the ground of some of the radical critics, that a redactor would have put together statements he thought in the most direct conflict, especially as in other places he is credited with numerous attempts to reconcile difficulties by his own explanatory additions.]

4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;
5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.
6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.
7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.
8 Thus dwelt Esau in mount Seir: Esau *is* Edom.
9 And these *are* the generations of Esau the father of the Edomites in mount Seir:
10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.
11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.
13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.
15 These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,
16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.
17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom: these *are* the sons of Bashemath Esau's wife.
18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.
19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.
20 These *are* the sons of Seir the Horite, who in-

4 baioth. And Adah bare to Esau Eliphaz; and
5 Basemath bare Reuel; and Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau, which were born unto him in the
6 land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away
7 from his brother Jacob. For their substance was too great for them to dwell together; and the land of their sojournings could not bear
8 them because of their cattle. And Esau dwelt
9 in mount Seir: Esau is Edom. And these are the generations of Esau the father of the Edom-
10 ites in mount Seir: these are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.
11 And the sons of Eliphaz were Teman, Omar,
12 Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these are the sons of
13 Adah Esau's wife. And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Basemath Esau's
14 wife. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and
15 Jalam, and Korah. These are the dukes of the sons of Esau: the sons of Eliphaz the firstborn of Esau; duke Teman, duke Omar, duke Zepho,
16 duke Kenaz, duke Korah, duke Gatam, duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these are the sons of
17 Adah. And these are the sons of Reuel Esau's son; duke Nathan, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons
18 of Basemath Esau's wife. And these are the sons of Oholibamah Esau's wife; duke Jeush, duke Jalam, duke Korah: these are the dukes that came of Oholibamah the daughter of Anah,
19 Esau's wife. These are the sons of Esau, and these are their dukes: the same is Edom.
20 These are the sons of Seir the Horite, the in-

4, 5. The sons born to Esau in the land of Canaan were five, the eldest of whom bore the name of the first of Job's friends, and the second that of Moses' father-in-law.

6. And Esau took his wives. The first clause in ver. 2 is resumed here, and the sentence begun there is completed in this verse.

Went into the country from the face of his brother Jacob, or, better, *went into a land away from his brother Jacob.* When Isaac dismissed Jacob with his final blessing, he added the significant words: "That thou mayest inherit the land . . . which God gave unto Abraham." It is not, however, necessary to suppose that Esau was moved solely by the divine promise to Jacob to retire from Canaan and take possession of Mount Seir. In the overruling providence of God, the vast increase of his worldly substance was the occasion of his removal, which perhaps took place before Jacob had reached Canaan.

8. Mount Seir. (See on 32 : 3.)

12. Amalek. The ancestor of the Amalekites, mentioned in 14 : 7, who probably separated themselves at an early period from the rest of the Edomites, and formed a distinct and powerful tribe. In 14 : 7 (on which see) they are probably named by anticipation, because their country was thus designated before the time of Moses and the exodus.

15-19. Dukes. The Edomites, like the Israelites, were divided into tribes, which took their names from Esau's sons. The Hebrew word אַלּוּף, *'alluph*, here rendered "duke," means, properly, the chieftain of a thousand men. He did not have the high rank and wealth of a British peer, but was rather like the sheikh or emir of the modern East. Fourteen of these "dukes" are mentioned who flourished contemporaneously.

20. Sons of Seir the Horite. There were native dukes who inhabited the country

habited the land; Lotan, and Shobal, and Zibeon, and Anah,
21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.
22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.
23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.
24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.
25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.
26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.
27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.
28 The children of Dishan *are* these; Uz, and Aran.
29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.
31 And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.
32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.
33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
34 And Jobab died, and Husham of the land of Temani reigned in his stead.
35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

habitants of the land; Lotan and Shobal and
21 Zibeon and Anah, and Dishon and Ezer and Dishan: these are the dukes that came of the Horites, the children of Seir in the land of
22 Edom. And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.
23 And these are the children of Shobal; Alvan and Manahath and Ebal, Shepho and Onam.
24 And these are the children of Zibeon; Aiah and Anah: this is Anah who found the hot springs in the wilderness, as he fed the asses of Zibeon
25 his father. And these are the children of Anah; Dishon and Oholibamah the daughter of
26 Anah. And these are the children of Dishon; Hemdan and Eshban and Ithran and Cheran.
27 These are the children of Ezer; Bilhan and
28 Zaavan and Akan. These are the children of
29 Dishan; Uz and Aran. These are the dukes that came of the Horites; duke Lotan, duke
30 Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of the Horites, according to their dukes in the land of Seir.
31 And these are the kings that reigned in the land of Edom, before there reigned any king
32 over the children of Israel. And Bela the son of Beor reigned in Edom; and the name of his
33 city was Dinhabah. And Bela died, and Joab the son of Zerah of Bozrah reigned in his stead.
34 And Jobab died, and Husham of the land of the
35 Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

before the Edomite invasion, and were incorporated with those of that race. The families of this tribe are mentioned, because Aholibamah, wife of Esau, and Timna, concubine of Eliphaz, Esau's son (ver. 12, 22), were Horites (see on 14 : 6).

24. The mules; better, *hot springs*. The latter is the better rendering of the obscure word יְמִים, *yemim*, which is translated "mules" in the Authorized version. Doubtless the streams of the place, lying southeast of the Dead Sea, and afterwards called Callirhoë, are intended. According to 26 : 34, the father of one of Esau's wives was called Beeri, that is, man of a spring, which agrees with this account.

25. Aholibamah. This Aholibamah was not Esau's wife mentioned in ver. 2, but the cousin of his wife's father.

29, 30. This list of the dukes of the Horites is coincident with that of the sons of Seir in ver. 20, 21. The first list names them personally; the second, officially.

31. These are the kings that reigned in the land of Edom. It is noticeable that none of these kings was a son or descendant of his predecessor, thus showing that the government was an elective monarchy—that the royal power was not built on the ruins of the dukedoms, but existed at the same time.

Before there reigned any king over the children of Israel. By many expositors these words are regarded as a late interpolation, written after kings had reigned in Israel. There is, however, nothing inconsistent with the Mosaic origin of the whole passage. The glory of a kingly power had been promised both to Abraham (17 : 6, 16) and to Jacob (35 : 11), and the Israelites doubtless cherished a constant hope of such a kingdom and kingly race. The words of Moses (Deut. 28 : 36) make it plain that a king should be set over them; and hence it was only natural that, when recording the names of the eight kings who had reigned in the family of Esau up to his own time, he should remark that as yet no king had risen from the family of his brother Jacob, to whom a kingly progeny had been promised. The original words are: "before the reigning of a king to the sons of Israel," and might be rendered: "while as yet the children of Israel have no king"; there being nothing in the words expressive of past time, or indicating that before they were written a king had reigned in Israel.

33. Bozrah. One of the chief cities of the Edomites (Isa. 34 : 6; 63 : 1; Jer. 49 : 13; Amos 1 : 12). It is still traceable in El-Busaireh, a village and castle in Arabia Petræa, about twenty-five miles south by east of the Dead Sea (Robinson, Vol. II., pp. 570, 571).

36 And Hadad died, and Samlah of Masrekah reigned in his stead.
37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.
38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.
39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.
40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,
41 Duke Aholibamah, duke Elah, duke Pinon,
42 Duke Kenaz, duke Teman, duke Mibzar,
43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

36 And Hadad died, and Samlah of Masrekah
37 reigned in his stead. And Samlah died, and
Shaul of Rehoboth by the River reigned in his
38 stead. And Shaul died, and Baal-hanan the son
39 of Achbor reigned in his stead. And Baal-
hanan the son of Achbor died, and Hadar
reigned in his stead: and the name of his city
was Pau; and his wife's name was Mehetabel,
the daughter of Matred, the daughter of Mez-
40 ahab. And these are the names of the dukes
that came of Esau, according to their families,
after their places, by their names; duke Tim-
41 nah, duke Alvah, duke Jetheth; duke Oholi-
42 bamah, duke Elah, duke Pinon; duke Kenaz,
43 duke Teman, duke Mibzar; duke Magdiel, duke
Iram: these be the dukes of Edom, according to
their habitations in the land of their possession.
This is Esau the father of the Edomites.

CHAPTER XXXVII.

1 AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.
2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.
3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.
4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

1 AND Jacob dwelt in the land of his father's
2 sojournings, in the land of Canaan. These are
the generations of Jacob. Joseph, being seven-
teen years old, was feeding the flock with his
brethren; and he was a lad with the sons of
Bilhah, and with the sons of Zilpah, his father's
wives: and Joseph brought the evil report of
3 them unto their father. Now Israel loved Joseph
more than all his children, because he was the
son of his old age: and he made him a coat of
4 many colours. And his brethren saw that their
father loved him more than all his brethren;
and they hated him, and could not speak peace-

40-43. These verses recapitulate the dukes of Esau according to their residences. Only eleven are mentioned, though the tribes of Edom were at least thirteen in number (ver. 11-14). Some may have been wandering tribes without a fixed abode.

Chap. 37. JOSEPH SOLD INTO EGYPT. Having, in the preceding chapter, disposed of the line of Esau, the sacred writer here resumes from ch. 35 the family history of Jacob. The exquisite and touching story of Joseph, begun in this chapter, is marked throughout by marvelous unity of plan and purpose.

1. Jacob dwelt in the land . . . of Canaan. He had now taken up his abode at Hebron (comp. 35 : 27), whence his flocks, in charge of his sons, were led far or near, as pasture offered.

2. These are the generations of Jacob. The next chapter (38) concerns itself with Judah, and those which immediately follow, with Joseph; yet Jacob, the heir of Abraham and the progenitor of the Messiah, is the central figure of the history, to which the histories of Judah and Joseph are subordinate.

Joseph . . . was feeding the flock (lit., *Joseph, being seventeen years old, was a shepherd over the flock*) **. . . he a lad, with the sons of Bilhah and Zilpah** (Dan and Naphtali; Gad and Asher). Joseph was more than "a servant-boy with them, for the lighter service of errands and the like" (Conant); the words imply oversight and direction. This chief place in the party may have been assigned him either from his being the son of the beloved Rachel, or from his own superior qualities of character; and if invested with this office, he acted the part, not of a tattler, but of a faithful steward in reporting to his father the scandalous conduct of his brethren. The language employed in the original fastens the guilt upon *them*, not upon him; it clearly indicates that they had committed some flagrant act which he felt in duty bound to report.

3. A coat of many colors; lit., *a tunic of pieces*, the meaning being either that it was a robe made of pieces sewed together, which may have been colored, or a full length garment extending to the feet, and the sleeves to the wrists. The latter rendering is now commonly adopted. The phrase occurs again in 2 Sam. 13 : 18, where it describes the garment worn by Tamar, the daughter of David.

4. They hated him, and could not speak peaceably unto him; that is, they could not offer him the customary salutation of שָׁלוֹם, *shalom*, or peace, which was everywhere current among those not openly and avowedly at variance with each other.

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.
6 And he said unto them, Hear, I pray you, this dream which I have dreamed:
7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.
8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.
9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.
10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?
11 And his brethren envied him; but his father observed the saying.
12 And his brethren went to feed their father's flock in Shechem.
13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.
14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.
15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?
16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.
17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.
18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.
19 And they said one to another, Behold, this dreamer cometh.
20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil

5 ably unto him. And Joseph dreamed a dream,
and he told it to his brethren: and they hated
6 him yet the more. And he said unto them,
Hear, I pray you, this dream which I have
7 dreamed: for, behold, we were binding sheaves
in the field, and, lo, my sheaf arose, and also
stood upright; and, behold, your sheaves came
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9 more for his dreams, and for his words. And
he dreamed yet another dream, and told it to
his brethren, and said, Behold, I have dreamed
yet a dream; and, behold, the sun and the moon
10 and eleven stars made obeisance to me. And
he told it to his father, and to his brethren; and
his father rebuked him, and said unto him,
What is this dream that thou hast dreamed?
Shall I and thy mother and thy brethren indeed
come to bow down ourselves to thee to the earth?
11 And his brethren envied him; but his father
12 kept the saying in mind. And his brethren
went to feed their father's flock in Shechem.
13 And Israel said unto Joseph, Do not thy brethren
feed the flock in Shechem? come, and I will
send thee unto them. And he said to him, Here
14 am I. And he said to him, Go now, see whether
it be well with thy brethren, and well with the
flock; and bring me word again. So he sent
him out of the vale of Hebron, and he came to
15 Shechem. And a certain man found him, and,
behold, he was wandering in the field: and the
man asked him, saying, What seekest thou?
16 And he said, I seek my brethren: tell me, I
17 pray thee, where they are feeding *the flock*. And
the man said, They are departed hence: for I
heard them say, Let us go to Dothan. And
Joseph went after his brethren, and found them
18 in Dothan. And they saw him afar off, and
before he came near unto them, they conspired
19 against him to slay him. And they said one to
20 another, Behold, this dreamer cometh. Come
now therefore, and let us slay him, and cast him
into one of the pits, and we will say, An evil

5. They hated him yet the more. The hatred which Joseph's brethren felt toward him on account of his father's partiality was increased by his two dreams, both of which he related to them, and the second to his father also. The first pointed to his supremacy over his brethren (ver. 8), the second over the whole house of Israel (ver. 10).

7. We were binding sheaves in the field. It appears that Jacob, like Isaac, was an agriculturist as well as shepherd (comp. 26 : 12).

12. His brethren went to feed their father's flock in Shechem. The pasturage in the valley of Hebron, where Jacob was dwelling, having become exhausted, his sons went with their flocks to Shechem, probably to the field which their father had bought (33 : 19). His anxiety for his sons' welfare in that place may have arisen from the enmity which their violence had there excited against them (34 : 30). (See on 12 : 6.)

17. Dothan; meaning *the two wells.* It is about twelve miles north of Shechem, and has the best pasturage in all that region. "By noon we reached Dothan. . . Just north of us was the well called Bir el Hufireh, 'Well of the Pit,' and east of us a second with a water-trough, thus accounting for the name Dothan, 'Two Wells'" (Conder).

18. They conspired against him to slay him. History furnishes few if any parallels to the cruel intentions and cruel conduct of Joseph's brethren. From their own confession, afterwards made (42 : 21), it appears that he besought them with tears (but in vain) to spare his life.

19. Behold, this dreamer (lit., *this lord of dreams*—idiomatic for *habitual usage* or *addictedness*) **cometh;** the language of contempt and scorn.

20. Let us slay him, and cast him into some pit (*one of the pits*). "It could not have been difficult for Joseph's brethren to find an empty cistern in which to secure him. Ancient

beast hath devoured him; and we shall see what will become of his dreams.
21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.
22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.
23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him;
24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.
25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.
26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?
27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he *is* our brother *and* our flesh: and his brethren were content.

beast hath devoured him: and we shall see
21 what will become of his dreams. And Reuben heard it, and delivered him out of their hand;
22 and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out
23 of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the
24 coat of many colours that was on him; and they took him, and cast him into the pit: and the pit
25 was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a traveling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and
26 myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood?
27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened

cisterns are very common, even now, along the roads and elsewhere" (Robinson's *Bib. Res.*, III., 122). "These tanks for storing, being so narrow at the mouth that a single stone will cover them, and widening below into a large subterraneous room, form prisons from which escape is impossible. A cistern called 'Joseph's Pit' is still shown" (Robinson's *Bib. Res.*, II., 419).

We shall see what will become of his dreams. Joseph's brethren were evidently alarmed at his dreams, notwithstanding their contemptuous way of speaking. Their fratricidal act is best explained on the ground that they saw in them heaven-sent prophecies of his future greatness and of their subjection to him. But the very deed by which they thought to frustrate his promotion, was overruled in the providence of God for bringing it about.

21, 22. Reuben's suggestion to his brethren was that, instead of first slaying Joseph and then casting his dead body into a pit, they cast him in alive—a suggestion meaning really a more lingering and cruel death than the other; but as they would thus be spared the sight of blood shed by their own hands, they acceded to the proposition. Reuben's purpose, however, was in this way to **rid** (*deliver*) **him out of their hand, to deliver** (*restore*) **him to his father again.**

25. They sat down to eat bread; as if nothing had happened. In this heartless meal Reuben took no part (see ver. 29). His absence may have been for the purpose of devising means to rescue Joseph.

A (*traveling*) **company of Ishmaelites;** called Midianites in ver. 28, and (Heb.) Medanites in ver. 36. They seem to have been a mixed company, made up of the descendants of Ishmael and the descendants of Medan and Midian. Being related tribes and dwelling in the immediate neighborhood of each other, it was only natural for them to unite in caravans and commercial enterprises, and be called now by one name, now by another (see on 25 : 2). The route of these Ishmaelites from the spice district of Gilead to Egypt may be easily traced. It lay across the Jordan, below the sea of Galilee, over the plain of Jezreel to the Mediterranean, and thence along the seashore. [From Judg. 8 : 24, cf. 7 : 1 *seq.*, 8 : 1 *seq.*, it is seen that Ishmaelites was used to include Midianites.]

Spicery and balm and myrrh. By the first of these articles, נְכֹאת, *nekhoth*, is probably meant the gum of the *Astragalus tragacantha*, a thorny shrub found throughout the East. It is highly valued for its medicinal properties. The second article, צֳרִי, *tseri*, was a very precious gum obtained from the balsam tree, almost peculiar to Palestine. On account of its healing properties it found a ready market in Egypt (Jer. 8 : 22; 46 : 11; 51 : 8). The third article, לֹט, *lot*, is the ladanum, an odoriferous gum exuding from the shrub *Cistus creticus*, a shrub growing in Arabia, Syria, and Palestine. (See Vigouroux, Vol. II., p. 17.)

26, 27. The sight of these traveling merchants led to the suggestion by Judah that the sentence of death against Joseph be exchanged for one of perpetual slavery. Judah had enough of the feeling of remorse to lead him to oppose the former, but not enough to restrain him from the latter. His brethren acted on his advice, "because they thought that if he were sold for a *slave*, he would never be a *lord;* and if sold into Egypt, he would never be *their* lord."

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.
29 And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.
30 And he returned unto his brethren, and said, The child *is* not and I, whither shall I go?
31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;
32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.
33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.
34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.
35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.
36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

28 unto him. And there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And
29 they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was
30 not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child
31 is not; and I, whither shall I go? And they took Joseph's coat, and killed a he-goat, and
32 dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father: and said, This have we found: know now whether it be thy son's coat or not.
33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is
34 without doubt torn in pieces. And Jacob rent his garments, and put sackcloth upon his loins,
35 and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to the grave to my son
36 mourning. And his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

28. They brought Joseph into Egypt. By the route indicated above (see on ver. 25). There was another route by way of Hebron, where Jacob dwelt, by taking which the fate of Joseph might have reached his father's ears. Had the caravan been going by this way, Judah's proposal would not likely have been acted upon.

29. He rent his clothes; in token of his grief and horror at the discovery that Joseph was not in the pit, for he thought that he was now lost to his father forever. This is the first notice of this method of manifesting grief (comp. ver. 34; 44 : 13; Num. 14 : 6; Josh. 7 : 6; Judg. 11 : 35; 2 Sam. 13 : 19; Ezra 9 : 3; Job 1 : 20).

34. Sackcloth. A coarse fabric of goat's hair, used for making sacks, the same word in Hebrew meaning both. It was the usual dress of mourners (2 Sam. 3 : 31; Neh. 9 : 1; Esther 4 : 1), and in cases of extreme mental distress was worn next the skin (1 Kings 21 : 27).

35. All his daughters. By these are probably meant his one daughter Dinah, and his daughters-in-law.

I will go down to the grave (Heb., *sheol*) **to my son mourning.** The original term signifies *the place of departed spirits*, or, *Hades*, while *grave* is expressed by the words קֶבֶר, *qebher*, and בּוֹר, *bōr*. Jacob must be understood as having expected to meet his son in the spirit world, but not in the *grave*, for he supposed he had been devoured by wild beasts.

36. Potiphar; meaning *devoted to Phar*, that is, to the royal house or palace.

An officer of Pharaoh's; Heb., "an eunuch," but also a general name for officers of the court (comp. 1 Sam. 8 : 15; 1 Kings 22 : 9). As he had a wife, the literal sense cannot hold in this instance.

Captain of the guard; that is, chief of the executioners, or commander of the bodyguard, who executed the sentences of the king. Ebers (p. 301) describes Potiphar's office as that of chief minister of police. A similar office existed among the Babylonians (comp. 2 Kings 25 : 8; Jer. 39 : 9).

Chap. 38. JUDAH AND HIS FAMILY. This chapter interrupts the narrative of Joseph for the purpose of introducing some particulars connected with the family history of Judah, which are chiefly important as showing the origin of the three leading families of this royal tribe (comp. Num. 26 : 19-22). The writer, it will be borne in mind, is giving not the life of Joseph simply, but the history of Jacob's family (see 37 : 2a). The two chief persons in that family were Joseph and Judah: "Joseph from his high character, his personal importance, his influence in the future destinies of the race, and his typical foreshadowing of the Messiah; Judah from his obtaining the virtual right of primogeniture, and from his being the ancestor of David and of the son of David." Having conducted Joseph to Egypt, the writer relates the contemporaneous events in connection with the other chief person in Jacob's family, and then in chap. 39 resumes the history of Joseph.

As a chronological objection to this narrative, it has been argued that the events recorded in

CHAPTER XXXVIII.

1 AND it came to pass at that time, that Judah
went down from his brethren, and turned in to a
certain Adullamite, whose name *was* Hirah.
2 And Judah saw there a daughter of a certain
Canaanite, whose name *was* Shuah; and he took
her, and went in unto her.
3 And she conceived, and bare a son; and he
called his name Er.
4 And she conceived again, and bare a son; and
she called his name Onan.
5 And she yet again conceived, and bare a son;
and called his name Shelah: and he was at Chezib,
when she bare him.
6 And Judah took a wife for Er his firstborn,
whose name *was* Tamar.
7 And Er, Judah's firstborn, was wicked in the
sight of the LORD; and the LORD slew him.
8 And Judah said unto Onan, Go in unto thy
brother's wife, and marry her, and raise up seed
to thy brother.
9 And Onan knew that the seed should not be
his; and it came to pass, when he went in unto his
brother's wife, that he spilled *it* on the ground, lest
that he should give seed to his brother.
10 And the thing which he did displeased the
LORD: wherefore he slew him also.
11 Then said Judah to Tamar his daughter in
law, Remain a widow at thy father's house, till

1 AND it came to pass at that time, that Judah
went down from his brethren, and turned in to
a certain Adullamite, whose name was Hirah.
2 And Judah saw there a daughter of a certain
Canaanite whose name was Shua; and he took
3 her, and went in unto her. And she conceived,
and bare a son; and he called his name Er.
4 And she conceived again, and bare a son; and
5 she called his name Onan. And she yet again
bare a son, and called his name Shelah: and he
6 was at Chezib, when she bare him. And Judah
took a wife for Er his firstborn, and her name
7 was Tamar. And Er, Judah's firstborn, was
wicked in the sight of the LORD; and the LORD
8 slew him. And Judah said unto Onan, Go in
unto thy brother's wife, and perform the duty
of an husband's brother unto her, and raise up
9 seed to thy brother. And Onan knew that the
seed should not be his; and it came to pass,
when he went in unto his brother's wife, that
he spilled it on the ground, lest he should give
10 seed to his brother. And the thing which he
did was evil in the sight of the LORD: and he
11 slew him also. Then said Judah to Tamar his
daughter in law, Remain a widow in thy father's

the chapter could not have taken place in so short a time, that is, within the twenty-two years intervening between the sale of Joseph and the migration into Egypt, and that consequently Judah's marriage must have antedated the sale of Joseph. But, as Keil has shown,[1] these twenty-two years furnish space enough for all the events recorded in this chapter.

1. At that time; that is, after the sale of Joseph, and while Judah was still feeding the flocks of Jacob along with his brethren (37 : 26).

Judah went down; that is, from Hebron in the hill country of Judah, where Jacob dwelt (37 : 14), to the lowlands in which Adullam was situated (Josh. 15 : 33–35). In the time of the conquest the latter place was the seat of a Canaanitish king (Josh. 12 : 15), and was afterward celebrated for its connection with the history of David (1 Sam. 22 : 1, 2; 2 Sam. 23 : 13). Later it was fortified by Rehoboam (2 Chron. 11 : 7; comp. Micah 1 : 15), and had villages dependent upon it (Neh. 11 : 30). It must have lain in the plain of Judah, but its site has never been certainly identified.

2. Shuah; the name, not of the daughter, but of her father (see ver. 12).

He took her; that is, in marriage. Though he had objected to the marriage of his sister with Shechem (34 : 14), he did not scruple to take this Canaanitish woman to be his wife.

5. Chezib; probably the same as Achzib (Josh. 15 : 44; Micah 1 : 14, 15) and Chezeba (1 Chron. 4 : 22), in the low country of Judah.

7. The LORD slew him. The particular wickedness for which Er was slain is not named, but from what follows (ver. 10), it may be inferred to have been, as in the case of the Sodomites (13 : 13; 19 : 5) some unnatural abomination.

8. Go in unto thy brother's wife, and marry her, and raise up seed to thy brother (*perform the duty of a husband's brother unto her*). The first instance of a custom which rested, not upon a divine command, but upon an ancient tradition, originating probably in Chaldea, and was afterwards incorporated among the laws of Moses (see Deut. 25 : 5, 6). Lest, however, the law might in some instances prove to be oppressive, provision was made by which the brother might release himself from the obligation, but not without bringing upon himself a measure of contempt (see Deut. 25 : 7–10; comp. Ruth 4 : 7). This law of levirate marriage is found in different forms among Indians, Persians, and other nations of Asia and Africa (*Diod. Sic.*, XII., 18).

[1] "If we suppose that Judah, who was twenty years old when Joseph was sold, went to Adullam soon afterwards and married there, his three sons might have been born four or five years after Joseph's captivity. And if his eldest son was born about a year and a half after the sale of Joseph, and he married him to Thamar when he was fifteen years old, and gave her to his second son a year after that, Onan's death would occur at least five years before Jacob's removal to Egypt: time enough, therefore, both for the generation and birth of the twin sons of Judah by Thamar, and for Judah's two journeys into Egypt with his brethren to buy corn" (Keil).

Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law:) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold,

house, till Shelah my son be grown up: for he said, Lest he also die, like his brethren. And Tamar went and dwelt in her father's house.

12 And in process of time Shua's daughter, the wife of Judah, died; and Judah was comforted, and went up unto his sheepshearers to Timnah,

13 he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold, thy father in law goeth up to Timnah to shear his sheep.

14 And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not

15 given unto him to wife. When Judah saw her, he thought her to be an harlot; for she had

16 covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: for he knew not that she was his daughter in law. And she said, What wilt thou give me, that thou mayest come in

17 unto me? And he said, I will send thee a kid of the goats from the flock. And she said, Wilt

18 thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet and thy cord, and thy staff that is in thine hand. And he gave them to her, and came in unto her, and she conceived

19 by him. And she arose, and went away, and put off her veil from her, and put on the gar-

20 ments of her widowhood. And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the

21 woman's hand: but he found her not. Then he asked the men of her place, saying, Where is the harlot, that was at Enaim by the way side? And they said, There hath been no harlot here.

22 And he returned to Judah, and said, I have not found her; and also the men of the place said,

23 There hath been no harlot here. And Judah said, Let her take it to her, lest we be put to shame: behold, I sent this kid, and thou hast

24 not found her. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the

11. Lest . . . he die also, as his brethren did. Judah appears to have concluded that Tamar was a fatal wife (comp. Tobit, III., 7), and that he would lose his third son also if he gave him to her. He therefore put her off with the promise that he would give her Shelah as soon as he was grown up, at the same time ordering her to remain in the interval in her father's house, as was the custom with widows who had no children (see Lev. 22 : 13). After waiting some time, and finding that Judah disregarded his promise, she formed the design of ensnaring him, which was favored by the circumstance that his wife had died and he was now a widower.

12. Judah was comforted; that is, he had performed the customary ceremonies of mourning, and the usual time of lamentation for the dead had passed.

Went up unto his sheepshearers. The time of sheep-shearing, which occurs in Palestine towards the end of March, was one of more than usual hilarity, and the wealthier masters were accustomed to invite their friends, as well as treat their servants, to sumptuous entertainments (comp. 2 Sam. 13 : 23). Accordingly Judah was accompanied by his friend Hirah.

Timnah (not **Timnath**); the place spoken of in Josh. 15 : 57 as "in the mountains."

13-18. When Tamar learned of Judah's intention to go up to Timnah, she seized the opportunity of carrying out her scheme.

14. In an open place, or, *in the gate of Enaim;* better, *at the entrance to two fountains.* Probably the place was by the wayside near to the two fountains from which the town took its name.

21. Where is the harlot? קְדֵשָׁה, *qedheshah*, meaning literally, "consecrated"; that is, to the impure worship of the Phœnician goddess Astarte. This abominable worship was very early introduced into Canaan and Egypt. It reveals, but only partially, the fearful corruption of religion and morals wherever idolatry prevailed (comp. Num. 25 : 1. 2; Hosea 4 : 14).

she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

harlot; and moreover, behold, she is with child by whoredom. And Judah said, Bring her forth,
25 and let her be burnt. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these,
26 the signet, and the cords, and the staff. And Judah acknowledged them, and said, She is more righteous than I; forasmuch as I gave her not to Shelah my son. And he knew her again
27 no more. And it came to pass in the time of her travail, that, behold, twins were in her
28 womb. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, say-
29 ing, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? therefore his
30 name was called Perez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.

CHAPTER XXXIX.

1 AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

1 AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down

24. Let her be burnt. As the head of his family, the power of life and death lay in Judah's hands. This power, in this instance, he proposed to exercise with great severity, since punishment by burning was afterward reserved for the daughters of priests (see Lev. 21 : 9). The crime which Tamar had committed was not fornication but *adultery*, she being regarded as the affianced bride of Shelah, and the usual punishment for this was stoning (see Deut. 22 : 23, 24; John 8 : 4, 5).

25. Discern, I pray thee, whose are these. She does not publicly name him, but simply sends him the pledged articles, and leaves it to his own conscience to rebuke him before God.

26. She hath been more righteous than I. On the score of righteousness, the conduct of neither had much to commend it. She had, however, an advantage over him, since a previous wrong-doing on his part had indirectly occasioned hers.

28. Bound upon his hand a scarlet thread; to distinguish him as the firstborn, as many important privileges pertained to primogeniture.

29. Therefore his name was called Pharez (*Perez*); that is, *breach*, or *breaker through*; for when Zarah was apparently on the point of being born first, Perez forced his way, as it were, and preceded him—a circumstance regarded as portending something important in his future. He is placed before Zerah in the lists of 46 : 12 and Num. 26 : 20. He was the ancestor of the tribe-prince Nahshon (Num. 2 : 3), and of King David (Ruth 4 : 18-22; 1 Chron. 2 : 5); and through him Tamar has a place among the female ancestors in the genealogy of Jesus (Matt. 1 : 3).

Chap. 39. JOSEPH IN POTIPHAR'S HOUSE. In this chapter the name *Jehovah* (Lord) occurs eight times (ver. 2, 3, 5, 21, 23), and *Elohim* (God) once (ver. 9). The proper explanation of this is not difference of authorship, but the connection in which the names respectively stand. In narrating the story of Joseph's bondage and imprisonment, the sacred writer purposely shows that the unseen hand that was guiding all in the interest of grace was that of Jehovah, the guardian of the chosen race; while in ver. 9, where Joseph speaks to a heathen, to whom the name Jehovah would have been unintelligible, he uses Elohim.

1. And Joseph was brought down to Egypt. The narrator here resumes the history of Joseph, which was interrupted by chap. 38, by recapitulating 37 : 36, the point where it was broken off.

Bought him of the hands of the Ishmaelites. This seems to conflict with 38 : 36, which attributes his sale to the Midianites. That explanation is probably the correct one which makes the Midianites the apparent possessors of Joseph and the actual authors of the sale, while the caravan took its name from the Ishmaelites (37 : 25, 28), who formed its principal portion. (See on 37 : 25.)

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.
3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.
4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.
5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.
6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.
7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.
8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;
9 *There is* none greater in this house than I; neither hath he kept back anything from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?
10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.
11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.
12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

2 thither. And the LORD was with Joseph, and
he was a prosperous man; and he was in the
3 house of his master the Egyptian. And his
master saw that the LORD was with him, and
that the LORD made all that he did to prosper in
4 his hand. And Joseph found grace in his sight,
and he ministered unto him: and he made him
overseer over his house, and all that he had he
5 put into his hand. And it came to pass from the
time that he made him overseer in his house,
and over all that he had, that the LORD blessed
the Egyptian's house for Joseph's sake; and the
blessing of the LORD was upon all that he had,
6 in the house and in the field. And he left all
that he had in Joseph's hand; and he knew not
aught *that was* with him, save the bread which
he did eat. And Joseph was comely, and well
7 favoured. And it came to pass after these things,
that his master's wife cast her eyes upon Joseph;
8 and she said, Lie with me. But he refused, and
said unto his master's wife, Behold, my master
knoweth not what is with me in the house, and
he hath put all that he hath into my hand;
9 there is none greater in this house than I;
neither hath he kept back any thing from me
but thee, because thou art his wife: how then
can I do this great wickedness, and sin against
10 God? And it came to pass, as she spake to
Joseph day by day, that he hearkened not unto
11 her, to lie by her, *or* to be with her. And it
came to pass about this time, that he went into
the house to do his work; and there was none
12 of the men of the house there within. And she
caught him by his garment, saying, Lie with
me: and he left his garment in her hand, and

2. He was in the house of his master the Egyptian. The position of Joseph in Potiphar's household was that of steward, somewhat similar to the post occupied by Eliezer in Abraham's family (see on 15 : 2 and 24 : 2). Ebers (p. 303) speaks of the position of steward as "a dignity which we meet with at the earliest times in every Egyptian household."

3. His master saw that the LORD was with him. The blessing of God rested so conspicuously on Joseph and his labors that his master himself observed and acknowledged it. It must not be supposed that Potiphar knew God by the name of "Jehovah" and so designated him, but rather that he saw that Joseph was the object of supernatural care and favor, which the writer, and not he, ascribes to its true source.

4. He made him overseer over his house, and all that he had he put into his hand. His faithfulness and capacity as a domestic servant led Potiphar to appoint him to the high office of steward.

6. He knew not aught that he had, or, *aught that was with him;* that is, Potiphar did not *care for* or *trouble himself about* anything that belonged to him; he gave to Joseph the entire and unreserved control of all his possessions.

Save the bread which he did eat. This limitation was necessitated by the laws of caste which then prevailed among the Egyptians, who had their own laws concerning food, and did not eat with Hebrews (see 43 : 32).

Joseph was a goodly person (*comely*) **and well favored;** lit., *was beautiful of form and beautiful of countenance*, like his mother Rachel (29 : 17).

7. His master's wife cast her eyes upon Joseph. Both ancient and modern writers testify of the unchastity and conjugal infidelity that prevailed among ancient Egyptian women. Herodotus (Book II., 3) tells the story of Pheron, son of Sesostris, who searched long for a woman who had remained faithful to her husband, and when he found only one, he burned the faithless ones as a terrible example.

9. How then can I do this great wickedness, and sin against God? "A golden saying, which should be ever at hand, to resist temptation to any wrong act. It should be the first lesson of childhood. Let every one, when tempted to do wrong, pause and say: HOW CAN I DO THIS EVIL, AND SIN AGAINST GOD?"

There is abundant evidence that the women of ancient Egypt, even when married, were allowed to mix freely in promiscuous society (see

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,
14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:
15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.
16 And she laid up his garment by her, until his lord came home.
17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:
18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.
19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.
20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.
21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.
22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.
23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

13 fled, and got him out. And it came to pass, when she saw that he had left his garment in
14 her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:
15 and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment
16 by me, and fled, and got him out. And she laid up his garment by her, until his master came
17 home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to
18 mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment by me,
19 and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.
20 And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison.
21 But the LORD was with Joseph, and shewed kindness unto him, and gave him favour in the
22 sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer
23 of it. The keeper of the prison looked not to any thing that was under his hand, because the LORD was with him; and that which he did, the LORD made it to prosper.

Taylor's *Illustrations of the Bible from the Monuments of Egypt;* Wilkinson's *Manners and Customs of the Ancient Egyptians*, etc.).

14. See, he hath brought in a Hebrew. Foiled in her daring assault upon Joseph's chastity, Potiphar's wife, with passion turned to hate, would make it appear to "the men of her house" that he had attempted a violation of her chastity; that thus she might have revenge upon him and avert suspicion from herself.

To mock; that is, to make light of, to take improper liberties.

Us; including with herself the other female members of the household, as though all were alike exposed to his indignities. "There is a remarkable resemblance between this passage in the history of Joseph and a very ancient Egyptian romance in the Papyrus d'Orbiney in the British Museum, called 'The Two Brothers,' in which the wife of the elder brother acts in the same manner and uses almost the same words" (*Sp. Com.*).

20. Joseph's master took him, and put him into the prison. The word סֹהַר, *sohar*, here rendered "prison," literally denotes *round house*, and was probably so called from its *circular form*. The prison was attached to the house of the captain of the guard, but there was a special officer placed over it and the prisoners. From Ps. 105:17, 18, it appears that in this place Joseph was harshly treated. Says the psalmist:

> They afflicted with fetters his feet,
> The iron entered into his soul.

This, however, was probably only for a short period, or during the first wrath of his master. By degrees he gained the confidence of the jailer (ver. 22), who mitigated the rigor of his confinement, and at length entrusted him with the care of important State prisoners. The keeper of the prison was doubtless previously well acquainted with Joseph; he may have been convinced of Joseph's innocence much sooner than Potiphar himself.

It might seem surprising that Potiphar did not put Joseph to death. But it is known that the Egyptians did not punish the crime of adultery with death, and that masters were forbidden by the laws of Egypt to put their slaves to death. It may be also that Potiphar, after his first anger, might have doubted Joseph's guilt.

But the statement should not be overlooked that "the Lord was with him; and that which he did, the Lord made it to prosper" (ver 23). "The Lord gave him favor in the sight of the keeper of the prison" (ver. 21). In the prison, whose inmates were often persons high in rank and office, Joseph may have learned much that was of use to him in his future career.

CHAPTER XL.

1 AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.
2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.
3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.
4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.
5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.
6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.
7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?
8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

1 AND it came to pass after these things, that the butler of the king of Egypt and his baker
2 offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the
3 chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.
4 And the captain of the guard charged Joseph with them, and he ministered unto them: and
5 they continued a season in ward. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound
6 in the prison. And Joseph came in unto them in the morning, and saw them, and, behold,
7 they were sad. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sadly to-day?
8 And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you.

Chap. 40. JOSEPH INTERPRETS THE DREAMS OF HIS FELLOW PRISONERS. Eleven years had passed since Joseph was sold into Egypt, the greater part probably of which time he had spent in prison, and to human observation the realization of his dreams seemed now a very distant if not absolutely impossible thing.

1. After these things; the things recorded in the previous chapter. **The (*chief*) butler of the king of Egypt and his (*chief*) baker** (ver. 2) **offended their lord.** The butler (or cupbearer; comp. ver. 11) was overseer of the royal vineyards, as well as the cellars having, probably, hundreds of persons under him. The baker (or court purveyor) superintended everything pertaining to the providing and preparing of meats for the royal table. The monuments show that the ancient Egyptians carried the arts of the confectioner and cook to a high degree of perfection (see Wilkinson, *Ancient Egypt*, II., 33–39). Both of these officers were always persons of great rank and importance; this would result from the confidential nature of their employment, as well as from their having access to the royal presence. This office was once filled by Nehemiah in the Persian court (Neh. 1 : 11), and his high consequence may be inferred from the fact that he received the appointment of governor of Judea, and was able from his own purse to bear the charges of that expensive office for several years; and Rab-shakeh, one of the chief generals of the Assyrian host, was, as his name imports, *chief cupbearer* to his king (2 Kings 18 : 17).

The crime for which these two servants of the king were imprisoned is not stated. The conjecture of Rabbi Jonathan is that both had conspired to poison the king.

3. He put them in ward (or in custody); until their case could be investigated.

In the house of the captain of the guard; that is, in the house of Potiphar, with which the State prison was connected.

4. The captain of the guard charged Joseph with them; not so much to guard them as criminals, as to be their attendant or servant to minister to their wants. The choice of Joseph to serve them was an insignificant circumstance in itself, but one that had great influence on his destiny.

5. They dreamed a dream both of them. Dreams were the usual mode in which God (Elohim) revealed himself to heathen (comp. 20 : 3; 41 : 1; Dan. 4 : 5). The theophanies of Jehovah to Abraham (comp. 12 : 7; 15 : 1; 18 : 1) and to Jacob (28 : 13; 32 : 24), and the visions granted to Daniel (Dan. 7 : 1–27; 10 : 5–9) and the prophets generally, though sometimes occurring in dreams, were probably of a higher form of divine manifestation. The butler and baker were greatly agitated over their dreams, and felt convinced that they portended something that was to happen to them.

7. Wherefore look ye so sadly to day? Their dejected appearance excited Joseph's sympathy, and being courteous and kindly affectioned, he would know the cause that he might comfort them. His own hard fortune made him sympathetic.

8. Do not interpretations belong to God? As much as to say: "It is folly to look

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;
10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:
11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.
12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:
13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.
14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.
16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine
10 was before me; and in the vine were three branches: and it was as though it budded, *and* its blossoms shot forth; *and* the clusters thereof
11 brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the
12 cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: the
13 three branches are three days; within yet three days shall Pharaoh lift up thine head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former
14 manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh,
15 and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they
16 should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread

to the wise men and magicians for the interpretation of dreams, as is the practice among you; the foretelling of the future belongs to God only." He would take no credit for superior wisdom or merit for declaring the import of their dreams, but modestly give all the glory to God.

9. A vine was before me. From the statement of Herodotus (II., 77) who denies the existence of vines in ancient Egypt, and says that the Egyptian wine was made of barley; and that of Plutarch (*Is. et Osir.*, § 6) that before the time of Psammeticus the Egyptians neither drank wine nor made libations thereof, the accuracy of this portion of the sacred narrative has been questioned by some. But both from ancient Egyptian monuments and ancient writers these statements have been proved to be entirely erroneous. "Representations of the culture of the vine, the vintage, the stripping off the grapes, the carrying away the clusters, the two kinds of presses, one moved with the hands and the other by mechanical power, the putting up of the wine in jars, its removal to the cellar, the preparation of boiled wine, are seen depicted on monuments of the earliest dynasties found in the grottoes of Beni Hassan, a village of Upper Egypt" (Champollion). According to Rosellini, "seven different kinds of wine of Lower and Upper Egypt are represented in the inscriptions of the times of the Pharaohs."

13. Yet within three days shall Pharaoh lift up thine head; that is, raise thee from thy degradation, and bring thee forth from prison. Thus the king of Babylon lifted up the head of Jehoiachin, king of Judah, and brought him forth out of prison (2 Kings 25 : 27, 28; comp. Ps. 3 : 3; Zech. 1 : 21). See also Ges., *Thes.*, p. 914. In the confidence that his interpretation would prove correct, Joseph asks the chief butler to remember him, and speak on his behalf when he appeared before the king—a request forgotten and unheeded for two long years (comp. 41 : 1, 9).

15. I was stolen away. The term "stolen" very properly designates the act of Joseph's brethren; for in selling him they took what was not theirs, and appropriated it to their own use (comp. Exod. 21 : 16).

The land of the Hebrews. Joseph thus names the land of Canaan, to identify himself with the Hebrews rather than with the Canaanites. The expression has been regarded as an interpolation of a later time (Bleek, *Introd.*, § 80), but on insufficient grounds.

[The designation of the descendants of Abraham as Hebrews is found in the alleged documents J (39 : 14, 17) and E (40 : 15; 41 : 12), said to be the earliest, as well as in P (14 : 13), said to be late. The designation, at least, represents the earliest recorded tradition of the Israelites to those who accept the critical partition. More and more these early traditions are being accredited as true.]

16. I had three white baskets on my head, or, *three baskets of white bread were on my head.* The favorable interpretation of the butler's dream encouraged the baker to tell his dream also. According to Herodotus (II., 35), Egyptian men commonly carried on their heads, and Egyptian women, like Hagar (21 : 14), on their shoulders.

17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.
18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:
19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.
20 And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.
21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:
22 But he hanged the chief baker: as Joseph had interpreted to them.
23 Yet did not the chief butler remember Joseph, but forgat him.

17 were on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the
18 basket upon my head. And Joseph answered and said, This is the interpretation thereof: the
19 three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the
20 birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among
21 his servants. And he restored the chief butler unto his butlership again; and he gave the cup
22 into Pharaoh's hand: but he hanged the chief
23 baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

CHAPTER XLI.

1 AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.
2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

1 AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he
2 stood by the river. And, behold, there came up out of the river seven kine, well favoured and fatfleshed; and they fed in the reed-grass.

17. The birds did eat them out of the basket. "In crossing the open courts, from the kitchen to the dining-rooms, the abstraction of the viands by a vulture, eagle, ibis, or other rapacious bird, was a frequent occurrence in the palaces of Egypt, as it is an everyday incident in the hot countries of the East still. The risk from these carnivorous birds was the greater in the cities of Egypt, that being held sacred, it was unlawful to destroy them; and they swarmed in such numbers as to be a great annoyance to the people."

19. Yet within three days shall Pharaoh lift up thy head from off thee. Pharaoh lifted up the heads of both; but in different ways, as the verses immediately following relate.

And shall hang thee on a tree; that is, after decapitation (comp. Deut. 21 : 22, 23; Josh. 10 : 26; 2 Sam. 4 : 12), which was probably the mode of capital punishment practised at that time in Egypt, though some think the clause descriptive of the way in which the baker's life was to be taken from him, namely, either by crucifixion or by hanging.

Chap. 41. Pharaoh's Dreams, and Joseph's Interpretation of Them. **1. At the end of two full years** (lit., *two years of days;* that is, two complete years; comp. 29 : 14; 2 Sam. 29 : 13; Dan. 10 : 2, 3; Driver, § 192, 1; Ewald, § 287, h). It is not certain whether these years are reckoned from the beginning of Joseph's imprisonment, or from the butler's liberation—most likely the latter. And what years of the sickness of hope deferred they were!

Pharaoh dreamed. As numerous inscriptions show, the Egyptians attached great importance to dreams. They were regarded as sent by the god Thoth, and various recipes were prescribed for obtaining them. The Egyptian monarch would naturally be greatly impressed by two such extraordinary dreams as those which came to him in the same night, and would be very anxious to find out their meaning (ver. 8).

Modern Egyptologists are divided in opinion as to the Pharaoh that occupied the throne of Egypt at this time. Most authorities favor Apophis, a Shepherd king of the fifteenth dynasty, whose capital was On or Heliopolis; and who is universally acknowledged to have been a patriot king (Osburn, *Monumental History*, Vol. II., chap. 2). Canon Cook (*Speaker's Commentary*, Vol. I., p. 451), regards it as at least "a very probable conjecture" that the Pharaoh of Joseph was Amenemha III.

He stood by the river; that is, the Nile, upon the annual overflow of which the fertility of Egypt depends. The word יְאֹר, *yeor*, here employed, is an Egyptian word, and is always applied to the Nile, except in Dan. 12 : 5, 6, 7.

2. There came up out of the river seven kine, or, *heifers*, as the Hebrew word is properly rendered in Num. 19 : 2, 5, 6, 9; Hosea 4 : 16. The Egyptian religion—at least the part of it that was received through the whole country, and not in some localities only—was closely connected with the phenomena of the Nile. In its rise it was called Osiris, the fructifier of the land, and was symbolized by the sacred bull, called Apis. In its overflow it bore the name of his wife and sister, Isis, the goddess

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.
4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.
5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.
6 And, behold, seven thin ears and blasted with the east wind sprung up after them.
7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.
8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.
9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:
10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:
11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.
12 And *there was* there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.
13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.
14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the
4 brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well fa-
5 voured and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk,
6 rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after
7 them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke,
8 and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none
9 that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I
10 do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and
11 the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man ac-
12 cording to the interpretation of his dream. And there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he
13 did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto
14 mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in

of fecundity, who instructed their ancestors in the art of agriculture, and was worshiped under the symbol of a cow, or with the head of a cow, as is constantly seen on the monuments. It was therefore natural that the seven successive prosperous years should be represented by seven thriving cows. Both the fat and lean cows coming out of the river signified that from it came both plenty and want in Egypt.

They fed in a meadow (*the reed-grass*). The original word, אָחוּ, *'achu*, appears to be an Egyptian term descriptive of any herbage growing in wet grounds, as the margin of a river. It occurs only here and in ver. 18 and Job 8 : 11. In the last-named passage Bildad asks: "Can the flag grow without water?"

5. Seven ears of corn (*heads of wheat*) **came up upon one stalk.** The reference, probably, is to the *Triticum compositum*, which bears several ears upon one stalk, or one ear branching into several spikes. The language betokens extraordinary fertility.

6. Blasted with the east wind. This was probably the southeast wind coming from the desert—the withering wind called Chamseen, which, says Ukert, "works destruction upon everything. The grass withers so that it entirely perishes if this wind blows long."

8. The magicians of Egypt, and all the wise men thereof. The magicians were "men of the priestly caste, who occupied themselves with the sacred arts and sciences of the Egyptians, the hieroglyphic writings, astrology, the interpretation of dreams, the foretelling of events, magic, and conjuring, and who were regarded as the possessors of secret arts (see Exod. 7 : 11) and the wise men of the nation." Unlike the wise men of Babylon, who promised to unravel Nebuchadnezzar's dream as soon as it was made known to them, these Egyptian magicians could not interpret Pharaoh's after he had related it. They preferred to confess their ignorance rather than risk the consequences of an interpretation that might prove false and make them liars. When the time comes for the Lord to bring Joseph out of prison, the butler remembers his faults.

14. Shaved himself; according to the custom of the Egyptians, who allowed the hair and beard to grow only when in mourning.[1] They

[1] "Though foreigners, who were brought to Egypt as slaves, had beards on their arrival, we find that so soon as they were employed in the service of this civilized people, they were obliged to conform to the cleanly habits of their masters; their beards and heads were shaved, and they adopted a close cap" (Wilkinson).

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.
16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.
17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:
18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:
19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:
20 And the lean and the ill favoured kine did eat up the first seven fat kine:
21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.
22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:
23 And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:
24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.
25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.
26 The seven good kine *are* seven years; and the seven good ears *are* seven years; the dream *is* one.
27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.
28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.
29 Behold, there come seven years of great plenty throughout all the land of Egypt:
30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;
31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.
32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.
33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.
34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

15 unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst in-
16 terpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an
17 answer of peace. And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the
18 brink of the river: and, behold, there came up out of the river seven kine, fatfleshed and well
19 favoured; and they fed in the reed-grass: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for bad-
20 ness: and the lean and ill favoured kine did eat
21 up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured,
22 as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up
23 upon one stalk, full and good: and, behold, seven ears, withered, thin, *and* blasted with the
24 east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none
25 that could declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do he hath declared unto
26 Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the
27 dream is one. And the seven lean and ill favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of
28 famine. That is the thing which I spake unto Pharaoh: what God is about to do he hath
29 shewed unto Pharaoh. Behold, there come seven years of great plenty throughout all the
30 land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the
31 famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth: for it shall be very
32 grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring
33 it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the
34 land of Egypt. Let Pharaoh do *this*, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven

differed thus from the Hebrews who shaved off the hair and beard only when in mourning (see Jer. 41 : 5; 48 : 37).

16. It is not in me. Joseph could not of himself interpret the dream, it must be by divine aid.

An answer of peace; that is, one that would remove Pharaoh's fears, and promote his good and that of his people.

17-24. Pharaoh retains the dream in its minutest particulars, so strongly had it impressed his mind. In this recital he mentions that the appearance of the lean and ill-favored kine was not altered for the better after they had eaten up the well-favored kine. This signified that the gathered abundance of the years of plenty would be far from affording a competent supply for all the subsequent years, and that the people would still be in a destitute and famishing condition.

25. The dream of Pharaoh is one; in design and import, though consisting of two parts. The repetition of the dream in two different forms was designed to show that the public crisis was certain and near at hand (ver. 32).

33. Now therefore let Pharaoh look out a man discreet and wise. Joseph seems to have acted somewhat presumptuously in proffering an advice that was not solicited; but more was doubtless said than is recorded. Perhaps Pharaoh asked Joseph if he had any suggestions to offer.

34. Take up the fifth part of the land of Egypt; that is, let him exact a fifth of the

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.
36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.
37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?*
39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*
40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.
41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.
44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.
45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

35 plenteous years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the
36 cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.
37 And the thing was good in the eyes of Pharaoh,
38 and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?
39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so
40 discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be
41 greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of
42 Egypt. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and
43 put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and
44 he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or
45 his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out

produce of the land. The Hebrew is literally "let him fifth the land" (comp. the English phrase "to tithe the land"). It is not clear whether Joseph is to be understood as advising the purchase of a fifth of the produce of the land, or the imposition of a tax amounting to a fifth. If the latter, which is the better supported view, this would be double the usual annual impost exacted from Egyptian farmers; but the unprecedented fertility of the soil during the seven years immediately coming would enable them to bear it without oppression.

35. Let them . . . lay up corn . . . food in the cities; that is, let them make granaries of food in the different cities.

40. Thou shalt be over my house. A deep conviction in the mind both of the king and his councilors that a divine spirit animated Joseph paved the way for his promotion. He was the first to reap the fruit of the excellent advice he had given (comp. Ps. 105 : 21, 22).

According unto thy word shall all my people be ruled; lit., *kiss.* "This refers to the edict granting official power to Joseph, to be issued in the form of a firman, as in all Oriental countries: and all who should receive that order would kiss it, according to the usual Eastern mode of acknowledging obedience and respect for the sovereign" (Wilkinson).

42, 43. The insignia of office with which Joseph was invested are specified—which were: the signet ring, used for signing public documents (comp. Esther 8 : 10; 8 : 2, 8, 10); the dress of honor, a coat of finely wrought linen, or rather cotton, worn only by the highest class in the realm; riding in the second chariot—the chariot, that is, immediately following the king's in the state procession; and the crying of heralds before him, אַבְרֵךְ, *'abhrek*, which is probably the Hebrew form of an Egyptian word, signifying "bow the knee" (see Brugsch, *Geschichte*, p. 247).

45. Pharaoh called Joseph's name Zaphnath-paaneah. This name is probably Egyptian, and signifies, as the majority of critics think, "saviour of the land." In ancient times it was not unusual for persons to receive new names on their coming under new masters (see 2 Kings 23 : 34; Dan. 1 : 7). Pharaoh also honored Joseph by giving him the daughter of the priest of On to wife. By this alliance with a family of high distinction his naturalization was completed.

On, called Aven (Ezek. 30 : 17), and also Beth-shemesh (Jer. 43 : 13), was situated on the east side of the Nile in the land of Goshen, about five miles from modern Cairo. It is known in general history by its Greek name Heliopolis (meaning *city of the sun*), which corresponds to its sacred Egyptian name Ha-Ra, of the same import, because the sun was the principal object of worship in the city. The priests constituted the highest class in the realm. The king might be of this class or of the military class; if of the

46 And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.
47 And in the seven plenteous years the earth brought forth by handfuls.
48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.
49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.
50 And unto Joseph were born two sons, before the years of famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him.
51 And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.
52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.
53 And the seven years of plenteousness that was in the land of Egypt, were ended.
54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.
55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.
56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.
57 And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

46 over the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of
47 Egypt. And in the seven plenteous years the
48 earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.
49 And Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was
50 without number. And unto Joseph were born two sons before the year of famine came, which Asenath the daughter of Poti-phera priest of On
51 bare unto him. And Joseph called the name of the firstborn Manasseh: For, *said he*, God hath made me forget all my toil, and all my father's
52 house. And the name of the second called he Ephraim: For God hath made me fruitful in the
53 land of my affliction. And the seven years of plenty, that was in the land of Egypt, came to
54 an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the
55 land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he
56 saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and
57 the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because the famine was sore in all the earth.

CHAPTER XLII.

1 NOW when Jacob saw that there was corn in

1 NOW Jacob saw that there was corn in Egypt,

latter, it was necessary for him to be initiated into the former.

Joseph went out over the land of Egypt; in the discharge of his vice-regal duties, arranging for granaries and appointing officers to grapple with the seven years of famine which were imminent.

46. Joseph was thirty years old when he stood before Pharaoh. As Joseph was seventeen years old when sold by his brothers, he was thirteen years a slave, three of which at least he spent in the prison.

47. The earth brought forth by handfuls. The exuberant fertility of the land is shown in the fact that, from the superabundance of the seven plenteous years, corn enough was laid up for the subsistence, not only of its home population, but of the neighboring countries, during the seven years of dearth (see ver. 49).

50-52. Unto Joseph were two sons born before the years of famine came. As was customary with the Hebrews, Joseph gave significant names to his sons. The first he named Manasseh, which signifies *forgetting* or *causing to forget*. The memory of his toil was comparatively lost in the happiness that had now succeeded.

The name of the second called he Ephraim; that is, *fruitful*, as he immediately after explains it. Joseph appears to have had no more children, but he was fruitful in his descendants, especially by Ephraim. Jacob evidently alludes to the fruitfulness of Ephraim in the blessings he pronounces upon Joseph: "Joseph is a *fruitful* bough, even a *fruitful* bough by a well, whose branches run over a wall" (49 : 22).

57. The famine was sore in all lands, or, *the earth*. The countries bordering on Egypt are specially meant, as Canaan, Syria, and Arabia.

Chap. 42. The First Visit of Joseph's Brethren to Egypt. Twenty years have passed since Joseph was sold into Egypt. As he was thirty years old when he stood before Pharaoh (41 : 46), if the seven years of plenty began soon after his elevation—which is the natural construction of the narrative, he would now be thirty-seven years of age.

1. Jacob saw (that is, learned from others [ver. 2]) **that there was corn in Egypt.** The verb רָאָה, *raah*, to see, is often used in the sense *to understand* or *to have a perception* of a

Egypt, Jacob said unto his sons, Why do ye look one upon another?
2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.
3 And Joseph's ten brethren went down to buy corn in Egypt.
4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.
5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.
6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.
7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.
8 And Joseph knew his brethren, but they knew not him.
9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.
10 And they said unto him, Nay, my lord, but to buy food are thy servants come.
11 We *are* all one man's sons; we *are* true *men;* thy servants are no spies.

and Jacob said unto his sons, Why do ye look
2 one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may
3 live, and not die. And Joseph's ten brethren
4 went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mis-
5 chief befall him. And the sons of Israel came to buy among those that came: for the famine
6 was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves to him with
7 their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to
8 buy food. And Joseph knew his brethren, but
9 they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of
10 the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants
11 come. We are all one man's sons; we are true

thing, whether by the sense of seeing or any other (see Exod. 20 : 18; Isa. 64 ; 4 ; Rev. 1 : 12).

Why do ye look one upon another? That is, in perplexity and despair. Jacob rouses his hesitating sons from their torpor, and they undertake a journey to Egypt to purchase corn. Benjamin, however, is not sent with his brethren, lest some mischief should befall him. He has evidently taken Joseph's place in his father's affections; and his father, who knew how Joseph had been envied by his brethren, and had had some experience of the violent character of Simeon and Levi, may not have felt quite sure that Benjamin would be safe with them.

5. Among those that came. Many besides the sons of Jacob would be going to Egypt for corn, and many would join together, and form large caravans for mutual aid and protection.

For the famine was in the land of Canaan. "The same causes which led to a diminution of rain in the Abyssinian mountains, and with it of the waters of the Nile, brought drought and famine to Palestine."

6. He it was that sold; that is, the selling was done under his supervision. In the present case, for reasons in his own mind, he required the applicants for food to appear before himself.

Joseph's brethren came, and bowed down themselves before him. Here was a literal fulfilment of Joseph's first dream (37 : 7).

7. Spake roughly unto (*with*) **them;** his object being, doubtless, to bring them to a just sense of their guilt. He never indulged any resentment against those who had injured him. Beneath the rough exterior which he assumed, there beat a heart full of tender regard for his brethren—too full to be restrained (ver. 24; 45 : 1), and showing itself in acts of forbearance and kindness (ver. 19; 43 : 16). "It has been thought strange that he should have caused his father, and his own innocent brother, so much pain. But this was unavoidably incident to his main purpose, which was just and laudable."

8. They knew not him. They had not seen him for twenty years, during which time his countenance would have undergone great change. Besides, they would not dream of his exalted position, and would now see him in his official robes.

9. Ye are spies. This accusation was a quite natural one, as Egypt was always most liable to be assailed from the east and northeast (see Herod. III., 5).[1] Joseph persists in charging them with being spies (ver. 12, 14), and thus draws from them a more particular description of their family, which was what he desired.

[1] "The charge suits well with the highest officer of state under the Hyksos (see on 12 : 15). For these, according to Manetho, were in constant dread of attacks from the then powerful Assyrians. Those who came from Asia might well be treated as Assyrian spies, especially the sons of Jacob who, from their Chaldean origin, bore a resemblance to the eastern Semites" (Knobel, *die Genesis erklärt*, p. 321).

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.
13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.
14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:
15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.
16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.
17 And he put them all together into ward three days.
18 And Joseph said unto them the third day, This do, and live; *for* I fear God:
19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:
20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.
21 And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.
22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.
23 And they knew not that Joseph understood *them;* for he spake unto them by an interpreter.
24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.
25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.
26 And they laded their asses with the corn, and departed thence.
27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

12 men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the
13 land ye are come. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.
14 And Joseph said unto them, That is it that I
15 spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother
16 come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh
17 surely ye are spies. And he put them all together
18 into ward three days. And Joseph said unto them the third day, This do, and live; for I fear
19 God: if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry
20 corn for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And
21 they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this dis-
22 tress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is re-
23 quired. And they knew not that Joseph understood them; for there was an interpreter between
24 them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them,
25 and bound him before their eyes. Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus
26 was it done unto them. And they laded their asses with their corn, and departed thence.
27 And as one of them opened his sack to give his ass provender in the lodging place, he espied his money; and, behold, it was in the mouth of his

15. By the life of Pharaoh. This was a common form of asseveration among the Egyptians, equivalent to the phrase: "As the Lord liveth," among the Hebrews. Joseph spoke in the style of an Egyptian, not probably being conscious of any evil in doing so. In the light of New Testament teaching, all such expressions must be regarded as an oath (Matt. 5 : 34, 37; James 5 : 12).

Except your youngest brother come hither. If Joseph accepted their statement as true, their case would be clear; but acting on the assumption that they spoke falsely, he would have them prove their veracity by producing Benjamin.

17. He put them all together into ward three days. Ostensibly because of their unwillingness to accede to his proposal, but in reality to try them.

21. We are verily guilty concerning our brother. The words of Joseph, who is yet unknown to them, awake their long-slumbering memories, and their long-suppressed convictions of guilt find expression. They now look upon what has happened to them as a divine retribution.

24. Took Simeon from among them. He took Simeon, probably because he was the next in age to Reuben, whom he would not bind as having been the brother who sought to save him, or possibly, as some think, because Simeon had taken a prominent part in selling him.

25. To fill their sacks (*vessels*) **with corn.** It would seem that the travelers carried two kinds of bags, one for the corn, called כְּלִי, *keli* (ver. 25 and 43 : 11), properly rendered "vessel," and another for the asses' provender, called אַמְתַּחַת, *'amtachath* (ver. 27, 28), and also שַׂק, *saq* (ver. 27, 35, and throughout chap. 43 and 44). The money had been placed in the second named of these.

27. In the *lodging place;* not "**inn**" as in the Authorized version, for such house, in

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?
29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,
30 The man, *who is* the lord of the land, spake roughly unto us, and took us for spies of the country.
31 And we said unto him, We *are* true *men;* we are no spies:
32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.
33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:
34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffick in the land.
35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.
36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.
37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.
38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

28 sack. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they turned trembling one to another, saying, What is this that
29 God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them; saying,
30 The man, the lord of the land, spake roughly with us, and took us for spies of the country.
31 And we said unto him, We are true men; we
32 are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day
33 with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men; leave one of your brethren with me, and take *corn for* the
34 famine of your houses, and go your way: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother,
35 and ye shall traffick in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw the bundles
36 of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjaman away: all these
37 things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and
38 I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

CHAPTER XLIII.

1 AND the famine *was* sore in the land.
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt,

1 AND the famine was sore in the land. And it
2 came to pass, when they had eaten up the corn which they had brought out of Egypt, their

the modern sense of the term, did not then exist. It was simply "a resting-place for the night, at which caravans were wont to rest, near to a well, to trees, and to pasture, where the tents were pitched and the cattle were tethered" (Josh. 4 : 3; Jer. 9 : 2).

28. And their heart failed them; lit., *went out;* "as it were, leapt into their mouths through sudden apprehension." They feared lest they should be charged with having stolen the money, and be treated as thieves. What had now befallen them, they attribute directly to the judgment of God. It might be inferred from ver. 28 taken in connection with ver. 35 that only one of them opened his sack on the homeward journey, and the rest on reaching home. All appearance of discrepancy, however, is removed, and the whole account harmonized by supposing that, according to 43 : 21, all of them open their sacks on the way. This is the explanation adopted, and justly, by Matthew Poole. He thus comments upon the words in ver. 27, "one of them opened his sack." "And after him the rest, by his example and information did so, as is affirmed in 43 : 21, and not denied here."

36. Me have ye bereaved of my children. The language of complaint; though some think it betrays a lurking suspicion that they had been accessory to Joseph's death, and that on this account he was unwilling to trust Benjamin in their hands.

37. Slay my two sons, if I bring him not to thee. A rash speech, and naming a condition that he did not seriously expect his father to accept. It was a strong way of assuring his father that the greatest care would be taken of Benjamin.

38. To the grave; שְׁאוֹל, *sheol.* (See on 37 : 35.)

Chap. 43. THE SECOND VISIT OF JOSEPH'S BRETHREN TO EGYPT, ALONG WITH BENJAMIN.

1. The famine was sore in the land. For a description of famine in Palestine, see Jer. 14 : 2–6; Lam. 4 : 4, 5.

2. When they had eaten up the corn.

their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight.

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

father said unto them, Go again, buy us a little
3 food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be
4 with you. If thou wilt send our brother with us,
5 we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, ex-
6 cept your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the
7 man whether ye had yet a brother? And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we in any wise know that he
8 would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also
9 our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me
10 bear the blame for ever: for except we had lingered, surely we had now returned a second
11 time. And their father Israel said unto them, If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey,
12 spicery and myrrh, nuts, and almonds: and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was
13 an oversight: take also your brother, and arise,
14 go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

How much corn they had brought from Egypt, and how long it had lasted, we are not informed. If each of the nine brothers had several asses—which is probable, enough would be brought to last several months.

Their father said unto them, Go again. He had apparently forgotten the only condition on which his sons could return to Egypt (see 42 : 15).

3. Judah spake unto him. Judah undertakes the task of persuading his father, since Reuben's entreaty had been rejected (42 : 38), and Levi's treachery to the Shechemites (34 : 25, 30) had made him unacceptable to his father.

7. We told him according to the tenor of these words; that is, they suited their answers honestly to his questions, which appear to have been very particular and exhaustive.

8. Send the lad with me. The Hebrew word נַעַר, *naar*, here rendered "lad," is applied to persons of different ages—to Moses when a babe (Exod. 2 : 6); and to Joshua when he was forty (Exod. 33 : 11). Benjamin at this time must have been upward of twenty.

9. I will be surety for him. Judah's words, which breathe a noble spirit—a spirit nobly exemplified in his subsequent pathetic pleading before Joseph (see 44 : 18-34), prevail with his father, and the latter consents to Benjamin's going.

11. Take of the best fruits in the land (lit., *of the song of the land;* that is, of its choicest and most praised productions) **in your vessels.** The practice of conciliating kings and rulers by presents was common (comp. 32 : 13-20; 1 Kings 10 : 25; Matt. 2 : 11). The items of the present sent by Jacob are: balm or balsam, like that of Gilead; honey, probably here honey of grapes, made by boiling down new wine to a third or a half, and called by the Arabs *dibs;* spicery, probably the gum tragacanth; myrrh, an odoriferous gum called ladanum; nuts, the pistachio nuts, having an oily kernel which is very palatable to Orientals; and almonds, the fruit of the almond tree (see on 37 : 25).

12. Take double money in your hand; that is, the money they brought back, and enough more to buy the corn they needed.

14. God Almighty give you mercy before the man. God Almighty (El-Shaddai) was the covenant God of Abraham (17 : 1) and

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood
16 before Joseph. And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at
17 noon. And the man did as Joseph bade; and the man brought the men into Joseph's house.
18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us,
19 and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they spake unto him at the door of the
20 house, and said, Oh my lord, we came indeed
21 down at the first time to buy food: and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in
22 our hand. And other money have we brought down in our hand to buy food: we know not
23 who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought
24 Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave
25 their asses provender. And they made ready

of Jacob himself (35 : 11). To him he would commit the guidance and protection of his children, and acquiesce in the divine will, whatever it might be (2 Kings 7 : 4; Esther 4 : 16).

16. Bring these men home (*into the house*) **and slay and make ready.** The sight of Benjamin convinces Joseph that his brethren at least have not been guilty of a double crime. The command to "slay (lit., slay a slaughter) and make ready," implies preparations for a grand entertainment (comp. 31 : 54; Prov. 9 : 2). The heat of the climate made it necessary for the cook to take the joints directly from the hands of the flesher, and Oriental taste preferred newly killed meat. The assertion of Bohlen that the narrator has here committed an inaccuracy in representing Joseph as having animal food prepared for himself and his guests, is refuted by the testimony both of Herodotus (II., 37, 40) and Wilkinson. Says the latter: "Beef and goose constituted the principal part of the animal food throughout Egypt," and that according to the sculptures "a considerable quantity of meat was served up at those repasts to which strangers were invited" (*Anc. Egyptians*, Vol. II., pp. 22, 23).

18. The men were afraid. They construed the invitation to dine with Joseph as a design to ensnare and enslave them. Their fearful apprehensions, however, were the suggestion of a guilty conscience, which often "thinks each bush an officer."

That he may seek occasion against us; lit., *roll himself upon us;* that is, "by violent oppression; crushing us like a stone rolling down a precipice" (comp. Job 30 : 14; Ps. 37 : 5; Prov. 16 : 3).

19. They communed with (*spake unto*) **him at the door of the house.** Before venturing into the house they endeavor to explain their behavior to the steward, and rectify any misapprehension which might exist in Joseph's mind.

23. Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks. Joseph had probably instructed his steward to speak in this kindly and assuring way to his brethren, for he had now perceived that Benjamin was with them (ver. 16).

I had your money. As if the steward should say: Whatever became of your money afterward, I received it, and you are credited with payment in full; you need not therefore trouble yourselves on that score. Still, they do not enter the house till after Simeon is brought out to them; his appearance has an assuring effect.

24. They washed their feet. (See on 18 : 4.)

Joseph came at noon: for they heard that they should eat bread there.
26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.
27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?
28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.
29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.
30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.
31 And he washed his face, and went out, and refrained himself, and said, Set on bread.
32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.
33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled at one another.
34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

the present against Joseph came at noon: for they heard that they should eat bread there.
26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to
27 the earth. And he asked them of their welfare, and said, Is your father well, the old man of
28 whom ye spake? Is he yet alive? And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made
29 obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious
30 unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his
31 chamber, and wept there. And he washed his face, and came out; and he refrained himself,
32 and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an
33 abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth:
34 and the men marvelled one with another. And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAPTER XLIV.

1 AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.
2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.
3 As soon as the morning was light, the men were sent away, they and their asses.
4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

1 AND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money
2 in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the
3 word that Joseph had spoken. As soon as the morning was light, the men were sent away,
4 they and their asses. *And* when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for

26. Bowed themselves to him to the earth. A second fulfilment of the dream of the sheaves (37 : 7; comp. 18 : 2; 19 : 1).

30. Joseph made haste—hastened out of the room, to give vent to his tears in a private place. He would not by his bursting emotion betray the secret which for the present he designs to keep.

32. They set on for him by himself. The Egyptians kept all the castes separate at meals: Joseph, as chief minister of State, or perhaps as belonging by marriage to the priestly caste, eats by himself, the members of his suite by themselves, and the Hebrews again by themselves.

33. They sat before him, the firstborn according to his birthright, etc. Their arrangement at the table according to the order of their birth was to them a surprising and mysterious circumstance. No wonder that they "marveled one with another." And their surprise must have increased when they saw that "Benjamin's mess was five times as great as any of theirs" (ver. 34).

Chap. 44. THE LAST TEST.

1-5. He commanded the steward of his house, etc. Joseph's design in having the cup put into Benjamin's sack was further to test his other brothers. Whether they would come to Benjamin's help when they supposed him in danger. Whether, therefore, they would show by their action toward the present favorite of their father that they were changed men from what they were when they sold him into slavery. The money may have been restored to all the others from consideration to his father, and also to shield Benjamin from suspicion on the part of his brothers, seeing that all had what did not belong to them, though innocent.

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.
6 And he overtook them, and he spake unto them these same words.
7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:
8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?
9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.
10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.
11 Then they speedily took down every man his sack to the ground, and opened every man his sack.
12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.
13 Then they rent their clothes, and laded every man his ass, and returned to the city.
14 And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.
15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?
16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.
17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.
18 Then Judah came near unto him, and said, O

5 good? Is not this it in which my lord drink-
eth, and whereby he indeed divineth? ye have
6 done evil in so doing. And he overtook them,
7 and he spake unto them these words. And
they said unto him, Wherefore speaketh my
lord such words as these? God forbid that thy
8 servants should do such a thing. Behold, the
money, which we found in our sacks' mouths,
we brought again unto thee out of the land of
Canaan: how then should we steal out of thy
9 lord's house silver or gold? With whomsoever
of thy servants it be found, let him die, and we
10 also will be my lord's bondmen. And he said,
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11 and ye shall be blameless. Then they hasted,
and took down every man his sack to the ground,
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14 city. And Judah and his brethren came to
Joseph's house; and he was yet there: and they
15 fell before him on the ground. And Joseph
said unto them, What deed is this that ye have
done? know ye not that such a man as I can
16 indeed divine? And Judah said, What shall we
say unto my lord? what shall we speak? or how
shall we clear ourselves? God hath found out
the iniquity of thy servants: behold, we are
my lord's bondmen, both we, and he also in
17 whose hand the cup is found. And he said, God
forbid that I should do so: the man in whose
hand the cup is found, he shall be my bond-
man; but as for you, get you up in peace unto
your father.
18 Then Judah came near unto him, and said,

5. And whereby indeed he divineth? Divination by cups, for the purpose of learning the future, was one of the prevalent superstitions of ancient Egypt, and it is still practised in some Eastern countries (see Norden's *Voyage d' Egypte et de Nubie*, Vol. III., p. 98). It can scarcely be supposed that Joseph, a pious believer in the true God, actually practised divination. But, as in using an interpreter and swearing by the life of Pharaoh, he conducted himself toward his brethren as an Egyptian, so in this.

7. Wherefore saith my lord these words? Words, that is, of such import, meaning the charge contained in them.

9. With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. A rash proposition, but one which in their conscious innocence they felt justified in making. The man takes them at their word, with this modification: "He with whom it is found shall be my bondman; and ye (the rest) shall be blameless." The search was begun, beginning with the eldest and finishing with the youngest; and to their great anguish and alarm, "the cup was found in Benjamin's sack." What now shall they do? Shall they use the freedom which is theirs and leave Benjamin to his fate? Or shall they stand by him and involve themselves in the danger that appears to await him? They adopt the latter course, and thus prove their love and loyalty to Benjamin and their aged father. "Then they rent their clothes, and laded every man his ass, and returned to the city."

16. God hath found out the iniquity of thy servants. Judah did not mean hereby to confess that they had stolen the cup, but that God in his righteous providence was punishing them for their sins, and that they meant to accept whatever he should lay upon them.

17. The man in whose hand the cup is found, he shall be my servant. Joseph would not extend the punishment beyond the offense or the offender. He would permit them to return in peace to their father, but retain Benjamin. But this alternative they could not accept, for in all probability it would be the death of their father. They would not return to their father and leave Benjamin behind.

18-34. Then Judah came near unto him, and said, etc. The speech of Judah on behalf of Benjamin deserves to be ranked among

my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou *art* even as Pharaoh.
19 My lord asked his servants, saying, Have ye a father, or a brother?
20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.
21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.
22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.
23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.
24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.
25 And our father said, Go again, *and* buy us a little food.
26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.
27 And thy servant my father said unto us, Ye know that my wife bare me two *sons:*
28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:
29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.
30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;
31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.
32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.
33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as
19 Pharaoh. My lord asked his servants, saying,
20 Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his
21 mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto
22 me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his
23 father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.
24 And it came to pass when we came up unto thy servant my father, we told him the words of
25 my lord. And our father said, Go again, buy us
26 a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face,
27 except our youngest brother be with us. And thy servant my father said unto us, Ye know
28 that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn
29 in pieces; and I have not seen him since: and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs
30 with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in
31 the lad's life; it shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the
32 grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my
33 father for ever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his

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the most able and eloquent ever pronounced. Kalisch characterizes it as "one of the masterpieces of Hebrew composition"; Lange, "one of the grandest and fairest to be found in the Old Testament"; Lawson, "a more moving oration than ever orator pronounced"; Inglis, "one of the finest specimens of natural eloquence in the world." "What would I not give," says Luther, "to be able to pray before the Lord as Judah here interceded for Benjamin, for it is a perfect model of prayer, nay, of the strong feeling which must underlie all prayer." In commenting on this passage, Delitzsch remarks: "Judah is the eloquent one among his brethren. His eloquence has carried the measure of Joseph's sale; it had prevailed on Jacob to send Benjamin with them; and here, finally, it makes Joseph unable to endure the restraint which he wished to put upon himself."

18. Thou art even as Pharaoh. He hopes, therefore, to be indulged for presuming to address one of so exalted station, and able, like Pharaoh, either to pardon or condemn.

20. We have a father, an old man, and a child of his old age, a little one, etc. This is substantially the account given by the brethren of themselves at the first (42 : 13); "only Judah now with exquisite tact as well as resistless pathos dwells on the threefold circumstance that the little one whose life was at stake was inexpressibly dear to his father for his dead brother's sake as well as for his departed mother's and his own."

27. My wife. Jacob is here represented as referring to Rachel as though she were his only wife, so truly was she the wife of his affections, and so fondly did he cherish her memory.

Bare me two sons. (See 30 : 22–24 and 35 : 16–18.)

32. Thy servant became surety for the lad unto my father; that is, for his safe return (see 43 : 9).

33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord. An exhibition of sublime heroism on the part of Judah. By this

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

34 brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.

CHAPTER XLV.

1 THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

1 THEN Joseph could not refrain himself before them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself
2 known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of
3 Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for
4 they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.
5 And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send
6 me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in the which there shall
7 be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliver-
8 ance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler
9 over all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all
10 Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks,
11 and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and

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last self-sacrificing offer of Judah, the trial of the feelings of the ten brethren toward their father and toward Benjamin, which seems to have been the chief object of Joseph's demeanor toward them, was rendered complete.

Chap. 45. 1-5. JOSEPH MAKES HIMSELF KNOWN. In all his preceding conduct toward his brethren, which had the appearance of harshness, Joseph doubtless had acted by a divine guidance, not for the gratification of his own private feelings, but for the accomplishment of the divine purposes, which included the humiliation of his brethren, and the trial of their feelings toward their father and Benjamin. Now the way was fully prepared for making himself known to them.

3. I am Joseph. The effect of this announcement can be better imagined than described. Had he been actually dead, and risen again and appeared before them, they would hardly have been more astounded. Hitherto they had known him as Zaphnath-paaneah (41 : 45).

Doth my father yet live? How sweetly affectionate this allusion to his beloved and revered parent—"my father"! In his former inquiry it was "the old man of whom ye spake."

5. Be not grieved; indulge not in excessive anguish, nor sink into despair, for God is to be seen and acknowledged in all these things.

8. Not you that sent me hither; that is, not you merely or principally. You were instruments in fulfilling the infinitely wise and gracious purpose of God.

But God, lit., the God—"that great Personal God, who had led and guarded Abraham, Isaac, and Jacob, and who still watched over the house of Israel."

He hath made me a father to Pharaoh; that is, his most trusted counselor and guide.

10. Thou shalt dwell in the land of Goshen. Goshen was "a region on the east of the Pelusiac branch of the Nile, extending as far as the wilderness of Arabia, a land of pastures (46 : 34), exceedingly fertile (47 : 6), styled also the land of Rameses (47 : 11), and including the cities Pithom and Rameses (Exod. 1 : 11), and

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.
13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.
14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.
15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.
16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.
17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;
18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.
20 Also regard not your stuff; for the good of all the land of Egypt *is* yours.
21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.
22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.
23 And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.
24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.
25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,
26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.
27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.
28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

12 thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh
13 unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father
14 hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his
15 neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.
16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and
17 it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get
18 you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of
19 Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father,
20 and come. Also regard not your stuff; for the
21 good of all the land of Egypt is yours. And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pha-
22 raoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.
23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and
24 victual for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the
25 way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father
26 And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not.
27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry
28 him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

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probably also On, or Heliopolis" (*Pulpit Commentary*).

12. It is my mouth that speaketh unto you. By speaking to them now, not by an interpreter, but with his own lips and in their native tongue, he would remove from their minds every doubt as to his identity.

13. Ye shall tell my father of all my glory in Egypt. Not that Joseph's exaltation had puffed him up; but because of the unspeakable pleasure which he knew it would afford his father.

18. Take your father and your households. These words virtually repeat those of Joseph in ver. 10. By showing kindness to Joseph's family, Pharaoh would hereby express his deep sense of obligation to Joseph himself, Egypt's great public benefactor. The "households" of Jacob and his sons would probably include hundreds of servants and dependents besides their own families.

21. Joseph gave them wagons. Carts and wagons were early known in Egypt, which, on account of its general flatness, was well adapted to their use. As depicted on the monuments, the Egyptian carts used for carrying agricultural produce had two wheels only. When Jacob saw the wagons (ver. 27), which were probably unknown at this time in Palestine, he knew that they had come from Egypt, that his sons had been telling him the truth, and he was comforted.

24. See that ye fall not out by the way. "Joseph is concerned lest on their homeward journey, discussions should arise respecting the sale of him, with mutual reproaches, and strife, and altercation, to which Reuben (42 : 22) had already led the way" (Knobel, *die Genesis erklärt*, p. 335).

28. It is enough. Joseph was yet alive; to see him was all he wished for this side of the grave.

CHAPTER XLVI.

1 AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.
2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.
3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.
4 I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes.
5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.
6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:
7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.
8 And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.
9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi

1 AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacri-
2 fices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am
3 I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there
4 make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his
5 hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent
6 to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all
7 his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.
8 And these are the names of the children of Israel, which came into Egypt, Jacob and his
9 sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Pallu, and Hezron, and

Chap. 46. JACOB'S IMMIGRATION TO EGYPT. **1. Israel took his journey . . . and came to Beer-sheba.** In going to Egypt from Hebron (37 : 14), he would naturally pass through Beer-sheba, a place of most hallowed association (21 : 33; 26 : 24). Here he "offered sacrifices" to God, and sought no doubt his guidance and protection. From this time on no mention is made of a sacrifice till the Israelites left Egypt, four hundred and thirty years (or, as some think, two hundred and fifteen years) after (Exod. 12 : 3-6).

3. I am God, the God of thy father; lit., *I am the El* (the Mighty One), *the Elohim of thy father*—a reference again to the name El Shaddai, by which the Most High was pleased to designate himself on entering into covenant with the patriarchs (see 17 : 1; 35 : 11; 43 : 14).

Fear not to go down into Egypt. As Abraham had been in great peril in Egypt; as Isaac had been forbidden to go thither (26 : 2); as it had been pretold to Abraham that his seed should be afflicted in a strange land (15 : 13); and as they would be in special danger of corruption in Egypt, Jacob may have needed a special warrant from God before accepting Joseph's invitation, and leaving the land promised to his descendants.

4. Joseph shall put his hand upon thine eyes; the last office of filial love. The ancients, Gentiles as well as Jews, would have it performed by the dearest relatives (see Homer, *Il.*, XI., 453; *Odys.*, XXIV., 294).

7. His daughters, and his sons' daughters. As Jacob had but one daughter, Dinah, the term "daughters" may include his daughters-in-law, who are not otherwise mentioned in this enumeration. Or the plural may be used as the general term of classification both for sons and daughters, whether in their respective families there was one or more than one. Thus in ver. 15 it stands for one daughter, and in ver. 23 for one son.

8-27. This list of Jacob's descendants is given with the design principally of showing by the contrast between their present small number and their subsequent amazing increase, how signally was fulfilled Jehovah's prediction and promise to Abraham (15 : 5; comp. Exod. 1 : 7).

8. Which came into Egypt. This statement must be understood in the same manner as the similar statement in 35 : 26 (see note on that verse). The object of the writer is to give the family of Jacob as constituted on their settlement in Egypt. Hence the summary in ver. 27 includes Joseph himself (ver. 19), and his sons Ephraim and Manasseh (ver. 20), who were already in Egypt. It also includes Hezron and Hamul, great-grandsons of Jacob (ver. 12), and the ten sons of Benjamin (ver. 21), the former of whom certainly, and the latter probably, were born there. The statement of the sacred writer does not require us to suppose that the "little one" and "the lad that cannot leave his father" (43 : 8; 44 : 20, 22) was a married man with ten children *before* going down to Egypt. "Virtually, indeed, all 'came into Egypt,' since all were of foreign parentage, and originated in Canaan the birthplace of the family" (Conant).

10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.
11 And the sons of Levi; Gershon, Kohath, and Merari.
12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezrom and Hamul.
13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
14 And the sons of Zebulun; Sered, and Elon, and Jahleel.
15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.
16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.
17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.
18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.
19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.
20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.
21 And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.
23 And the sons of Dan; Hushim.
24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.
25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.
26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;
27 And the sons of Joseph, which were borne him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.
28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

10 Carmi. And the sons of Simeon; Jemuel, and
Jamin, and Ohad, and Jachin, and Zohar, and
11 Shaul the son of a Canaanitish woman. And
the sons of Levi; Gershon, Kohath, and Merari.
12 And the sons of Judah; Er, and Onan, and
Shelah, and Perez, and Zerah: but Er and Onan
died in the land of Canaan. And the sons of
13 Perez were Hezron and Hamul. And the sons
of Issachar; Tola, and Puvah, and Iob, and
14 Shimron. And the sons of Zebulun; Sered,
15 and Elon, and Jahleel. These are the sons of
Leah, which she bare unto Jacob in Paddan-
aram, with his daughter Dinah: all the souls of
his sons and his daughters were thirty and three.
16 And the sons of Gad; Ziphion, and Haggi,
Shuni, and Ezbon, Eri, and Arodi, and Areli.
17 And the sons of Asher; Imnah, and Ishvah,
and Ishvi, and Beriah, and Serah their sister:
and the sons of Beriah; Heber, and Malchiel.
18 These are the sons of Zilpah, which Laban gave
to Leah his daughter, and these she bare unto
19 Jacob, even sixteen souls. The sons of Rachel
20 Jacob's wife; Joseph and Benjamin. And unto
Joseph in the land of Egypt were born Manasseh
and Ephraim, which Asenath the daughter of
21 Poti-phera priest of On bare unto him. And the
sons of Benjamin; Bela, and Becher, and Ash-
bel, Gera, and Naaman, Ehi, and Rosh, Muppim,
22 and Huppim, and Ard. These are the sons of
Rachel, which were born to Jacob: all the souls
23 were fourteen. And the sons of Dan; Hushim.
24 And the sons of Naphtali; Jahzeel, and Guni,
25 and Jezer, and Shillem. These are sons of Bil-
hah, which Laban gave unto Rachel his daugh-
ter, and these she bare unto Jacob: all the souls
26 were seven. All the souls that came with Jacob
into Egpt, which came out of his loins, besides
Jacob's sons' wives, all the souls were threescore
27 and six; and the sons of Joseph, which were
born to him in Egypt, were two souls: all the
souls of the house of Jacob, which came into
Egypt, were threescore and ten.
28 And he sent Judah before him unto Joseph,
to shew the way before him unto Goshen; and

15. These are the sons of Leah. The sons of Jacob are classified according to his wives, the list thus falling under four heads: Leah, Zilpah, Rachel, Bilhah. Under the first head, Leah, come Reuben, with four sons; Simeon, with six; Levi, with three; Judah, with three sons and two grandsons, five; Issachar, with four; Zebulun, with three. These, together with Dinah, Leah's daughter, and Jacob himself, make thirty-three.

18. These are the sons of Zilpah. Under the second head, Zilpah, come Gad, with seven sons; Asher, with four sons, a daughter (Serah), and two grandsons, making in all sixteen.

19. The sons of Rachel Jacob's wife. Under the third head, Rachel, come Joseph and Benjamin, whose sons, together with themselves, make fourteen.

25. These are the sons of Bilhah. Under the fourth head, Bilhah, come Dan, with one son; and Naphtali, with four sons: in all seven. Thus, all the family of Jacob including himself, was seventy—the number given in ver. 27, which includes Jacob himself, and Joseph and his two sons. Omitting these four, we have sixty-six, as in ver. 26.

27. Threescore and ten. The Septuagint adds, from Num. 26 : 28-37 and 1 Chron. 7 : 14-23, five grandsons of Joseph, making the number seventy-five; which mode of computation appears to have been followed by Stephen (Acts 7 : 14). The latter reckoning is a variation from the former, but does not contradict it.

28. He sent Judah before him unto Joseph. To receive from him directions as to the place of settlement; after which he returned to his father, and guided the immigrants into Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.
30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.
31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;
32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.
33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?
34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

29 they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen: and he presented himself unto him, and fell on his neck, and
30 wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen
31 thy face, that thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, which were in the land of Canaan, are
32 come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all
33 that they have. And it shall come to pass, when
34 Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

CHAPTER XLVII.

1 THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.
2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.
3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.
4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is*

1 THEN Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, be-
2 hold, they are in the land of Goshen. And from among his brethren he took five men, and
3 presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers.
4 And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in

29. Joseph made ready his chariot. Not for ostentatious display, but only that he might appear in an equipage suitable to his dignity. His meeting with his father was most affecting. The joy, so tender and sweet, which he had experienced in falling on Benjamin's neck (45 : 14), was now exceeded when he fell on his father's neck, for it is here said that he "wept on his neck a good while."

34. Every shepherd is an abomination unto the Egyptians. The monuments indicate the contempt of the Egyptians for shepherds and goatherds by the mean appearance always given them. They looked upon all foreigners as low-born; and would naturally regard a nomadic people in close proximity to themselves, and with a much lower civilization than their own, as barbarous and despicable. This prejudice may have been deepened by the fact that shepherds were accustomed to kill animals regarded as sacred by the Egyptians (Kalisch).

This prejudice seems, however, not to have been shared by the reigning family at this time, as Joseph would hardly so frankly have disclosed their occupation, had it been offensive (see ver. 32 and 47 : 5, 6; also note on 12 : 15 and 41 : 1). If, as some think, the shepherd dynasty began shortly before the arrival of the Israelites in Egypt, this would account for the friendly reception accorded to them by the then ruling Pharaoh: he would naturally be favorable to those of the same stock with himself. This view accords with the remark in Exod. 1 : 8, that "a new king arose, who did not regard Joseph."

Chap. 47. THE SETTLEMENT IN GOSHEN. **1. Joseph came** (*went in*) **and told Pharaoh.** Although Joseph had been invested by Pharaoh with complete control of the affairs of the country, yet he would not take it upon himself to settle his family in Goshen without first obtaining the king's permission to do so (46 : 31).

2. And he took some of his brethren, even five, or, better, *from among his brethren he took five;* probably the five eldest, leaving the others to take care of their father, their little ones, and their substance.

3. What is your occupation? This question corresponded precisely with what Joseph had anticipated, and they answered it according to his instructions (46 : 33, 34). They informed Pharaoh, moreover, that they had not come to take up their permanent abode in Egypt, but only to "sojourn" there for a time,

sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.
5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:
6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them then make them rulers over my cattle.
7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.
8 And Pharaoh said unto Jacob, How old *art* thou?
9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.
10 And Jacob blessed Pharaoh, and went out from before Pharaoh.
11 And Joseph blessed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.
12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.
13 And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.
14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of

the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of
5 Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto
6 thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my
7 cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed
8 Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life?
9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.
10 And Jacob blessed Pharaoh, and went out from
11 the presence of Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh
12 had commanded. And Joseph nourished his father, and his brethren, and all his father's household with bread, according to their families.
13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason
14 of the famine. And Joseph gathered up all the money that was found in the land of Egypt,

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or while the famine lasted. Their hearts were yet in the land of promise.

6. In the land of Goshen let them dwell. This was the favor they had asked (ver. 4). The term מִקְנֶה. *miqeneh* (cattle), here appears to be used in the comprehensive sense which includes the shepherds also, like עֶדֶר, *'edher* (flock), in 29 : 3. The office of controller of the shepherds and flocks of Eastern princes seems to have been of a high order, for in 1 Chron. 27 : 25–31, it is enumerated among the chief public officials.

7. And Jacob blessed Pharaoh. This was probably the customary salutation accorded to kings (see 2 Sam. 16 : 16; 1 Kings 1 : 25; Dan. 2 : 4), which Jacob repeated when he "went out from the presence of Pharaoh" (ver. 10), though some take the words to mean that Jacob implored the divine blessing on the royal head. (See note on 27 : 23.)

8. How old art thou? or, *How many are the days of the years of thy life?* This question was doubtless prompted by the impressive appearance which the aged patriarch presented. At this time the age of man in the low-lying land of Egypt was probably much shorter than it had yet become in the pure, bracing climate and among the simple mountaineers of Canaan.

9. The days of the years of my pilgrimage (lit., *of my sojournings*, wanderings from place to place, without any settled condition) **are a hundred and thirty years.** The comparison of life to a pilgrimage was common among Eastern people. Thus the psalmist says: "For I am a stranger with thee, a sojourner, as all my fathers were" (Ps. 39 : 12; comp. Ps. 119 : 54; Heb. 11 : 13). In the retrospect, the days of the years of Jacob's sojournings seemed to him "few," and in comparison with those of his ancestors. He calls them also "evil." "His life had been a life of suffering; in his banishment from his father and mother and his home, and in the anger of his brother Esau against him; in his hard service in Padan-aram; in the shame of Dinah; in the cruelty of Simeon and Levi; in the death of Rachel; in the sin of Reuben; in the loss of his beloved son Joseph by the envy of his brethren; in the famine; in his anxiety concerning Benjamin and Simeon; in the necessity of leaving Canaan, the land of promise, for Egypt."

11-31. Joseph's Public Policy. **11. In the land of Rameses;** that is, in Goshen, or in a district of it. The city Rameses was built subsequently by the Hebrews (Exod. 1 : 11), and was about three days' journey distant from the Red Sea (see on 45 : 10).

12. According to their families; lit., *according to the mouth of the little ones;* that is, according to the number of children, of all ages, remaining in their homes.

13-15. There was no bread in all the land. The people, after exhausting their surplus of food and their money, sell their cattle

Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four

and in the land of Canaan, for the corn which they bought: and Joseph brought the money
15 into Pharaoh's house. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for *our* money faileth.
16 And Joseph said, Give your cattle; and I will
17 give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year.
18 And when that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but
19 our bodies, and our lands: wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that
20 the land be not desolate. So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became
21 Pharaoh's. And as for the people, he removed them to the cities from one end of the border of
22 Egypt even to the other end thereof. Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore
23 they sold not their land. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for
24 you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall

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and then their land, and become virtually slaves themselves, all but the priests, in order that their lives might be preserved.

16. And Joseph said, Give your cattle. With this proposition the people complied, and in exchange for their horses, their flocks of sheep, and herds of cattle and asses, he supplied them with bread that year. "This was the wisest course that could be adopted for the preservation both of the people and the cattle, which, being bought by Joseph, were supported at the royal expense, and very likely returned to the people at the end of the famine, to enable them to resume their agricultural labors."

18. They came unto him the second year; that is, not the second of the seven years of famine, but the second year after the money was gone.

19. Buy us and our land for bread. The people of their own accord offer their land and themselves for bread. At the request of the people, Joseph bought their land for Pharaoh, so that it became his property (ver. 20). That Joseph's treatment of the people was not tyrannical and heartless, as certain opponents of Scripture have charged, is proved by the people's own words: "Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants" (ver. 25). [Even though Joseph's treatment of the famine-stricken nation might to us, in the light of later times, seem harsh and despotic, we must remember the times in which he lived and not judge them by ours, nor him by one in similar circumstances in our days.] Joseph's removal of the people to the cities was evidently done in order to facilitate the distribution of the provisions among them by thus bringing them nearer to the storehouses (ver. 21).

22. Only the land of the priests bought he not. These lands were inalienable, being endowments for the support of the priests and for the maintenance of the national religion (see *Diod. Siculus*, I., 73). Says Herodotus (II., 37): "They neither consume anything of their own, nor are they at any expense; but bread of the sacred grain is baked for them, and each has an abundant supply of the flesh of oxen and of geese every day."

23. Lo, here is seed for you, and ye shall sow the land. The people had sold themselves and their lands to Pharaoh; but they were not treated as slaves. For the first crop after the famine, seed was distributed to

parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests only, *which* became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for
25 food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's
26 servants. And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the
27 priests alone became not Pharaoh's. And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly.
28 And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years.
29 And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray
30 thee, in Egypt: but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will
31 do as thou hast said. And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

1 AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

1 AND it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh
2 and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the
3 bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan,
4 and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee for an ever-

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them, and they occupied the lands as tenants-at-will, on the payment of a produce rent of twenty per cent., which is almost the same rule as obtains in Egypt in the present day, where the increase is generally thirtyfold.[1]

29. Bury me not, I pray thee, in Egypt. Jacob desired to be buried in the burying-place of his fathers. He also firmly believed the promise that his descendants should inherit the land of Canaan, and he desired that his body might be carried and laid therein.

31. And Israel bowed himself upon the bed's head. The Septuagint and Syriac versions, and the Epistle to the Hebrews (11 : 21) read: "on the top of his staff." The Hebrew word without the vowel points, which do not exist in the more ancient manuscripts, means either "bed" or "staff." It is therefore impossible to decide with certainty which was the original sense of the word. But most critics regard the present reading of the Hebrew text as the correct one (comp. 1 Kings 1 : 47).

Chap. 48. Jacob's Adoption and Blessing of Joseph's Sons. 1. It came to pass after these things; that is, after the events recorded in the preceding chapter, and especially after the arrangements concerning Jacob's funeral.

One told Joseph. The verb וַיֹּאמֶר, *wayyomer*, is here used impersonally (comp. ver. 2), like *on dit* of the French, and *man sagte* of the Germans (see Ewald, § 294 b).

He took with him his two sons, Manasseh and Ephraim. Probably to receive Jacob's blessing, because Joseph thought his father was nearing his end. Ephraim and Manasseh were now eighteen or twenty years old.

3. Luz; that is, Bethel (see on 28 : 19).

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[1] "The evidence of the monuments, though not very explicit, seems to show that this law was ever afterwards in force under the Pharaohs. The earliest records afford no information as to the tenure of land; but about Joseph's time we find frequent mention of villages with their lands, the two being described under one designation, as held by the great officers of the crown, apparently by the royal gift" (R. S. Poole, in *Smith's Bible Dictionary*, Art. Egypt).

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.
6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.
7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.
8 And Israel beheld Joseph's sons, and said, Who *are* these?
9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.
10 Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.
11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.
12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.
13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.
14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.
15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

5 lasting possession. And now thy two sons, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine;
Ephraim and Manasseh, even as Reuben and
6 Simeon, shall be mine. And thy issue, which thou begettest after them, shall be thine; they shall be called after the name of their brethren
7 in their inheritance. And as for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when there was still some way to come unto Ephrath: and I buried her there in the way to Ephrath (the same is
8 Beth-lehem). And Israel beheld Joseph's sons,
9 and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me here. And he said, Bring them, I
10 pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.
11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath let me see thy
12 seed also. And Joseph brought them out from between his knees; and he bowed himself with
13 his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto
14 him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh
15 was the firstborn. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me

5. Ephraim and Manasseh . . . as Reuben and Simeon, they shall be mine. That is, Jacob adopts them and considers them as his own immediate offspring; he reckons them, not as *grandsons*, but as *sons*, each of them to constitute a distinct tribe, and rank as co-heirs with the rest of their brethren. The grounds of this proceeding are given in 1 Chron. 5 : 1, 2. Thus the double portion which would have fallen to Reuben, had he not forfeited his birthright, went to Joseph, who otherwise would have obtained but a single share of the inheritance. Accordingly, in the subsequent history, Joseph is reckoned as two tribes instead of one (Josh. 14 : 4; Num. 1 : 32, 34; Rev. 7 : 6, 8).

6. *They* shall be called after the name of their brethren in their inheritance. It does not appear that Joseph had any more sons, but Jacob takes the precaution to say, that should such be the case, they should not be heads of distinct tribes, but be reckoned as belonging to the tribe of Ephraim or Manasseh (Num. 26 : 28-37; 1 Chron. 7 : 14-29).

7. And as for me. In these words, which connect with the first clause of ver. 6—"thy offspring"—Jacob says by implication that all hope of future progeny for him ceased with the untimely end of his beloved Rachel.

8. Who are these? Jacob could perceive the forms of Joseph's sons, but his failing sight prevented him from distinguishing the features of their countenances (ver. 10).

12. From between his knees; that is, the knees of his father, who had drawn them into that position while in the act of blessing them.

Bowed himself; in token of reverence for his father, from whom he was now to receive, in the person of his sons, the paternal blessing.

14. Israel stretched out his right hand, and laid it upon Ephraim's head . . . and his left hand on Manasseh's head. This is the first instance of the imposition of hands mentioned in Scripture. In this case it marked out Joseph's sons as those whom Jacob would bless in the name of the Lord, and it is naturally suggestive of the transmission of spiritual benefit. It was employed in the Old Testament church in the dedication of priests (Num. 27 : 18, 23; Deut. 34 : 9), in the New in the ordination of Christian office-bearers (Acts 6 : 6; 8 : 17; 1 Tim. 4 : 14; 2 Tim. 1 : 6), as well as by the Saviour and his apostles in the performance of many of their miracles (Matt. 19 : 13; Mark 8 : 23, 25; Acts 9 : 17; 19 : 6; 28 : 8).

Guiding his hands wittingly; lit., *he placed his hands prudently*, that is, designedly, intentionally, so that his right hand would rest on Ephraim's head, and his left on Manasseh's. The Vulgate rendering of the words—*commutans manus, he crossed his hands*, agrees with the connection, and has many learned supporters.

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.
17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.
18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.
19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.
20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.
21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.
22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

16 all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the
17 earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's
18 head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy
19 right hand upon his head. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: howbeit his younger brother shall be greater than he, and his seed shall be-
20 come a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.
21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto
22 the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

16. The Angel which redeemed me from all evil. The act ascribed to this angel shows clearly that he was not a created angel. He is clearly identified with the "God" who is mentioned in the preceding verse (see on 16 : 7).

18. Not so, my father, etc. The words of Jacob show that he was animated by the spirit of prophecy. The sacred history furnishes many instances in which the precedence accrued to the youngest instead of the eldest. Thus Abel was preferred to Cain, Shem before Japheth, Abraham before Haran, Isaac before Ishmael, Jacob before Esau, Judah and Joseph before Reuben, Moses before Aaron, and David before his brethren.

19. His seed shall become a multitude of nations. This prediction began to be verified in the time of Moses. At the first numbering of Israel in the wilderness the children of Ephraim exceeded those of Manasseh by upwards of eight thousand. At the second, this order was reversed; but it was only for a time. After the conquest the ascendency of Ephraim was restored, so that he assumed the lead among the ten Northern tribes, and acquired a name and influence second only to those of Judah (see Judg. 4 : 5; 5 : 14; 8 : 12).

22. I have given to thee one portion above thy brethren (that is, above what thy brethren receive, each as a single tribe), **which I took out of the hand of the Amorite with my sword and with my bow.**

[The view that these words refer to the purchase of the piece of ground at Shechem, or to the victory of Simeon and Levi over the Shechemites seems out of the question. Jacob would neither declare that what was gained by purchase was by warlike conquest, nor appropriate as his own act the crime of his sons which he reprobated. It is easier to adopt the other view, held by many commentators, that Jacob, in prophetic vision, foresaw the conquest of Canaan, and represents himself as doing what his descendants were to accomplish. The word שְׁכֶם, *shekhem*, may have been designed to give a hint that Joseph's descendants should occupy the region around Shechem.]

Chap. 49. Jacob's Blessing and Death.[1] Of all the recorded words of Jacob, the most

[1] The genuineness of Jacob's dying address to his sons is denied by the radical critics, who regard it as a *vaticinium post eventum*, and try to fix its age accordingly. Tuck refers it to the time of Samuel; Ewald, to the time of Samson; Knobel, to the reign of David; Reuss, to the time of David and Solomon; Wellhausen, to the period of the rival kingdoms of Judah and Israel; Stade, to the time of Ahab; while Dillmann seeks to make it square with the time of the judges. But the arguments adduced in support of these several views are of very little weight, and to the consistent believer in revelation, of none at all. The truth is, as Doctor Green observes: "The whole blessing of Jacob is only comprehensible as utterances of the dying patriarch, modified by personal reminiscences, by insight into the characters of his sons, and by their very names, with its ejaculation of pious faith, which looked forward to the fulfilment of the promises so long delayed (ver. 18); and as a forecasting of the future which met its accomplishment at separate epochs and in unexpected ways, and which, while clear and sharp in a few strongly drawn outlines, is vague in others, and has no such exactness in minute details as suggests actual historical experience."

CHAPTER XLIX.

1 AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.
2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.
3 Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:
4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it:* he went up to my couch.
5 Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations.
6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.
7 Cursed *be* their anger, for *it was* fierce; and

1 AND Jacob called unto his sons, and said:
Gather yourselves together, that I may tell you
that which shall befall you in the latter days.
2 Assemble yourselves, and hear, ye sons of Jacob;
And hearken unto Israel your father.
3 Reuben, thou art my firstborn, my might, and
the beginning of my strength;
The excellency of dignity, and the excellency
of power.
4 Unstable as water, thou shalt not have the ex-
cellency;
Because thou wentest up to thy father's bed:
Then defiledst thou it: he went up to my couch.
5 Simeon and Levi are brethren;
Weapons of violence are their swords.
6 O my soul, come not thou into their council;
Unto their assembly, my glory, be not thou
united;
For in their anger they slew a man,
And in their selfwill they houghed an ox.
7 Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:

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memorable are contained in this chapter. They are especially remarkable for their predictive element. In prophetic vision the patriarch sees unrolled before him pictures of the tribes of which his sons were to be the ancestors, and in grand outline he sketches their future character and destiny. The language possesses all the characteristics of Hebrew poetry.

1. In the last (*latter*) **days;** lit., *in the end of the days.* This expression, while sometimes bearing the general sense of futurity (Num. 24 : 14; Deut. 4 : 30; Dan. 2 : 28), often points distinctively to the time of the Messiah and the dispensation of the gospel (Isa. 2 : 2; Micah 4 : 1; Hosea 3 : 5; comp. Acts 2 : 17; 2 Tim. 3 : 1; 1 Peter 1 : 20, 2 Peter 3 : 3—in which virtually the same words occur). "The prophecy of Jacob does not refer exclusively to the days of Messiah, but rather sketches generally the fortunes of his family; but all is leading up to that which was to be the great consummation, when the promised seed should come and extend the blessings of the spiritual Israel throughout all the world."

3. The beginning of my strength. This expression has been supposed to convey the idea of vigor, beyond what might be thought to belong to children born in a more advanced age of the parent (comp. Ps. 78 : 51; 105 : 36).

The excellency of dignity, and the excellency of power. The first of these expressions has reference probably to the honor of the priesthood, and the second to the right of dominion, both of which were involved in the birthright, and both which Reuben forfeited by his crime. The Jerusalem Targum paraphrases: "As for the sin of my son Reuben, the birthright is given to Joseph, the kingdom to Judah, and the priesthood to the tribe of Levi," an interpretation fully confirmed by 1 Chron. 5 : 1, 2.

4. Unstable as water; or, *boiling over like water;* that is, in the heat and violence of unrestrained passion.

Thou shalt not excel, *have the excellency;* shalt not have the preeminence which belongs to thy birth. By the withdrawal from Reuben of the rank belonging to the firstborn, he lost the leadership in Israel, and his tribe attained to no position of influence in the nation (comp. Deut. 33 : 6). No judge, prophet, or ruler sprang from this tribe.

5. Simeon and Levi are brethren; not only as having the same parents, but also in their deeds. They were associated in their treacherous murder of the Shechemites (34 : 25–29); and the uniform Jewish tradition is that they were the chief instigators of the conspiracy against Joseph.

Instruments of cruelty are in their habitations, or, *weapons of violence are their swords.* As the Hebrew word here rendered "swords," occurs only in this place, the passage has been variously translated. The Vulgate, several rabbins, and most modern scholars favor the rendering given above. It is related of Simeon and Levi that they "took each man his *sword*" (34 : 25).

6. In their selfwill they *houghed an ox.* This rendering is preferable to **they digged down a wall.** The only difference in the original for "wall" and "ox" is in the vowel point, so that in the unpointed Hebrew one might be easily taken for the other; but the verb rendered "digged down" is used in the Piel conjugation only in the sense *to hough,* that is, to cut the sinews of the hind legs of

their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.
8 Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.
9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

I will divide them in Jacob,
And scatter them in Israel.
8 Judah, thee shall thy brethren praise:
Thy hand shall be on the neck of thine enemies:
Thy father's sons shall bow down before thee.
9 Judah is a lion's whelp;
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as a lioness; who shall rouse him up?

horses, by which they are rendered useless (see Josh. 11 : 6, 9; 2 Sam. 8 : 4; 2 Chron. 18 : 4).

7. I will divide them in Jacob, and scatter them in Israel. This prophecy concerning Simeon and Levi was literally fulfilled. Simeon is not mentioned at all by Moses in his blessing of the twelve tribes (Deut. 33). His was the weakest of all the tribes, having at the second census only twenty-two thousand two hundred against seventy-six thousand five hundred of Judah (see Num. 26 : 14, 22). The portion of territory assigned to this tribe consisted of what had been a part of Judah's (Josh. 19 : 9), and they seem to have been gradually absorbed and lost in that powerful tribe. "It is a Jewish tradition mentioned in the Jerusalem Targum, that they were distributed among other tribes in the capacity of teachers; so that the Hebrews were accustomed to say that every poor scribe and schoolmaster was a Simeonite."

The descendants of Levi were also scattered throughout the land, and received no separate inheritance among the other tribes. On account of their zeal against idolatry (Exod. 32 : 26-29), they were subsequently appointed to a high and honorable office in the service of the sanctuary. The silence of Jacob regarding such office indicates that this prophetic blessing was spoken before the days of Moses, for no writer after his day would have failed to notice this peculiar distinction of the tribe.

8. Judah, thou art he whom (*thee shall*) **thy brethren shall praise.** In the original the last of these words is a play upon the first—as though it were: "Praise, thy brethren shall praise thee." As an individual, Judah had already distinguished himself among his brethren. He had prevented the intended murder of Joseph (37 : 26); had guaranteed the safety of Benjamin (43 : 9), and made a noble plea in order to redeem his pledge (44 : 18 seq.); and had acted the part of a herald to Joseph to announce the arrival of his father (46 : 28). And corresponding to this distinction was the preeminence that awaited him as a tribe. At both the numberings (Num. 1 : 27; 26 : 22) his tribe was found to be the most numerous; it occupied a van position in the marches through the wilderness (Num. 10 : 14); it took the initiative in the war against the Canaanites after the death of Joshua (Judg. 1 : 1, 2); by the election of David as king, it was raised to the rank of ruling tribe (1 Chron. 28 : 4); it returned from the captivity with its integrity unbroken, and gave its name both to the land and to the nation; and from it sprang both David and his greater son—the Messiah.

Thy hand shall be in (*on*) **the neck of thine enemies;** that is, to capture and overcome them. The idea is that of a person fleeing, and his pursuer putting his hand upon the back of his neck to arrest his flight and secure him. So Judah would put his enemies to flight and subdue them—a prediction signally fulfilled in the victories of David and the kings of Judah (comp. Job 16 : 12; 2 Sam. 22 : 41; Ps. 18 : 40).

9. Judah is a lion's whelp. It will be observed that there is a gradation in the use of the metaphor here employed, in which are characterized in the most remarkable manner, the infancy, youth, and maturity of the tribe of Judah. He is first compared to the גּוּר, *gur*, the young lion giving promise of future vigor; then to the אַרְיֵה, *'areyeh*, the full-grown lion of strength and majesty; then to the לָבִיא, *labi'*, the lioness, whose fierceness, especially when defending her young, is terrible. To carry out the figure, it might be said that Judah was the young lion, when, after the death of Joshua, petty rulers like Othniel and Ibzan judged Israel; he was the full-grown lion when David, grasping the sword, subdued the enemies of Israel and established his rule over all the tribes; and he was the lioness, couchant in her lair, enjoying a majestic repose which none might disturb without awakening a tremendous rage, when Solomon, reigning peacefully over his widely extended kingdom, represented a power that was respected and dreaded by all the surrounding nations.

From the prey, my son, thou art gone up; the allusion being probably to lions which, having secured their prey in the plains, return satiated to their dens in the mountains (comp. Num. 23 : 24). Jerusalem probably received the appellation "Ariel," that is, the lion of God, from its having been the dwelling-place of David (Isa. 29 : 1). In Rev. 5 : 5 the epithet, "the Lion of the tribe of Judah," is given to

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh

10 The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;

our Lord, with an apparent reference to this passage.

10. The sceptre (lit., *a sceptre*) **shall not depart from Judah.** The word שֵׁבֶט, *shebhet*, is variously rendered in Scripture. Primarily denoting a rod or staff, it is used (1) for the shepherd's rod (Lev. 28 : 32); (2) for the rod of correction (2 Sam. 7 : 14; Job 9 : 34; Ps. 89 : 32; Prov. 10 : 13); (3) for a tribe (ver. 16; 2 Kings 17 : 18); (4) for the scepter of royalty (Ps. 45 : 6; Zech. 10 : 11). In this passage it bears possibly the third, but more probably the fourth of these meanings. The scepter is the symbol of regal authority; only the authority exercised by Judah cannot be said to have been strictly regal down to the time of the Saviour's birth, for the kingdom in the line of his tribe came to an end nearly six hundred years before that date. The import of the words is fully satisfied by understanding them to mean that authority, government, chieftainship should belong to Judah till the coming of the Messiah. "Nahshon the son of Amminadab, the prince of his tribe, was the ancestor of David, who was anointed as the rightful sovereign of all Israel, and in whom the throne became hereditary. The revolt of the ten tribes curtailed, but did not abolish the actual sovereignty of Rehoboam and his successors, who continued the acknowledged sovereigns till some time after the return from the captivity. From that date the whole nation was virtually absorbed in Judah, and whatever trace of self-government remained belonged to him until the birth of Jesus, who was the lineal descendant of the royal line of David and of Judah, and was the Messiah, the anointed of heaven to be king of Zion and of Israel in a far higher sense than before."

Nor a lawgiver (*the ruler's staff*) **from between his feet.** The word מְחֹקֵק, *mechoqeq*, rendered lawgiver in Deut. 33 : 21 and Isa. 33 : 22 in the Authorized version, is translated "sceptre" in Num. 21 : 18 and Ps. 60 : 7 in the Revised version. In favor of the latter rendering it is justly claimed that it best corresponds with the phrase "between his feet," and with the parallel clause which precedes. The words "from between his feet" are supposed to point to the Oriental custom, as depicted on the monuments, of monarchs, when sitting upon their thrones, resting their staves between their feet (comp. Agamemnon, *Iliad*, II., 46, 101); though they may mean "from among his descendants,"

Until Shiloh come. Of the various opinions held respecting the origin and import of this word, that rests on the best authority which derives it from שָׁלָה, *shalah*, to rest, to be at peace, and in the Hiphil, to make quiet, to pacify; from which derivation "Shiloh" must be taken to signify the Tranquilizer, the Pacificator, the Giver of peace—a title preeminently applicable to the Messiah. The great majority of interpreters, ancient and modern, Jewish and Christian, concur in this understanding of the term. The Targum of Onkelos, the earliest of the Chaldee versions, renders the passage as follows: "One having dominion shall not depart from Judah, nor a scribe from his children's children forever, until the Messiah comes, whose is the kingdom." Says Edersheim: "It is our deliberate conviction that the term *Shiloh* can only refer to a personal designation of the Messiah, whatever the derivative meaning of word may be."

Still, a number of eminent scholars, including Delitzsch and Dillmann, take Shiloh to be the name not of a person, but of a place in Ephraim (Josh. 18 : 1, 8, 9, 10; 19 : 51; Judg. 18 : 31; 21 : 12; 1 Sam. 1 : 3, 9, 24; 2 : 14; 4 : 4), and, making it the objective case after the verb instead of the subject or nominative before it, render: "until he come to Shiloh." They suppose the prediction was fulfilled when "the whole assembly of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there" (Josh. 18 : 1). This, they affirm, was the turning-point in the history of the Israelities—the period of wandering was ended, the period of rest began. But, as setting aside this interpretation, it may be urged: (1) It is doubtful if the town of Shiloh existed in Jacob's time; and if it did, its mention by him would be, under the circumstances, a very improbable thing. (2) Shiloh, being an Ephraimitic town, did not belong to the tribe of Judah, and it could be connected at best only remotely and incidentally with the authority of that tribe, and not at all with the obedience of the nations which is immediately afterward predicted. (3) The meeting of the whole congregation at Shiloh was of equal importance to all the tribes, and not to Judah alone. (4) Up to the time of the arrival of the congregation at Shiloh, Judah did not possess the promised rule over the tribes; he took the first place in the camp and on the march (Num. 10 : 14), but did not rule; the chief

come; and unto him *shall* the gathering of the people *be*.
11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:
12 His eyes *shall be* red with wine, and his teeth white with milk.
13 Zebulun shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* unto Zidon.
14 Issachar *is* a strong ass couching down between two burdens:

And unto him shall the obedience of the peoples be.
11 Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,
And his vesture in the blood of grapes:
12 His eyes shall be red with wine,
And his teeth white with milk.
13 Zebulun shall dwell at the haven of the sea:
And he shall be for an haven of ships;
And his border shall be upon Zidon.
14 Issachar is a strong ass,
Couching down between the sheepfolds:

command was held by the Levite Moses during the wilderness journey, and by the Ephraimite Joshua at the conquest and division of Canaan. (5) It cannot be said that the scepter departed from Judah when he came to Shiloh: his preeminence and authority were greater after that event than before it. (6) Shiloh as the place of rest of the tabernacle, probably got its name (rest) from this circumstance; but it was no turning-point in the history of Israel. For these reasons, the rendering "until he come to Shiloh" must be rejected, and that adopted which refers the term to the Messiah and makes the passage predictive of his coming. The latter is the only interpretation that is consistent throughout, and fulfils the historical conditions.

The proposal of Kalisch to render the particles עַד בִּי, *'adh bi*, by "even if," or "even when," instead of "until," is grammatically untenable (see Ges. § 155, 2 c.; comp. 26 : 13; 41 : 49; 2 Sam. 23 : 10), and lacks the support of the very passages quoted by him (28 : 15; 110 : 1; 112 : 8), in every one of which the received rendering "until" must not be taken as meaning "only until," or "not afterwards." The context in every case must determine whether it is inclusive or exclusive of a time subsequent to the limit mentioned. In 28 : 15; Deut. 7 : 24; Ps. 112 : 8 it is manifestly employed in the former sense. So also in our passage. The supremacy of Judah did not cease at the coming of "Shiloh," but took a grander form; it then "arose from its temporary overthrow to a new and imperishable glory in Jesus Christ (Heb. 7 : 14), who conquers all foes as the Lion of the tribe of Judah (Rev. 5 : 5), and reigns as the true Prince of Peace, as 'our peace' (Eph. 2 : 14), for ever and ever."

Unto him (that is, unto Shiloh) **shall the gathering of the people be,** or, *obedience of the peoples be.* The latter translation is preferable to that of the Authorized version. The meaning "obedience" agrees with Prov. 30 : 17, the only other passage in which the word occurs, and is supported by the Arabic *wakita*, to obey, from which it is probably derived. The Targum of Onkelos renders: "And him shall the nations obey." The prediction is closely related to the great Abrahamic promise going before (12 : 3), and is further unfolded in the Messianic prophecies which follow (Isa. 2 : 2; 11 : 10; 55 : 4; 60 : 3; Hag. 2 : 7).

11, 12. The image in these verses is that of Judah (not Shiloh) enjoying in peaceful repose the abundance of his fruitful inheritance. Hyperbolically speaking, he shall have such a superabundance of wine and milk, the two most valuable productions of the land, that he may wash his garments in the blood of the grape, and enjoy them so bountifully that his eyes shall be inflamed with wine, and his teeth become white with milk. The best wine in Palestine was from near Hebron and Engedi (Num. 13 : 23, 24; Song of Sol. 1 : 14; 2 Chron. 26 : 10), and some of the best pasture land was south of Hebron, about Tekoa and Carmel (1 Sam. 25 : 2; 2 Chron. 26 : 10; Amos 1 : 1).

13. Zebulun shall dwell at the haven of the sea. Zebulun lay between the sea of Galilee and the Mediterranean, and though probably not actually touching either, was yet thus commodiously situated for the purpose of trade and navigation, in which it extensively engaged. Moses, accordingly, adopts a kindred language in the parallel blessing Deut. 33 : 18: "Of Zebulun he said, Rejoice, Zebulun, in thy going out"; that is, in thy trading expeditions.

Unto (*upon*) **Zidon;** that is, Phœnicia, the name standing for the whole country, of which it was the chief city (comp. Josh. 13 : 6; Judg. 18 : 7).

It will be observed that Zebulun is not here mentioned in the order of birth of Jacob's sons, which would be after Issachar (30 : 17-20). This order occurs also in the blessing of Moses (33 : 18). He is placed before Issachar probably because of the subordinate position into which the latter sank.

14. Issachar is a strong ass (lit., an *ass of bone*, or, *bony ass*). The simile, as applied to Issachar, points to him as one who should become a robust, powerful race of men, adapted for carrying burdens, and devoting themselves to the labors of agriculture.

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.
16 Dan shall judge his people, as one of the tribes of Israel.
17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.
18 I have waited for thy salvation, O LORD.
19 Gad, a troop shall overcome him: but he shall overcome at the last.
20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.
21 Naphtali *is* a hind let loose: he giveth goodly words.

15 And he saw a resting place that it was good,
And the land that it was pleasant;
And he bowed his shoulder to bear,
And became a servant under taskwork.
16 Dan shall judge his people,
As one of the tribes of Israel.
17 Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider falleth backward.
18 I have waited for thy salvation, O LORD.
19 Gad, a troop shall press upon him:
But he shall press upon their heel.
20 Out of Asher his bread shall be fat,
And he shall yield royal dainties.
21 Naphtali is a hind let loose:
He giveth goodly words.

Couching down between two burdens, or, *the sheepfolds.* The ancient folds consisted of two compartments (hence the dual number—lit., two folds), one for the large cattle, and the other for the small, and between these the shepherds were accustomed to lie down at night, and so this expression became proverbial for *taking ease and comfort* (Judg. 5 : 16). By some commentators the two folds are taken to refer to the two ranges of mountains enclosing the beautiful and fertile vale of Esdraelon, which the tribe of Issachar received for its inheritance.

15. He saw that rest (or, *a resting-place that it*) **was good,** etc. Issachar would "renounce the warlike spirit and military enterprises of his brethren for the indolent and luxurious repose of his fat pastures. Like a lazy ass, capable indeed of mighty efforts, but too well satisfied to put forth much exertion, he would devote himself to agriculture and pastoral pursuits, and prefer rather to pay tribute to his brethren, in order to secure their protection, than to leave his plowshare and cast aside his shepherd's crook to follow them into the tented field of war."

16. Dan shall judge his people; a paronomasia or play upon the word Dan; that is, one who judges.

17. A serpent by the way, *an adder in the path.* The word translated "adder" means a horned snake, still frequently found in Western Asia, Arabia, and Northern Africa. It coils itself usually in the camel's footmark, in the sand, which it resembles in color, and thence suddenly darts out on any passing animal. The image implies subtlety and stratagem, which were characteristic of the tribe (Judg. 18 : 27), and preeminently so of Samson.

18. I have waited for thy salvation, O LORD. This devout ejaculation, from the apparent abruptness of its introduction, has been regarded by many modern expositors as an interpolation of a copyist—a view disproved by the fact that it appears in all the ancient versions. It really harmonizes, moreover, with what precedes. The pious patriarch, foreseeing the severe conflicts that awaited his descendants, expresses the desire and confidence that the salvation of Jehovah would be graciously vouchsafed to them. It is quite possible that Jacob, having been moved by the Spirit of God to speak of the serpent biting the heel (ver. 17), may have had his thoughts turned to the primal promise (3 : 15), where the sentence that the serpent should bruise the heel was succeeded by the promise that the serpent's head should be crushed by the coming seed.

19. Gad, a troop shall overcome him, or, *press upon him.* Every word but two in this verse is a form of the same root, there being a play upon the words גָּד, *gadh*, and גְּדוּד, *gedhudh*; that is, a troop. The threefold alliteration of the original may be thus expressed: *Gad, troops shall troop against him, but he shall troop on their retreat.* The tribe dwelt on the east side of the Jordan, between Reuben and Manasseh, and was disturbed by incursions of the Ammonites and Arabian bands (Judg. 10 : 8; 11 : 4; 1 Chron. 5 : 18–23); these he would put to flight and closely press them in pursuit. Therefore, Moses says in his blessing (Deut. 33 : 20): "He dwelleth as a lioness, and teareth the arm, yea, the crown of the head."

20. Out of Asher his bread shall be fat. The allusion is to the fertility of the territory of Asher, which extended from Mount Carmel along the coast nearly to Mount Lebanon, and was specially rich in corn, wine, and oil (1 Kings 5 : 11; comp. Deut. 33 : 24; Job 29 : 6).

21. Naphtali is a hind let loose: he giveth goodly words. He is thus marked as being agile and fleet of foot (comp. 2 Sam. 2 : 18; Hab. 3 : 19), and excelling in the gift of speech. For example of the latter, see song of Deborah and Barak (Judg., chap. 5). Some scholars prefer the reading of the Septuagint: "Naphtali is a graceful terebinth, which putteth forth goodly boughs."

22 Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:
23 The archers have sorely grieved him, and shot *at him*, and hated him:
24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel;)
25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:
26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.
27 Benjamin shall raven *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.
28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.
29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with

22 Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall.
23 The archers have sorely grieved him,
And shot at him, and persecuted him:
24 But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob,
(From thence is the shepherd, the stone of Israel,)
25 Even by the God of thy father, who shall help thee,
And by the Almighty, who shall bless thee,
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breasts, and of the womb.
26 The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.
27 Benjamin is a wolf that ravineth:
In the morning he shall devour the prey,
And at even he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them and blessed them; every one according to his blessing he blessed them. 29 And he charged them, and said unto them, I am to be gathered unto

22-26. Jacob now turns to his favorite son, Joseph, in blessing whom his heart seemed to be indeed overflowing.

22. Joseph is a fruitful bough, a fruitful bough by a well (or, *fountain*) **whose branches run over the wall;** lit., *son of a fruit tree is Joseph, son of a fruit tree at the well, daughters run over the wall.* By a Hebrew idiom, a branch of a tree connected with the trunk, is said to be its son or daughter. The passage predicts the rapid increase of the posterity of Joseph, of which the following passages furnish an account: Num. 1 : 33, 35; Josh., chap. 16 and 17. Moses says of them (Deut. 33 : 17): "They are the ten thousands of Ephraim, and the thousands of Manasseh" (comp. Josh. 17 : 14–18).

23. The archers (lit., *the lords of arrows;* that is, skilful archers) **have sorely grieved him.** An allusion to the early history of Joseph, but principally to the subsequent attacks to which Ephraim and Manasseh would be exposed from the neighboring Arabian tribes and the Canaanites (Josh. 17 : 16–18; Judg. 12 : 4–6).

24. From thence is the shepherd, the stone of Israel. "From thence" must be taken as referring not to Joseph, but to "the Mighty One of Jacob" of the preceding clause. The whole passage may be rendered thus: "From thence [even from] the Shepherd, the Stone of Israel; from the God of thy father, who helps thee; and from the Almighty, who blesses thee [shall be] blessings of heaven above," etc.

25. Blessings of heaven above; the sunshine, and fertilizing rain and dews (comp. 27 : 28; Deut. 33 : 13).

Blessings of the deep; the springs which issue from the bowels of the earth.

Blessings of the breasts, and of the womb; fruitfulness in his posterity, and in their flocks and herds.

26. The blessings of thy father have prevailed above the blessings of my progenitors, etc. Those adopting this rendering understand the patriarch to say, that the blessings which he pronounced upon Joseph surpassed those which he himself had received from Abraham and Isaac as far as the primary mountains towered above the earth, or that, while exceeding the benedictions of his ancestors, they would last while the hills endured. But others prefer the following: "The blessings of thy father prevail over, are mightier than the blessings of the mountains of eternity, than, the loveliness of the hills of eternity." In favor of this latter rendering may be adduced the beautiful parallelism between the last two clauses, which the former translation overlooks. Moses, who virtually repeats the blessing of Jacob, appears to favor the latter: "And for the chief things of the ancient mountains, and for the precious things of the everlasting hills."

27. Benjamin shall raven as a wolf, *is a wolf that ravineth;* his posterity would be warlike, fierce, and cruel. Examples of this are given in Judg. 19 : 22–27; 20 : 14–25; 1 Chron. 7 : 7; 2 Chron. 14 : 8; 17 : 17.

29. And he charged them, and said,

my fathers in the cave that *is* in the field of Ephron the Hittite,
30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.
31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.
32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.
33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

my people: bury me with my fathers in the cave
30 that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the
31 Hittite for a possession of a buryingplace: there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and
32 there I buried Leah: the field and the cave that is therein, which was purchased from the chil-
33 dren of Heth. And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAPTER L.

1 AND Joseph fell upon his father's face, and wept upon him, and kissed him.
2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.
3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.
4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,
5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land

1 AND Joseph fell upon his father's face, and
2 wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed
3 Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days.
4 And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, say-
5 ing, My father made me swear, saying, Lo, I die: in my grave which I have digged for me

etc. Extending to all his sons the charge already given to Joseph (47 : 30).

30. In the cave that is in the field of Machpelah. Jacob doubtless loved Rachel with a warmer affection than he had cherished for his fathers Abraham and Isaac; still he would be buried with them rather than with her. He thus testified to his sons that as he had lived, so would he now die, in the same faith by which they had embraced the promise (see on 23 : 16).

33. He gathered up his feet into the bed, and yielded up the ghost. When the prophetic afflatus subsided, his exhausted powers gave way, he "yielded up the ghost, and was gathered unto his people" (see on 25 : 8).

Chap. 50. BURIAL OF JACOB, AND DEATH OF JOSEPH. **2. And the physicians embalmed Israel.** According to Herodotus (II., 84) there were in Egypt physicians for every description of disease, among whom, as a special but subordinate class, were included the *Taricheuta*, who superintended the embalming, and to whom the relatives gave the body for that purpose. There were, he informs us, three modes of proceeding, of which the most costly was as follows: they drew out the brain through the nostrils, and filled the cavity in the head with spices; then they took out the viscera, and filled the space with all kinds of aromatics, after which they sewed it up. The next step was to salt the body with natron, and let it lie several days, or longer. Then they washed it off, wrapt it in fine linen bandages, and smeared it with gum. Finally, the relatives took it back, enclosed it in a chest, and kept it in a chamber for the dead. Thus Jacob was embalmed, and subsequently Joseph also (ver. 26).

"The Egyptian custom of embalming the dead arose from the doctrine of their religion, that after a period of three thousand years' migration through the bodies of various animals, the soul again returned to its original body, and that provided the body remained unmutilated, the spirit entered its former habitation, and both, thus reunited, were immediately made happy; but if, on the contrary, the body was destroyed or defaced, the soul, as well as any remnants of the body which might remain, shrank at once into annihilation" (Bush).

3. And forty days were fulfilled for him. The historians Herodotus and Diodorus Siculus give seventy days as the time consumed by the process of embalming. But this probably included the whole time from death to the interment of the body. This account, moreover, applies to times many centuries earlier than the age of these writers.

4. Joseph spake unto the house of Pharaoh. Joseph deemed it proper to apply for a special leave of absence to attend the obsequies of his father; and as it was not permissible to appear in the royal presence in mourning attire, he made the request through the medium of others (Esther 4 : 2; comp. 41 : 14).

5. In my (*the*) grave which I have digged for me. This is not inconsistent with the sup-

of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father,
7 according as he made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,
8 and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the
9 land of Goshen. And there went up with him both chariots and horsemen: and it was a very
10 great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his
11 father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond
12 Jordan. And his sons did unto him according
13 as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a buryingplace, of Ephron the Hittite, before Mamre.
14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury
15 his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil

position that Abraham had previously bought the cave; at a later time Jacob had cut a niche therein for himself. It was customary in those early times for men to have places of sepulture prepared some time before their death (comp. 2 Chron. 16 : 14; Matt. 27 : 60).

7. And Joseph went up to bury his father; that is, from Goshen to Hebron—a journey of three hundred miles.

With him went up all the servants of Pharaoh; that is, the chief officers of the royal palace.

The elders of his house (that is, of Pharaoh's house), **and all the elders of the land of Egypt** (that is, the nobles and state officials).

9. There went up with him both chariots and horsemen; that is, as a guard to protect them in the wilderness. The funeral cavalcade, composed thus of the nobility and military, with their equipages, would present a most imposing appearance, and Joseph must have been particularly gratified at the respect thus shown to the memory of his beloved parent and to himself. Elaborate portrayals of funeral processions may be seen on the Egyptian monuments.

10. They came to the threshing-floor of Atad; so called probably from the name of its possessor (2 Sam. 24 : 16; 1 Chron. 18 : 9), or from the fact of the buck-thorn, Hebrew אָטָד, *'Atadh*, growing about the spot. Its precise position has not yet been ascertained. The expression "beyond Jordan" may mean either east of the Jordan or west of it, according to the standpoint of the writer. In this case he must be supposed to have been on the east side; consequently, "beyond Jordan" was on the west side. This conclusion is confirmed by the statement of ver. 11, that "the Canaanites saw the mourning," implying that it occurred within the borders of Canaan—a conclusion nowise weakened, as Keil thinks, by the assertion of ver. 13, that "his sons carried him into the land of Canaan," which means simply that they carried him from Egypt, and not from east of the Jordan. Atad was probably situated on the border between Egypt and Canaan. Here the procession halted, and a further special mourning of seven days was observed. When these days of mourning were ended, Joseph and his brethren carried their father to Canaan according to his last request, and buried him in the cave of Machpelah. They then came back to the threshing-floor of Atad, where the Egyptians had remained, and the whole company returned to Egypt.

15-21. After the burial of Jacob, conscience began again to work with Joseph's brethren, and to fill them with forebodings of vengeance

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,
17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.
18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.
19 And Joseph said unto them, Fear not: for *am* I in the place of God?
20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.
21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.
22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.
23 And Joseph saw Ephraim's children of the third *generation:* the children also of Machir the son of Manasseh were brought up upon Joseph's knees.
24 And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.
25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.
26 So Joseph died, *being* a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

16 which we did unto him. And they sent a message unto Joseph, saying, Thy father did com-
17 mand before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when
18 they spake unto him. And his brethren also went and fell down before his face; and they
19 said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place
20 of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.
21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.
22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten
23 years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were born upon
24 Joseph's knees. And Joseph said unto his brethren, I die: but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to
25 Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and
26 ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

from him. They therefore deputed to him one of their number to intercede with him on their behalf, and to implore his forgiveness. This he most freely granted and gave them the strongest assurances of his protection and support. (See on 42 : 7; comp. 45 : 8.)

24. Joseph said unto his brethren, I die. When Joseph saw that his end was approaching, he expressed to his brethren his firm belief in the promise that had been spoken to his fathers (15 : 16, 18; 46 : 3, 4), and laid upon them an oath, that when God should bring them into the promised land, they would carry his bones with them from Egypt. This, his last request, was carried out. He was embalmed, and his mummied corpse carefully preserved till the exodus, when they carried it away with them and eventually buried it in Shechem, in the piece of land which had been bought by Jacob (Gen. 33 : 19; Josh. 24 : 32). The faith of Joseph (Heb. 11 : 22) would be a constant reminder to his people that Egypt was not to be their home.

EXODUS.

BY

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INTRODUCTION

I. Title, Relation to Rest of Pentateuch, and Contents.

The modern title of the second part of the book known as the Pentateuch is derived from the Greek word describing the earlier and more striking part of the contents, the departure, or exodus, from the land of Egypt. In fact, the Codex Alexandrinus has *ĕxŏdŏs aigúptou*, Ἔξοδος Αἰγύπτου. The earliest known use of the term is in Philo, who uses usually *ĕxagōgē*, Ἐξαγωγή, but also in some MSS. *exodos*, Ἔξοδος. The name does not occur in N. T., and if we may judge from Mark 12 : 26, "in the book of Moses in the Bush," it seems probable that in N. T. times the Pentateuch was usually cited from the sections or *Parashiyyoth* into which it was divided for the purposes of public reading in the synagogues.

The Jewish title, like that for the other four parts, was derived from the introductory words, *wĕ'ēllĕh shĕmôth*, וְאֵלֶּה שְׁמוֹת, transliterated by Origen, Com. on Ps. 1, *oualesemōth*, Ουαλεσεμώθ.

This separate title must not be understood to indicate that the Jews regarded any one of the parts of the Pentateuch as an independent work. The book of Exodus was simply the second part or section of the one literary unity, the book of Moses, Mark 12 : 26, known by the Jews as the five-fifths of the law, and by Christians as the Pentateuch or five-rolled or volumed book, the word pentateuch being originally an adjective in both Greek and Latin usage.

The use of the word Hexateuch as a name for the five books of Moses and the book of Joshua has its justification in the fact that the book of Joshua shares many of the literary phenomena of the Pentateuch, but it must not be taken to indicate that the six books ever formed a literary unity as the Pentateuch did. The Pentateuch seems always to have been regarded as a single book, and as such formed the first and principal layer or stratum of the Jewish canon.

The division of the one great work into five parts or volumes was probably made for practical reasons to lessen the burden of handling so bulky a volume as the entire Pentateuch would form. The division is very ancient, certainly older than the Greek translation, ca. 250 B. C., and probably owes its origin to the use of the book for devotional and liturgical purposes. At all events it seems certain that the division furnished the model for the division of the Psalter into five books. The reason for the choice of five rather than three or four or seven parts is not known. It is probably due to the fact that the fivefold division could be fitted into the contents better than any other and at the same time secure divisions which would not be too unequal in extent. It was natural to make a division at the end of the patriarchal history, and the establishment of the tabernacle as the permanent abode of Jehovah marks a logical, though not a historical pause, for the laws in the latter part of the book of Exodus are intimately associated with those of

Lev., and Num. 1 to 10; then the beginning of the musterings in Num. 1 ff. opens an entirely new phase of the legislation, and the book of Deuteronomy, both in style and purpose, is clearly set off from the rest of the Pentateuch. It seems highly probable that certain passages, like Exod. 1 : 1-5 and possibly 40 : 36 ff.; Lev. 27 : 34; Num. 36 : 13; Deut. 1 : 1, 2, were inserted when the division into five books was made.

The book of Exodus covers a period of four hundred and thirty-one years, four hundred and thirty years from the arrival of Jacob and his sons in Egypt to the exodus, 1 : 1-5; 12 : 40, 41, and one year from the exodus to the setting-up of the tabernacle, 40 : 17. Of this period the first three hundred and fifty years are covered by a summary notice of the increase of Israel in Egypt and their oppression, 1 : 1-14; for the next eighty, after a short account of the birth and early life of Moses and a reference to the continued persecution of the people, attention is concentrated upon the call of Moses for the work of deliverance, 3 : 1 to 7 : 7, so that the main part of the book, 7 : 8 to 40 : 34, is devoted to the narration of events which occupied but little more than a year.

The material may be arranged under the following principal heads:

Introductory, 1 : 1-14, The arrival of Israel in Egypt, the increase of the people, and their consequent oppression.

I. 1 : 15 to 18 : 27, The deliverance from Egypt and the journey to Mount Sinai.

- A. 1 : 15 to 15 : 21, The deliverance from Egypt.
  1. 1 : 15 to 2 : 22, the birth and early training of Moses.
  2. 2 : 23 to 4 : 17, the call and commission of Moses.
  3. 4 : 18 to 6 : 1, futile attempts to release the people.
  4. 6 : 2 to 7 : 7, second call of Moses and Aaron.
  5. 7 : 8 to 11 : 10, the unsuccessful wonders and plagues and the announcement of the death of the first-born.
  6. 12 : 1 to 13 : 16, the last plague, the exodus, and the establishment of memorial celebrations of the exodus.
  7. 13 : 17 to 15 : 21, the escape from Egypt.
- B. 15 : 22 to 18 : 27, The journey from the Red Sea to Sinai-Horeb.
  1. 15 : 22-27, from the Red Sea to Elim.
  2. 16 : 1-36, from Elim to the wilderness of Sin; manna and quails.
  3. 17 : 1-18, from the wilderness of Sin to Rephidim; water from the rock at Massah-Meribah; victory over Amalek.
  4. 18 : 1-27, Jethro's visit at the mount of God and the organization of the people.

II. 19 : 1 to 40 : 38, The covenant at Mount Sinai; laws and institutions embodying it and narratives connected with its formation. (This division is, in reality, the first subdivision of the great legislative section of the Pentateuch containing the laws promulgated at Mount Sinai from the arrival of the congregation in the third month of the first year to the departure on the twentieth day of the second month of the second year, Exod. 19 : 1; Num. 10 : 11, a period a little less than one year.)

- A. 19 to 24, The theophany at Mount Sinai, the promulgation of the laws of the covenant, and the establishment of the covenant on the basis of these laws.
  1. 19, the arrival at Sinai and the theophany.
  2. 20 : 1-21, the promulgation of the Decalogue.
  3. 20 : 22 to 23 : 33, the Book of the Covenant and the promises.
  4. 24 : 1-18, the ratification of the covenant and the sojourn of Moses in the mount.
- B. 25 to 31, The law of the tabernacle; its furniture, ministers, and service.
- C. 32 to 34, The apostasy and restoration of the people.
  1. 32 : 1-29, the sin of the golden calf and its punishment.

2. 32 : 30 to 33 : 23, intercession of Moses, Jehovah's pardon, and the establishment of the Tent of Meeting.
3. 34, the reestablishment of the covenant.

D. 35 to 40 : 38, The construction, erection, and consecration of the tabernacle and its occupancy by Jehovah's glory, with the concluding remark, 40 : 35-38, that the cloud over the tent was the guide of the people on the march.

II. Unity and Authorship.

The intimate relation of Exodus to the rest of the Pentateuch makes it impossible to discuss the unity and authorship of this one portion by itself. The Introduction to Exodus can only be a section of a general introduction to the Pentateuch. The Mosaic authorship of the whole work came to be an article of faith in the post-exilic Jewish community, as is shown by the testimony of the books of Chronicles, including both Palestinian and Hellenistic Jews, and was therefore the accepted view of the Jewish people in the time of our Lord. For this reason many devout scholars have held and still hold that the unity and Mosaic authorship of the Pentateuch are matters of faith for the reverent Christian, because they seem to have the authority of Christ.

This position is, however, based upon a false conception of the real mission of Christ and an erroneous or at least questionable interpretation of his words. The devout scholar is not obliged to face the alternative either to reject the authority of Christ or refuse to raise questions concerning the authorship and significance of the O. T. writings. There is no reason to believe that our Lord intended to deal with literary and historical matters any more than he did with scientific matters. The conclusion that because he referred to the writings of Moses he therefore precluded the Christian scholar from considering the question of the Mosaic authorship of the Pentateuch has no more basis than the conclusion once drawn that because he spoke of the rising of the sun he made it impossible for the Christian to accept the Copernican theory of the solar system. In historical and literary criticism as well as in physical science, the Christian scholar is free to deal with things as they are. The words of the late Prof. William Arnold Stevens are illuminating on this point. In an address on Biblical Science and the Higher Criticism, extracts from which were printed in his privately printed notes on New Testament Introduction, Doctor Stevens said, referring to the words of Jesus, John 5 : 46, 47, which can only be taken as referring to the Pentateuch, that these words do not necessarily debar the Christian scholar from raising the question whether the Pentateuch is a composite document, and concluded as follows: "Hence I hold that in this and in all similar cases, in order to know what our Lord's conception of the fact was, what he meant to say and what he did say, it is first incumbent upon us by all possible research to ascertain what the given fact was."

The unprejudiced consideration of the facts has made it evident that beneath the superficial unity of the Pentateuch there is unmistakable evidence of the employment of a great variety of more or less heterogeneous materials, which show it to be not the result of the work of any one man, but to be a compilation of materials from many different dates and sources. The numerous inconsistencies if not contradictions in the narrative, the frequent presuppositions of historical conditions and situations which could not have existed in the time of Moses, and could

not all have existed at the same time, the presence of three detailed and in places contradictory codes of laws, the marked variations in style and diction, and the peculiar use of the divine name, especially in the book of Genesis, combine to make an argument the strength of which cannot easily be broken.

But while it is comparatively easy by the application of modern methods of literary and historical investigation to show that the Pentateuch is not a unity, and that Moses can be regarded as the literary author of little or none of the material of our present book, it is not so easy to construct a satisfactory theory of its origin and composition. The possible uncertainty of the standard Hebrew text makes it impossible to rely with confidence upon the argument derived from the use of the divine names and other minutiæ of literary style and diction. (Cf. Klostermann, "*Der Pentateuch*," Vols. 1, 2, and Wiener, "Essays in Pentateuchal Criticism," "Origin of the Pentateuch," and numerous articles in American and British periodicals.) The unmistakable evidence of a wide and long-continued influence of Egyptian and Babylonian culture upon Canaan, and probably upon Israel, makes it impossible to apply rigidly the standards of the evolution of ideas and institutions which make the hypothesis of Wellhausen and his school so attractive. And the difficulty of dividing the text into sources or documents without constant appeal to the theory of later additions and to the convenient redactor or editor is at times almost baffling. But granting these difficulties, and admitting the elements of uncertainty which arise from the fact that the Massoretic text cannot be relied upon as infallible, and without accepting any specific theory as to the origin and development of Hebrew religious and social ideas and institutions, it may still be maintained with confidence that the documentary theory of the composition of the Pentateuch is the most satisfactory explanation of the literary and historical phenomena which the book presents. (See A. H. Strong, "Systematic Theology," I, pp. 169 ff.)

The recognition of documents implies that some one man or group of men is responsible for the composition of each document in its original form, though there can be no question that this author made use of much earlier material, some of which may have been in existence in written form and some of which was oral, for he was not engaged in writing fiction. But each of these documents has suffered more or less in the process of transmission, by the gathering about it of later additions and supplementary interpretations, and especially by being successively incorporated with other documents, and suffering loss and modification in the process.

The presence of at least three documents or strata of writings is easily shown. The most distinct is that which forms the bulk of the present book of Deuteronomy, the peculiarities of which will be treated more fully in the Introduction to that book in this series. But in the other books two documents are easily recognizable. The most prominent is the one which was once called the *Grundschrift*, or foundation document, a name which it may still rightfully retain, as it seems to furnish the basis or framework for the whole Pentateuch, later called the Elohist, because until Exod. 6 : 6 it uses Elohim as the name for God, and now called the Priestly document or Priests' Code and represented by the symbol P or PC. The term priestly indicates its essential character. It contains a maximum of legislation and a minimum of narrative ; it is precise and formal in its style and deals in the main

with chronology, institutions, and ritual. It embodies many ancient usages and laws, some of which may well be as old as the time of Moses, but it must have been composed or compiled comparatively late in the history of Israel, not earlier than the post-exilic period, for it seems to be based on a chronological theory which implies the restoration. It has many points of similarity to Ezekiel's constitution of the restored theocracy, Ezek. 40 to 48, and undoubtedly furnishes the basis for the legal and ritualistic theories of the books of Chronicles, which are so markedly different from the conceptions of the books of Samuel and Kings. Ezra was its probable author.

The removal of Deut. and PC leaves a considerable body of literature which is largely narrative, and which is probably the oldest part of the Pentateuch. It is often called the prophetic or early prophetic document because its spirit has much in common with that of the prophets of the eighth century. This must not, however, be taken to mean that it was composed under the influence of the eighth-century prophets, for it antedates them by from fifty to two hundred or more years. (See Addis, "Oldest Book of Hebrew History.")

A closer scrutiny of this body of literature makes it highly probable that it is itself a compilation of two distinct documents which largely parallel each other, though often relating different phases of the same incident, or the same incident in different form and connection, but which nevertheless show sufficient variation in theme and method of presentation to justify the view that they are of diverse origin. Their probable early amalgamation has obliterated some of the points of distinction and in places it is practically impossible to separate them. This fact has made many scholars question the existence of these two documents. (See Orr, "Problem of the Old Testament," chap. VII.) But with all the difficulty of separation there are sufficient criteria to justify the belief in two distinct documents.

One of these documents uses the name Jehovah as the name of the divine being from the beginning (combined with God, Elohim at first, Gen. 2 4 ff.), and contains many of the most vivid and interesting narratives of the Pentateuch. It is supposed to be of Judean origin, and is variously dated from the tenth to the eighth century B. C. Its symbol is J.

The other strand of this composite document uses the name Elohim for God almost exclusively to Exod. 3 : 15, and is supposed to be of Ephraimitish or north Israelitish origin, though it has been enlarged and supplemented by Judeans after the fall of Samaria. It contains some of the oldest material in the Pentateuch, but as a document is probably later than J, originating in the ninth or eighth century. Its symbol is E.

III. The Various Documents in Exodus.

(*a*) P. The Priestly document connects the Exodus narrative with the patriarchal narratives in Genesis by means of the editorial note in 1 : 1-5 ; it then states the fact of the rapid increase and consequent oppression of Israel in Egypt, 1 : 7, 13, 14 ; 2 : 23b-25. Upon this follows the account of the call of Moses and Aaron in Egypt and their commission to deliver Israel, 6 : 2 to 7 : 7; the brothers undertake the task, and in a series of contests with Pharaoh and his magicians they prove their own superiority and the superiority of their God to Pharaoh and the gods

of the Egyptians, 7 : 7-13, 19, 20a ; 8 : 5-7, 16-19 ; 9 : 8-12 ; then on the night when Jehovah slays the firstborn in the land of Egypt they institute the Passover and give laws for the future observance of the Passover and feast of Unleavened Bread and the consecration of the firstborn, 12 : 1-20, 28, 43-51; 13 : 1, 2 ; and then on the four hundred and thirtieth anniversary of the descent of Jacob into Egypt they lead the great army of the Israelites, six hundred thousand men besides the women and children, away from their headquarters at Rameses and start on their journey to the wilderness, 12 : 37, 38, 40-42 ; 13 : 20. Jehovah leads them about in such a way as to make the Egyptians follow them up to and into the Red Sea, through which the Israelites walked on dry land between the walls of water which stood up on either hand in obedience to the power of Jehovah, to be overwhelmed by the returning waters, 14 : 1, 4, 8, 9, 10b, 15, 16b-18, 21a, c, 22, 23, 26, 27a, 28, 29. Leaving the Red Sea they encamp at Elim and then go on to the wilderness of Sin, where in their hunger they murmur against Moses and Aaron, are fed with manna and quails, and receive the command about the observance of the Sabbath, 16 : 1-3, 9-13, 16-26, 31-36. From the wilderness of Sin they march to Rephidim and Mount Sinai, arriving there in the third month after leaving Egypt (day not given, probably the first is intended), about six weeks after leaving Rameses, 17 : 1, 3 ; 19 : 1. On Mount Sinai Jehovah descends in the cloud, and after six days Moses goes up into the mount and there receives the two tables of the testimony and is given the command to build the tabernacle and to establish its ministry, 24 : 15b-18a ; 25 : 1 to 31 : 18a. He comes down from the mount, and after having delivered the commandments of Jehovah to the people he proceeds to construct the tabernacle and to set it up, and then Jehovah comes down and makes it his abode, 34 : 29 to 40 : 38.

(*b*) The J document is much more fragmentary than P. Its narrative seems in some places to have been eliminated in favor of E and P, so that it supplies only a comparatively small part of the whole book. In some places the assignment is only tentative, as there is much difference of opinion among scholars on this subject. It relates the death of Joseph, the increase of the people, the change in attitude of the Egyptian authorities toward them, and the means taken to prevent their increase, by putting them at work, cf. 5 : 3, 4, and also by seeking to kill the firstborn males, 1 : 6, 7 in part, 8-10, 15-18, 20b ; Moses, whose birth is related by E, interfered in behalf of the Israelites, slew the Egyptian overseer, and was therefore obliged to flee for his life to Midian, where he married the daughter of the priest of Midian, 2 : 11-14, 15 end-23a ; in Midian Jehovah appears to him and commissions him to go to Egypt and gather the elders of the people, and after telling them that Jehovah is going to deliver them, to go with them to the King of Egypt and demand their release, a demand which Jehovah tells him will not be heeded, so that it will be necessary to force the king to let them go ; Moses obeys and finds that the attempt fails, and is reassured by the repetition of the promise of Jehovah, 3 : 2-5, 7, 8, 16-22 ; 4 : 19, 20a, 24-26, 29 ; 5 : 3, 4 ; 6 : 1. Moses then, at Jehovah's direction, announces the various plagues which Jehovah sends upon the land of Egypt, 7 : 14, 16, 17 in part, 18, 21a, 24, 25 ; 8 : 1-4, 8-16, 20a, c, 21-32 ; 9 : 1-7, 13-21, 23b, 24, 26-34 ; 10 : 1-6, 13b, 14b, 15 in part, 16-19, 28, 29; 11 : 4-8. The people observe the Passover in Egypt on the night when Jehovah slays the firstborn of the Egyptians, and are

driven out in haste by the mourning Egyptians, 12 : 21-27, 29, 33, 34, 39. The laws for the observance of the feast of Unleavened Bread and for the dedication of the firstborn, 13 : 3-16, might belong to J, but they are probably to be regarded as a Deuteronomic addition. Under the guidance of the pillar of cloud by day and of fire by night they leave Egypt, and when they are pursued by the aggrieved king they cross the shallows in the northern arm of the Red Sea on the ground laid bare by the strong east wind, which changes in time to engulf the pursuing Egyptians, 13 : 21, 22 ; 14 : 5a, 6, 19b, 20, 21b, 24, 25, 27b, 30, 31. Jehovah then leads them out into the wilderness, probably on the way to Sinai, thought of as in the vicinity of Kadesh-Barnea (the view that Sinai-Horeb is in the southern part of the peninsula, which dominates the present form of the narrative, is probably not the original J conception), gives them water at Marah, feeds them with manna, and then later gives them water from the rock at Meribah Kadesh, and finally appears to them at Mount Sinai, 15 : 22-26 ; 16 : 4, 5, 14, 15, 27-30 ; 17 : 2a, 4, 5a, 6b, 7b ; 19 : 3b, 11b-13a (4-8 are a later addition in Deut. style), 16, 18, 20 (21-24 a later harmonizing addition), 25. The account of the promulgation of the Decalogue and of Moses' absence in the mount, which must have once stood in J, are lacking, being supplied by the E account. Of the apostasy and restoration, fragments of J are found in 32 : 7-14, the wrath of Jehovah and the intercession of Moses ; in 33 : 1, 3, 5, 6, 12-18, 20-23 (19 is a later addition to the original J account), the progressive appeals of Moses for divine revelation and divine guidance. Then the J portion of the book of Exodus closes with the account of the communication of the covenant words to Moses in Mount Sinai, who writes them on the tables of stone, 34 : 2, 3, 4b, 5, 8, 9 (6, 7 a later addition corresponding to 33 : 19), 10-27.

(*c*) The E document connects directly with the death of Joseph in Gen. 50 : 24-26, narrates the oppression of the people by forced labor and by the attempts made to prevent their increase, attempts which in the providence of God are overruled to secure the training of the future deliverer of Israel in the Egyptian court. In this account the people are thought of as living among the Egyptians, 1 : 11, 12, 19, 20a, 21, 22 ; 2 : 1-10. When Pharaoh learns the secret of his birth he seeks to kill Moses, who is obliged to flee to Midian, where he marries into the family of Jethro and becomes a shepherd, caring for the sheep of his father-in-law, 2 : 15a ; 3 : 1. While he is engaged as a shepherd he leads the sheep across the wilderness to the mount of God. God appears to him and commissions him to deliver the Israelites, 3 : 1, 6, 9-12. When Moses hesitates and asks for the name of the one who is speaking to him, God reveals his name Jehovah and provides him with signs to win the faith of the people, 3 : 13-15 ; 4 : 1-9. Moses continues to hesitate and finally almost refuses to go, and Jehovah declares that he will be with him and at last agrees to associate Aaron with him in the work ; Moses then returns to Egypt, and having been joined by Aaron the two brothers appeal to the people, who give them their allegiance and accept their message, 4 : 10-17, 20b, 27, 28, 30, 31 (4 : 21-23 is a passage which it is difficult to connect with any of the documents). The brothers appeal to Pharaoh, but are roughly dismissed and the burdens of the people are increased, 5 : 1, 2, 5, 6-14, 15-23 ; with the use of the rod of God the brothers bring stroke after stroke upon the Egyptians, culminating in the death of the firstborn, which is hinted at but not related, and

then the Israelites leave Egypt with great booty, 7 : 15, 17 in part, 20b, 21b, 23 ; 8 : 20b ; 9 : 22, 23a, 25, 35 ; 10 : 7-13a, 14a, 15 in part, 20, 21-27; 11 : 1-3 ; 12 : 30-32, 35, 36. Jehovah does not lead them to Palestine by the most direct route, northward toward the Mediterranean, but leads them about by the Red Sea, and when they were pursued by the Egyptians makes a miraculous way for them through the sea in response to the wonder-working rod, 13 : 17-19 ; 14 : 5b, 7, 10a, 11-14, 19a. He then leads them down the eastern coast of the Red Sea, gives them water from the rock at Massah when it is smitten with the rod of Moses, and gives them a victory over Amalek, 15 : 27; 17 : 2b, 5b, 6, 7a, c, 8-16. At the mount of God Jethro comes to see Moses, and at his suggestion Moses establishes a judicial organization of the people, chap. 18. When the people were encamped before the mount, Moses went up into the mount to speak with God, who declares that he will speak with him in the presence of all the people, who are to be led out of the camp to the foot of the mount, and then God speaks in the hearing of all the people the ten words, 19 : 2b, 3a, 9-11a, 14-17, 19 ; 20 : 1-17. The terrified people beg that they may no more hear Jehovah speaking to them and ask Moses to be the mediator between themselves and God, so Moses comes into the presence of God to receive further communications, 20 : 18-21. These further communications are probably embodied in the so-called covenant words now contained in the Book of the Covenant, 20 : 22 to 23 : 33, which in its original context probably occupied the place now taken by the book of Deuteronomy. After having received these communications Moses causes the people to enter into a solemn covenant with Jehovah, 24 : 3-8 (1, 2, 9-11, with the covenant meal participated in by the representatives of the people in the presence of Jehovah, represents a variant tradition probably more primitive than the one finally adopted in 3-8), and Moses is bidden to come up into the mount to receive the words written by Jehovah himself on the tables of stone. Moses goes up and remains forty days and forty nights, 24 : 12-15a, 18b. At the end of the time he comes down with the tables in his hands, but upon reaching the camp he comes upon the people engaged in the worship of the golden calf and he breaks the tables and punishes the people, 31 : 18b ; 32 : 1-6, 15-24 (25-29 is probably incorporated as a part of E, but it seems to have an original reference to some other occasion). He then returns to the mount and intercedes with Jehovah on behalf of the people, who agrees to postpone the punishment and bids him lead up the people under the guidance of the angel ; the people repent, the Tent of Meeting is set up, Moses goes once more into the mount to receive a second copy of the ten words, written like the first by the finger of God, 32 : 30-35 ; 33 : 4, 7-12 ; 34 : 1, 4 in part, 28.

IV. Geography and History of Exodus.

The events of the book of Exodus are represented as occurring in the Egyptian delta and in the Sinaitic peninsula. According to J, the Israelites are living in the land of Goshen, 8 : 22 ; 9 : 26, etc. Goshen, according to Petrie, "Egypt and Israel," p. 29, "was not a large tract of country ; it is bounded on the north and south by deserts which are too high to have been cultivated ; it dwindles to a mere channel on the east ; on the west it is barred by the great city of Bubastis. A triangle of about ten miles on the side, with perhaps some minor extensions, is all that

can have been comprised in Goshen. If we make every possible allowance, it cannot have covered one hundred square miles." Its eastern extension and drainage channel seems to have been the modern Wady Tumilat, in which lay the cities of Rameses and Pithom. According to E they would seem to be living farther to the west, among the Egyptians proper, and so within the delta. Their departure took them eastward to the border of the desert of the peninsula of Sinai, and the crossing must have occurred a little to the south of the modern Lake Timsah, according to Petrie, *op. cit.*, p. 39, near the later Serapeum, which he seems to identify with Pihahiroth, Egyptian Pa-qaheret, where there was a shrine of Osiris. "This is the highest ground between Ismailiyeh and Suez at present, and must have been the shallowest part of the former gulf." After crossing at this point the account in J, which probably preserves the original tradition, seems to have described their journey as being pursued in a generally easterly direction across the Sinaitic peninsula to the vicinity of Kadesh Barnea, where the original Mount Sinai is to be placed. But only traces of this method of representation are preserved, and the view which placed Horeb in the southern part of the modern Sinaitic peninsula has come to be the prevailing one in the account including the itineraries. On this account the various camping-places named must be sought on the eastern shore of the Gulf of Suez. The narrative is not sufficiently explicit to permit the positive identification of the mount of the giving of the law. But the conditions seem to be most nearly met in Jebal Musa, the northernmost peak of which, Ras es-Sufsafeh, commands the great plain of Er Rahah, with an area of about two million square yards. (Cf. Hastings, IV, p. 536 ff.) The late Dr. Howard Osgood, in his unpublished notes on the "Countries and Nations of Southwestern Asia and on Egypt," p. 21, states that "at Ras-Sufsafeh all the conditions are fulfilled. The mountain comes down in steep cliffs to the plain of Er Rahah. The top of the mountain can be clearly seen from the plain; the plain affords ample space for the gathering of so large a host, and there is an abundant supply of water and pasturage."

The vexed problem of the period of the Israelitish sojourn in Egypt and the date of the exodus is still unsolved and may always remain unsolved. The biblical records themselves, apart from the single reference to the building of the cities of Pithom and Rameses, Exod. 1 : 11, give no point of contact with the Egyptian records, as they simply refer to Pharaoh or the King of Egypt. And furthermore, it is evident that records which have originated, as it seems certain that the Hebrew records have originated, cannot be treated as sober history. They are due in the first place to a theoretical reconstruction of the history as in the P documents, and in the second place, to a collection of oral and probably in part to written traditions, which have undoubtedly been enlarged upon in the course of centuries of transmission.

The attempt to reconstruct the history on the basis of simple chronological calculations does not produce satisfactory results. According to 1 Kings 6 : 1, Solomon began to build the temple in the fourth year of his reign, which was the four hundred and eightieth year after the Israelites came out of Egypt. The fourth year of Solomon's reign must fall not earlier than 973 and not much later than 960, making the date of the exodus as 1453 to 1440, and of the conquest under Joshua about 1400 B. C. The date of the arrival of Jacob and his sons in Egypt would be

about 1880, or following LXX and Sam., about 1665. Comparing with the Egyptian chronology, the arrival of Jacob would fall either in the reign of Usertsen, Sesostris III, 1887–1849,[1] or during the Hyksos domination, 1788–1580, and the exodus would come in the reign of the powerful Emperor Thothmes III, or of his son Amenhotep II, 1479–1420, while the conquest would coincide with the movement of the Khabiri into Palestine in the latter years of the reign of Amenhotep III, which culminated in the overthrow of the Egyptian empire in Palestine in the reign of Amenhotep IV, Ikhnaton, 1411–1358.[2] This early occupation seems at first sight to be favored by the reference to Israel on the celebrated Israel stele containing Merneptah's hymn of victory, celebrating his conquests over the Libyans and also in Palestine, which closes according to Breasted, "Ancient Records of Egypt," III, pp. 263, 264, "Carried off is Askalon, seized upon is Gezer, Yenoam is made as a thing not existing, Israel is desolated, his seed is not, Palestine has become a widow for Egypt," which clearly indicates that the Israelites are already in Palestine in 1225–1215. But against these dates may be urged the utter absence of any reference to the Israelites in the lists of the Khabiri, the failure of Rameses II, 1292–1225, to mention them in the accounts of his numerous campaigns in Palestine, and the absence of any reference in the biblical records themselves to any such invasions of Palestine by the Egyptians such as occurred during the reigns of Seti I and Rameses II, 1313–1225. To this may be added also the fact that it is almost incredible that the Israelites could have left Egypt during the powerful reign of Thothmes III. But perhaps most weighty against the early date of the exodus is the reference in Exod. 1 : 11, according to which the Israelites built the store cities Pithom and Rameses. The excavations of Naville, "Store City of Pithom," 1885, and more recently of Petrie, "Egypt and Israel," p. 33, have shown that these cities are to be found in the modern Tell el-Maskhuta and Tell Rotab, in the valley to the east of Goshen, not far from the railway from Cairo to Ismailiyeh, and that both of these cities were built by Rameses II. If there is any reliance to be placed upon Exod. 1 : 11, then Rameses II, 1292–1225, must be the Pharaoh of the oppression. The Pharaoh of the exodus would then be either Merneptah (so Lehmann-Haupt, "Israel," pp. 36 ff.), whose reference to Israel, referred to above, may then be interpreted as his version of the exodus, or more probably one of the weak kings who reigned at the close of the nineteenth dynasty, between 1215 and 1200, so that the exodus would be placed at approximately 1200 B. C. The entrance of the Israelites into Egypt may have fallen during the Hyksos domination (Petrie, "Egypt and Israel," p. 38), 1650 B. C., the oppression beginning at 1580, at the accession of the eighteenth dynasty, and continuing until the exodus, 1220. (Breasted, "History," p. 181; Spiegelberg, "*Der Aufenthalt Israels in Ægypten*," p. 29.) If the exodus be placed as late as 1200, or later, then the mention of Israel in the hymn of Merneptah must refer to a part of Israel which had never gone down into Egypt and which had remained in Palestine. (Petrie, *op. cit.*, pp. 34, 35; Spiegelberg, and others.) To the present writer the most plausible explanation seems to be that the Hebrews, including the Israelites, are to be identified with the Khabiri of the Tell el-Amarna letters, some of whom pressed into Palestine and

[1] The dates are those of Breasted, "History of the Ancient Egyptians," N. Y., 1908, pp. 419 ff.
[2] E. Meyer, "*Die Israeliten und ihre Nachbarstämme*," pp. 222 ff.

remained there, while others either came through Palestine or passed around the southern end of the Dead Sea and in time of great need entered Egypt. It seems probable that it is to this entrance of the Israelites into Goshen that Haremheb, the general of Amenhotep IV, refers when he reports the admission to the territory of the Pharaoh of certain famine-stricken Asiatics. (Cf. Breasted, "Ancient Records," III, pp. 6, 7, and for this interpretation Lehmann-Haupt, *op. cit.*, p. 40.) On this theory the sojourn in Egypt lasted about two hundred years. (Cf. 12 : 41.)

The historical basis of the book of Exodus is indisputable. The fact of the sojourn of the ancestors of a part at least of the later Israelitish nation on the eastern frontier of the land of Egypt, of their oppression by some Pharaoh or Pharaohs, of the intervention of Moses, who was in some peculiar way connected with the court of Egpyt and with the Bedouin of the Sinaitic peninsula, of the unwillingness of the King of Egypt to let them go, and finally of their escape in connection with certain marvelous phenomena, prominent among them being the wonderful passage of the Red Sea, may be accepted as resting on a satisfactory historical foundation. The same may be said of the most significant of the wilderness experiences. At the historic mount of God, probably originally sought in the vicinity of Kadesh Barnea, though a later modification of the tradition placed it at the southern end of the Sinaitic peninsula, probably in connection with some wonderful volcanic or meteorological phenomena, Moses taught the people that they had been rescued by Jehovah, who henceforth took them to be his people while he pledged himself to be their God, and also taught them something as to the character of Jehovah and the right way of serving him.

V. Religious Significance of the Exodus.

The religious significance is closely related to the historical. The book of Exodus lays the foundation for all the subsequent religious development of Israel. The fundamental doctrine in their creed was Jehovah the God of Israel and Israel the people of Jehovah. The covenant between Jehovah and Israel was the expression of this relation which was based not on natural ties, but upon an act of free choice. Jehovah, by an act of redeeming grace, had intervened on behalf of Israel and had redeemed them to himself. He therefore had a claim upon their allegiance, and as he had chosen them so he could cast them off if they failed to comply with the terms of the covenant.

But the most important religious fact is the experience of Moses. To him was vouchsafed a revelation of the living God. He probably did not deny the existence of other gods, but he had had an experience of the power and grace of Jehovah which transcended all other experiences, and which he sought to impress upon the people, whom he was providentially called upon to deliver from Egyptian bondage and to instruct in the first principles of the new religious ideal. For him Jehovah could not be represented under any visible form ; he was a spiritual, or at least an immaterial, being. Furthermore, he was a moral being, and so his worship was inseparable from ethical limitations and ideals. He was the real originator of that ethical monotheism which received such a remarkable impetus under the prophets of the eighth and seventh centuries, and which, according to the teaching of our Lord, was the distinctive characteristic of the O. T. religion.

But in addition to these fundamental principles the book is also significant in that it gives us many suggestions as to the development of the Israelitish religion. It reveals the growth of the external restraints which were cast about the free religious life until at last religion became stereotyped and formal, and ceasing to be a life came to be regarded as a matter of ceremony and ritual.

VI. Literature

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This list, long as it is, is by no means exhaustive, for nearly all books which treat of Old Testament history and religion are obliged to deal more or less fully with the book of Exodus. The character of this commentary has made it impossible to quote a great number of authorities who may accept or reject the interpretations adopted. These references are unnecessary for the expert who is familiar with the literature and who can easily see from whom

the author has learned, while they would only burden the text and confuse the ordinary reader.

The references in the commentary have, it is thought, been made full enough so that they may be traced without difficulty. The Common, or Authorized, version has been usually quoted in the text, but constant use has been made of the Canterbury Revised version, referred to as R. V., and the Margin, R. V. Marg., and of the Standard American Revised version. The abbreviations used for the names of the biblical books are mainly those in ordinary use, and no special list of them seems necessary.

Mention ought perhaps to be made of the inconsistency in the use of the divine name. Notwithstanding its objectionable origin, the name Jehovah seems to be established as an English word, and therefore the author has not scrupled to employ it, while at the same time he has used the probably more correct form Yahweh when the name itself was the subject of discussion.

When this work was begun there was no commentary in English which was at all abreast of modern scholarship. In the meantime, at least three such works have appeared in English. Into the field thus occupied the author sends forth his work with the prayer that it may be of some assistance to those who are seeking to understand the true significance and abiding worth of this volume in the "Divine Library of the Old Testament."

W. R. B.

Rochester Theological Seminary, October 1, 1912

EXODUS

CHAPTER I.

1 NOW these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.
2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.
5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.
6 And Joseph died, and all his brethren, and all that generation.
7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

1 NOW these are the names of the sons of Israel,
which came into Egypt; every man and his
2 household came with Jacob. Reuben, Simeon,
3 Levi, and Judah; Issachar, Zebulun, and Ben-
4 jamin; Dan and Naphtali, Gad and Asher.
5 And all the souls that came out of the loins of
Jacob were seventy souls: and Joseph was in
6 Egypt already. And Joseph died, and all his
7 brethren, and all that generation. And the
children of Israel were fruitful, and increased
abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

INTRODUCTORY. **Chap. 1:1-14.** THE ARRIVAL OF ISRAEL IN EGYPT, THE INCREASE OF THE PEOPLE, AND THEIR CONSEQUENT OPPRESSION. (a) **1-5.** This paragraph repeats the data of Gen. 46:8-27, and is based upon the earlier statement both in phraseology and material. (Note especially Gen. 46:8, 26.) It is therefore introductory to the Egyptian experiences of the Israelites. In the original form of the book of Exodus this paragraph would scarcely have been needed. It seems probable, therefore, that it was introduced here as a sort of preface by the editor or editors, who divided the Pentateuch into five books. The number **seventy** is taken from Gen. 46:27, and is made up from the totals 33, 16, 14, 7 in ver. 15, 18, 22, 25. But including Dinah the number of Leah's children in ver. 9-15 is thirty-four, and as Er and Onan died in the land of Canaan, the total number of Leah's children who went into Egypt is thirty-two, bringing the total, excluding Joseph and his two sons, to sixty-six, as is stated in Gen. 46:26. But this makes it necessary to include Jacob in order to bring the total up to seventy. By including the grandsons of Joseph, LXX, both in Genesis and Exodus, brings the number up to seventy-five.

The order of the names in Exodus giving the sons of the two wives, omitting Joseph, and then the sons of the two concubines, agrees neither with the birth order, Gen. 29:32-35; 30:1-24, nor with the order of Gen. 46:8 ff., but does agree with the list of Gen. 35:23 ff., except that here the name of Joseph is omitted from its natural place before Benjamin on account of the fact that Joseph was already in Egypt.

(b) **6-14.** THE RAPID INCREASE OF ISRAEL IN EGYPT AND THEIR OPPRESSION BY THE NEW KING, WHO KNEW NOT JOSEPH. The motive for the oppression is purely political and economic. The king desires to keep the rapidly increasing Israelites in Egypt; but, recognizing their presence on the eastern frontier as a constant menace to his power, as well as a perpetual opportunity for their union with his eastern enemies and withdrawal from the land, he decides to break their spirit and to limit their increase by putting them at forced labor.

6, 7 bridge the indefinite period between the arrival of Israel in Egypt and the opening of the new period, the description of which begins with ver. 8. Ver. 6 continues Gen. 50:26, stating the fact of the death of the brethren of Joseph and all the men who belonged to his time or period, **generation** being used here as in Num. 32:13; Judg. 2:10.

7. Children of Israel, used here and subsequently in Exodus as the general term for the Israelites, **were fruitful and increased abundantly,** literally, *swarmed*, usually of animal life, but also of man (Gen. 1:20, 21; 9:7), **waxed exceeding mighty;** the verb עָצַם, *ʿātsăm*, occurs only here and in ver. 20. The repetition of these essentially synonymous verbs intensifies the description of the exceedingly rapid multiplication of the people; **the land was filled with them,** not the land of Egypt as a whole, but that part of it in which the Israelites were living (Rameses, Gen. 47:11; Goshen, 47:4); the reference is to the eastern part of Egypt, bordering on the peninsula of Sinai,

8 Now there arose up a new king over Egypt,
which knew not Joseph.
9 And he said unto his people, Behold, the peo-
ple of the children of Israel *are* more and mightier
than we:
10 Come on, let us deal wisely with them; lest
they multiply, and it come to pass, that, when
there falleth out any war, they join also unto our
enemies, and fight against us, and *so* get them up
out of the land.
11 Therefore they did set over them taskmasters
to afflict them with their burdens. And they
built for Pharaoh treasure cities, Pithom and
Raamses.
12 But the more they afflicted them, the more
they multiplied and grew. And they were grieved
because of the children of Israel.
13 And the Egyptians made the children of Is-
rael to serve with rigour:
14 And they made their lives bitter with hard
bondage, in mortar, and in brick, and in all man-
ner of service in the field: all their service, wherein
they made them serve, *was* with rigour.

8 Now there arose a new king over Egypt, which
9 knew not Joseph. And he said unto his people,
Behold, the people of the children of Israel are
10 more and mightier than we: come, let us deal
wisely with them; lest they multiply, and it
come to pass, that, when there falleth out any
war, they also join themselves unto our ene-
mies, and fight against us, and get them up out
11 of the land. Therefore they did set over them
taskmasters to afflict them with their burdens.
And they built for Pharaoh store cities, Pithom
12 and Raamses. But the more they afflicted them,
the more they multiplied and the more they
spread abroad. And they were grieved because
13 of the children of Israel. And the Egyptians
made the children of Israel to serve with rigour:
14 and they made their lives bitter with hard serv-
ice, in mortar and in brick, and in all manner of
service in the field, all their service, wherein
they made them serve with rigour.

in which the cities of Pithom and Rameses were built.

8. Knew not Joseph. The reference is not to mere personal acquaintance, but to interest in and regard for. New circumstances caused an ignoring of the memory of Joseph; the clause indicates the beginning of a new era in which favor gave place to oppression. This change may have been due to the rise of a new dynasty, but this is not required by the description, for the Hebrew narrator is not interested in Egyptian dynastic changes, but only in such changes as affected the fate of his people; there is no mention of names and no note of time. The new king is generally supposed to have been Rameses II, the Great. (See below on ver. 11 and Int., pp. x ff.)

9. More and mightier than we, better as in R. V. Marg., *too many and too mighty for us* (cf. Gen. 26:16), that is, stronger and more numerous than we wish them to be.

10. Deal wisely, shrewdly, in this critical situation, so that we may weaken this rapidly increasing people and at the same time keep them in the land; that this is the purpose is made plain by the following statement which may be paraphrased, lest they become more numerous, and in case we become involved in war with our eastern foes they attach themselves to our enemies and leave Egypt; for the phrase **there falleth out any war,** read *if war befalleth us*, with Sam. and other versions, תִּקְרָאֵנוּ for תִּקְרָאנָה (*tiqrā'ēnû* for *tiqrênah*).

11. The means adopted for the weakening of the people was setting them at forced labor, **they,** the King of Egypt and his people, **set over them taskmasters,** literally, *officers of task*, workers or gang overseers, referring to the corvée (Deut. 20:11; 1 Kings 5:14). It was by forced labor of this kind that most of the great buildings and monuments of Egypt were erected. (Erman, "Life in Ancient Egypt," p. 476.) The special work at which they were set was erecting treasure cities (1 Kings 9:19), magazines for the storage of grain and supplies for the military and mining expeditions into Sinai and Palestine. These cities, which were also fortresses, were naturally on the eastern frontier; **Pithom,** the name is Egyptian and means city of the god Tum. Its site was identified by M. Naville with the modern Tel el-Mashkuta in the Wady Tumilat. (See Naville, "Store City of Pithom and Route of the Exodus," and Hastings, D. B., III, art. Pithom.) **Raamses,** in the same vicinity, used for the city as well as the district (Gen. 47:11), identified by Petrie with Tel Rotab in the Wady Tumilat, about ten miles to the west of Pithom. (Petrie, "Egypt and Israel," p. 33.) Excavation has shown that both of these cities or fortresses were built by Rameses II the Great, in 1292–1225, and consequently this great builder would seem to be the Pharaoh of the Oppression. (See Int., p. xii f.)

12. The forced labor did not limit the increase of the people, who seemed to thrive under the affliction and to exceed all limits in their rapid increase, and in consequence the Egyptians **were grieved,** filled with anxiety and dread.

13, 14 give an elaborate detailed description of the forced labor of the Israelites, who are referred to in the plural number rather than the singular, which is used by the original in the preceding verses. Their labor includes not only building operations, but also agricultural and other kinds of labor, including the construction of dykes and the work at the shaduf. (Cf. Erman, "Life in Ancient Egypt," p. 426.)

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah;
16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live.
17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.
18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?
19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.
20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.
21 And it came to pass, because the midwives feared God, that he made them houses.
22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was
16 Shiphrah, and the name of the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the birthstool; if it be a son, then ye shall kill him;
17 but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men
18 children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men chil-
19 dren alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are de-
20 livered ere the midwife come unto them. And God dealt well with the midwives: and the peo-
21 ple multiplied, and waxed very mighty. And it came to pass, because the midwives feared God,
22 that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

I. **1 : 15 to 18 : 27.** THE DELIVERANCE FROM EGYPT AND THE JOURNEY TO MOUNT SINAI.

A. **1 : 15 to 15 : 21.** THE DELIVERANCE FROM EGYPT. 1. **1 : 15 to 2 : 22.** THE BIRTH AND EARLY TRAINING OF MOSES.

(a) **1 : 15-22.** THE ATTEMPT TO KILL THE NEW-BORN HEBREW BOYS. The passage is composite; for the analysis, cf. Int., pp. viii, ix. It is a description of the further means taken to prevent the increase of the Israelites, who are regarded in the closing part of the narrative as living among the Egyptians on the banks of the Nile. With the political and economic motive seems to be combined a personal motive, the fear of some Hebrew boy who may grow up to be a menace to the King of Egypt. From this point of view it is introductory to 2: 1-10, describing how the efforts of the king were thwarted not only by the refusal of the midwives to obey his command, but by the disobedience of his own daughter, so that Moses is saved and is brought up at the royal court.

15. The **midwives,** naturally Hebrews, though the names **Shiphrah** and **Puah** may be transformed Egyptian names, as no satisfactory Hebrew etymology has been found.

16. The **stools,** the original meaning is uncertain; its form, אָבְנַיִם, *'obhnayim*, suggests the root אֹבֶן, *obhen*, the dual of which means the potter's wheel (Jer. 18 : 3), hence the interpretation as the midwife's birthstool. (Cf. Hast., III., pp. 366, 367.) This translation requires the insertion of the pronoun them as the object of the verb, the literal rendering being *see or look upon the 'obhnayim*, and is doubtful; the reference may be to the inspection of the privates of the child to determine the sex, deriving from בָּנָה, *banah*, the root of the words בֵּן, *ben*, and בַּת, *bath*, son and daughter (Ehrlich, "*Randglossen zur Hebräischen Bibel*," I, p. 261); but in any case it seems that the reference must be to the distinctive organs either of the mother or the children.

17. Feared God, and so were unwilling to obey the inhuman suggestion of the king.

19. The excuse of the midwives, better without *because* as the particle כִּי, *ki*, is used to introduce direct discourse like the ὅτι, *hoti recitativum* of the Greek; the excuse is probably based on fact as the easy parturition of women of simple natural life is well known.

20, 21. The connection is not perfectly clear as 20a, 21 refer to the midwives, while 20 refers to the people. (Cf. ver. 7, 9.) In consequence of the action of the midwives in refusing to obey the command of the king, the people continued to thrive and increase in numbers, and on the other hand the midwives themselves were blessed with honors, family, and descendants (Ruth 4 : 11; 2 Sam. 7 : 11).

22. Failing in his attempt to destroy the Hebrew boys by the action of the midwives, the king directs his command to his subjects. This verse indicates the personal character of the motive which actuated the king, and also suggests that the Hebrews are thought of as living among the Egyptians. It forms the direct introduction to the story of Moses in the next chapter, **into the river,** יְאֹר, *ye'or*, used in the O. T. chiefly as a technical term for the Nile; but see the plural (Job 28 : 10).

(b) **Chap. 2 : 1-10.** THE BIRTH AND PRESERVATION OF MOSES. This paragraph continues closely upon the preceding and describes how the superstitious, tyrannical king was thwarted by the action of a member of his

CHAPTER II.

1 And there went a man of the house of Levi, and took to *wife* a daughter of Levi.
2 And the woman conceived, and bare a son: and when she saw him that he *was* a goodly *child*, she hid him three months.
3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.
4 And his sister stood afar off, to wit what would be done to him.
5 And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.
6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

1 AND there went a man of the house of Levi,
2 and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him
3 three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags
4 by the river's brink. And his sister stood afar
5 off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags,
6 and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

own household. The narrative in ver. 1, 2 would seem to suggest that Moses was the first-born child of the marriage there described. Since, however, an older sister appears almost immediately, to say nothing of the statements in 6:20; 7:7, it is clear that the narrative is interested only in Moses, and therefore ignores for the time being the earlier children. It is characteristic of the narrative that it mentions no names; the father, mother, sister, and even Pharaoh's daughter are all anonymous. Later tradition has given a name to this unknown princess. (See ver. 5 below.)

1. A daughter of Levi should be *the daughter of Levi* on the basis of the MT. It is probable, however, that LXX has preserved the correct text and that we should render *one of the daughters of Levi*.

2. The child is goodly that is healthy and promising (Gen. 6:2; Josephus "Ant.," II, ix, 6); **she** (LXX, *they*) **hid him three months** (Heb. 11:23).

3, 4. After having concealed him as long as possible, three months is probably a general term, the mother places him in the river in the water-tight, covered box, evidently with the hope that he may be seen and cared for; **ark,** תֵּבָה, *tēbhāh* (Gen. 6:14 ff.), distinct from the ark of the covenant, probably the term for a box or chest intended to be placed in the water; **bulrushes,** better R.V. Marg., *papyrus;* boats of this material were common in Egypt (Hast., D. B., IV, 212); **slime,** strictly, *bitumen*, a kind of asphalt used in building the Tower of Babel to cement the bricks; its existence in Egypt is not monumentally attested; probably bitumen and pitch are synonyms and were both used for the same purpose, though Dillmann assumes that the bitumen was used as a kind of cement to hold the papyrus strands together, while the pitch was used to make the ark water-tight. But as the strands of papyrus were probably woven together this distinction seems forced. This ark with the child in it is placed in the **flags,** or, *sedge;* sedge was common in Egypt in stagnant water, cf. Isa. 19:6, where it refers to the sedge or rushes of the Nile; elsewhere in the Hebrew name for the Red Sea, literally יַם סוּף, *yām sûph*, sea of sedge (see 13:18); **his sister,** whose name is given as Miriam later (15:20), is placed on guard to see **what would be done** (*happen*) **to him.** It is probable that the place of exposure was chosen intentionally at some spot which it was known the princess was in the habit of frequenting.

5. The daughter of Pharaoh, without personal name. Jos. 1. c. calls her Thermouthis; according to Eusebius, "Prep. Evangel.," 9, 27, her name was Merris. On the assumption that Rameses II was the Pharaoh of the Oppression, it is possible that this princess may be identified with that one of his fifty-nine daughters who, according to an inscription in the temple at Abydos, bore the name of Meri and was the daughter of the Kheta princess, whose Egyptian name was Maat-neferu-Ra. She comes **to wash** (*bathe*) **at the river,** probably at some regular place and time, and takes her maid or personal servant with her to attend her during the bath, while her maidens or court ladies walk up and down on the bank to guard her from intrusion.

6. This verse in the original is awkward, **and when she had opened it and saw it the child.** It would seem, therefore, to be better to omit the words, the child, and to render, *and when she opened it and saw it, behold it was a weeping boy.* The origin of the child is recognized from his exposure and not from his circumcision, as the Egyptians also practised circumcision. The despairing attempt of the mother

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?
8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.
10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.
11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

7 Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women,
8 that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the
9 maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child,
10 and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.
11 And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting an Hebrew, one of his brethren.

succeeds; the princess is moved to pity and the child's life is spared. The sister carries out her part and offers to secure a nurse from the Hebrew women to suckle the child, thus supporting the idea that the whole plan had been carefully arranged between the mother and the young woman who in ver. 8 is called a maiden, עַלְמָה, *'almāh*, the same word that is rendered virgin in Isa. 7 : 14, which indicates that the girl was much older than Moses and had already arrived at marriageable age.

9. And I will give thee, the pronoun is used in Hebrew and is emphatic; you do your part and it will be my concern to see that you receive the wages which are due for your services as a wet nurse. The whole narrative is arranged in order to emphasize the marvelous working of the Divine Providence who has overruled the cruel suspicious actions of the hostile king, and is using his own daughter to circumvent her father's plans, while the mother of the child not merely saves his life, but has the joy of rearing him herself, while at the same time she receives the wages of a nurse from the Egyptian princess.

10. And the child grew, better, *and when the child grew*, probably meaning when he arrived at the age of three or four years, when he would be weaned (Gen. 21 : 8; 1 Sam. 1 : 22 ff.); **and he became her son.** She adopted him so that he had a regular position in the Egyptian court, where he would naturally be instructed in "all the wisdom of the Egyptians" (Acts 7 : 22; Heb. 11 : 24; Jos. "Ant.," II, ix, 6 ff.; Philo, "Life of Moses," 1, 5); **and she called his name Moses.** This was the formal evidence of the act of adoption; whatever name he might have borne in the house of the Hebrews, his adoptive mother would give him the name which he would bear in the Egyptian court. The name is probably Egyptian, a Hebraized form of the word *mesu*, child or son, which appears often in the proper names of the eighteenth and nineteenth dynasties, Aahmes, Thothmes, Rameses, etc. It is not impossible that in its original form, the name, like those just quoted, may have been compounded with the name of some Egyptian god, but it is also possible that the name *mesu* may also have indicated his origin as a foundling. (For the possible derivation from the Coptic, see Hast., D. B., III, p. 438.) **And said, Because I drew him out of the water;** implying, I give him this name, because, etc.; more probably, however, the word *because* should be omitted in translation. (See on 1 : 19.) I drew him out, מָשִׁיתִי, *māshîthî*, closely connected in sound with מֹשֶׁה, *mōshĕh*, but in reality rather a play on words than an etymology, as the form *mosheh* would mean the one who draws rather than the one drawn.

(c) **11-22.** EVENTS LEADING UP TO THE FLIGHT OF MOSES TO MIDIAN AND HIS MARRIAGE AND SETTLEMENT THERE. Two motives are given for this flight: (1) Ver. 11-14, his intervention on behalf of his Israelitish brethren and the murder of the Egyptian overseer. This narrative connects back with the account of the forced labor in 1 : 8-12, and not impossibly in its original context related that after his education at the Egyptian court Moses had returned to his own people and was living among them in Goshen; at all events he knows that his relations are with the Israelites rather than with the Egyptians. (2) Ver. 15. The fact that Pharaoh had come to know the secret of his birth and learned that the attempts to kill the male children of the Hebrews had been thwarted, ver. 15, is therefore the direct continuation of ver. 1-10.

11, 12. And it came to pass in those days, clearly introducing a new stage in the narrative and implying the lapse of much time, during which Moses had grown to maturity (according to Acts 7 : 23 he was about forty years old; "Jubilees" 47, 1; 48, 1 gives his age as forty-two); **and looked on their burdens,** *saw with sympathy the burdens* under which they were laboring (Gen. 44 : 34) and felt that he

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.
13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?
14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.
15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.
16 Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.
17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.
18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day?

12 And he looked this way and that way, and when he saw that there was no man, he smote the
13 Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou
14 thy fellow? And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is
15 known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of
16 Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to
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18 And when they came to Reuel their father, he said, How is it that ye are come so soon to-day?

was one with them, so that at once and with definite purpose he interferes on their behalf when he sees one of them abused. His action was not one of passion but of definite purpose, as is indicated by his looking this way and that way, and only striking when he found that there were no witnesses. **He slew the Egyptian** and hid his body in the sandy soil in the vicinity of the land of Goshen, where we may assume that this scene was enacted.

13, 14. His attempt to act as peacemaker between his brethren on the following day proves that his intervention had been premature. His rebuke to the aggressor calls out the protest, **who made thee a prince,** who has appointed you to the office of overseer (the same word as master in 1:11) and judge over us and given you the official right to decide controversies, **intendest thou,** literally, *art thou saying to thyself, so purposing,* **to kill me as thou killedst the Egyptian?** (LXX adds *yesterday,* Acts 7:28.) This speech makes Moses afraid, for he recognizes that his attempted secrecy has been a failure and that the fact of the murder has become known. He therefore has recourse to flight, as is related in the latter part of ver. 15.

15. The first part of the verse as far as Pharaoh in the second sentence seems to have had its original reference to the Israelitish origin of Moses (cf. ver. 10), and so "this thing" is not the murder, but the truth as to the origin of Moses. In the present connection both reasons are adduced to account for the flight of Moses and his dwelling in the land of Midian. In the last clause it is probably better to read with LXX, *and he came to the land of Midian and sat down by the* (not a) *well,* the one well-known important well of the district. The land of Midian is not certainly located. According to Gen. 25:1-6, the Midianites were descendants of Abraham by his wife Keturah. The biblical references connect the Midianites with Ishmael (Gen. 37:28; Judg. 8:22, 24). Their territory bordered on the gulf of Akaba, and they seem to have been found on both sides of the gulf. (Cf. Hast., III, p. 365, and E. Bi., III, col. 3079.)

16 ff. relate the experiences of Moses in Midian. Like so many other experiences of the O. T. worthies, those of Moses begin at a well (Gen. 24:10 ff.; 29:2 ff.). **The priest of Midian,** the chief priest and so the leading man of the tribe or community, unnamed at first, called Reuel, ver. 18; Jethro 3:1; Jethro is inserted in ver. 16 in LXX. The rank of the father did not make it unbecoming for the daughters to care for the flocks, as is shown in the case of Rebecca and the daughters of Laban. It seems probable that the well belonged to their father and that consequently they had the first right to use the water, after which others could use it to water their flocks. (Cf. E. Bi, I, col. 712.) The action of the shepherds in driving away the young women was therefore an encroachment upon their rights and gave the opportunity for the intervention of Moses. There is no reason to suppose that this action of the shepherds was a usual occurrence; the whole narrative indicates the divine leading just as in the case of the servant of Abraham (Gen. 24:12 ff.).

18. Reuel their father (cf. Num. 10:29); Reuel does not occur elsewhere in the history of Moses, but is used as an Edomite name (Gen. 36:4, 10, 13, 17); **how is it,** etc., better, *why have you hastened your return to-day?* The work of watering the flocks was a long and difficult task. The answer of the daughters states that the Egyptian, for such he was in manner and appearance, had not only rescued them from the shepherds, but had even drawn water (the

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.
20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread.
21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.
22 And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.
23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.
24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.
25 And God looked upon the children of Israel, and God had respect unto *them*.

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he
20 drew water for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he
21 may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his
22 daughter. And she bare a son, and he called his name Gershom: for he said, I have been a sojourner in a strange land.
23 And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up
24 unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with
25 Jacob. And God saw the children of Israel, and God took knowledge *of them*.

Hebrew with the infinitive absolute is emphatic) for them **and watered the flock.**

20. And where is he? An energetic response of the father implying a reproach to his daughters for being so neglectful of the duties of hospitality. **21. And Moses was content to dwell with the man,** here not named and not even called a priest; that is, *accepted the invitation* (cf. the similar word used of the grandson of Moses, Judg. 17:11), **and he gave Moses Zipporah his daughter;** Zipporah (cf. 4:25; 18:2), probably a bird; note also Zippor, the father of Balak (Num. 22:1 ff.).

22. And she bare him a son, LXX, *and she conceived and bare him a son*, as in ver. 2, and this reading seems preferable; **and he called his name,** the name given by the father, as in Gen. 5:3, 29, etc., **Gershom,** 18:3; Judg. 18:30, the son of Moses; 1 Chron. 6:16, 17, the eldest son of Levi. The etymology given in the explanation of the name, *for I have been a sojourner*, גֵּרְשָׁם, *gērshām, there or in a foreign land*, is probably a popular etymology, like Moses, 2:10. LXXa adds here the statement with regard to the birth of the second son, which occurs in 18:3. This paragraph ends in seeming disregard of the conditions in Egypt. This silence heightens the dramatic effect of the next stage. In God's own good time the center of interest will be transferred to Egypt again, even though the long years must drag by before he intervenes. There are many points of similarity between this narrative and the story of Joseph.

2. 2:23 to 4:17. THE CALL AND COMMISSION OF MOSES. This section falls into two subdivisions: (a) 2:23-25, God's remembrance of his people in Egypt; (b) 3:1 to 4:17, The call and equipment of Moses.

The long years of oppression drag on. Moses has grown to manhood and has spent many years in Midian, forty years according to 7:7; Acts 7:30, clearly the P tradition, which hardly accords with the earlier tradition. The narrative of 2:22 implies that Gershom was born soon after the settlement of Moses in Midian, and according to 4:20 ff. it seems most likely that he was still a small child at the time of the return; further, the language of 2:23, with its reference to the King of Egypt, makes it most likely that the king meant is the king of the oppression, 1:8 ff., and even his long reign of sixty-seven years would have been ended many years before Moses reached the age of eighty.

(a) **23-25. In process of time** (cf. ver. 11), literally, *in those many days;* that is, a long period, with no attempt to state the time. **And the children of Israel sighed,** etc. The verbs are heaped up here in a variety of synonyms to indicate the severity of the oppression. The sigh is the groan of physical distress, and the cry is the despairing cry for help of those who feel that there is no hope of relief; but in the time of their direst need their cry comes into the presence of God and he hears their groaning and remembers his obligation to them by virtue of the covenant which he had entered into with their fathers; that is, the promises which he had made to Abraham, Isaac, and Jacob (cf. Gen. 17; 26:23 ff.; 35:9 ff.).

The text of ver. 25 is difficult; the meaning may be God saw, *i. e.*, looked with sympathy upon (cf. ver. 11); but in view of ver. 3:7; 4:31, it seems most likely the word affliction, עֳנִי, *ŏni*, has dropped out and that we should read, *and God saw the affliction of the children of Israel;* Targ., bondage; **and God had respect,** literally, *knew;* the object must be supplied from the preceding. He recognized and appreciated their suffering and their bondage, and *so was ready* to interfere in their behalf.

CHAPTER III.

1 NOW Moses kept the flock of Jethro his father
in law, the priest of Midian: and he led the flock
to the back side of the desert, and came to the
mountain of God, *even* to Horeb.
2 And the Angel of the LORD appeared unto
him in a flame of fire out of the midst of a bush:
and he looked, and, behold, the bush burned with
fire, and the bush *was* not consumed.
3 And Moses said, I will now turn aside, and see
this great sight, why the bush is not burnt.
4 And when the LORD saw that he turned aside
to see, God called unto him out of the midst of the
bush, and said, Moses, Moses. And he said, Here
am I.
5 And he said, Draw not nigh hither: put off thy
shoes from off thy feet; for the place whereon thou
standest *is* holy ground.
6 Moreover he said, I *am* the God of thy father,
the God of Abraham, the God of Isaac, and the

1 NOW Moses was keeping the flock of Jethro his
father in law, the priest of Midian: and he led
the flock to the back of the wilderness, and came
2 to the mountain of God, unto Horeb. And the
angel of the LORD appeared unto him in a flame
of fire out of the midst of a bush: and he looked,
and, behold, the bush burned with fire, and the
3 bush was not consumed. And Moses said, I
will turn aside now, and see this great sight,
4 why the bush is not burnt. And when the
LORD saw that he turned aside to see, God called
unto him out of the midst of the bush, and said,
5 Moses, Moses. And he said, Here am I. And
he said, Draw not nigh hither: put off thy shoes
from off thy feet, for the place whereon thou
6 standest is holy ground. Moreover he said, I
am the God of thy father, the God of Abraham,

(b) **Chap. 3 : 1 to 4 : 17.** The call and equipment of Moses. (1) **1-6.** The theophany at Horeb. While Moses was engaged in his ordinary work as a shepherd in the family to which he had attached himself, he came to the sacred mountain of Horeb and there Yahweh, the ancestral God of Israel, appeared to him.

1. Render, *and while Moses was keeping the flock of Jethro his father-in-law,* חֹתֵן, *hōthēn,* literally, the circumciser, and hence the one who performs the rite of circumcision on the young man just before marriage; the word is significant for the original signification of the rite of circumcision. (See 4 : 25 and Hast., D. B., I, p. 443; "Ency. of Religion and Ethics," III, pp. 659 ff., 675–679); **back side of the desert,** possibly simply out into the wilderness or steppe, as Ehrlich, "*Randglossen,*" I, p. 267, asserts, but more probably through and beyond the steppes on which he ordinarily pastured his flock, **and came to the mountain of God, even to Horeb.** It is probable that it was called the mount of God not because Yahweh manifested himself here, but because from remote antiquity it had been regarded as a sacred mountain and the abode of the local deity. After this manifestation it was associated with Yahweh (cf. 1 Kings 19 : 8). Horeb is equated with Sinai at the southern end of the Sinaitic peninsula. (Cf. Introduction, p. xi, and notes on 17 : 1; 19 : 1.)

2. And the Angel of the Lord, *Jehovah,* identical with Jehovah himself (ver. 4), Jehovah manifested, so that it cannot be argued from this term that O. T. recognizes distinctions in the Godhead (cf. Hast., D. B., I, p. 94); **in a flame of fire,** the most common medium of the theophany (cf. 19 : 18); **out of the midst of the,** not a, **bush.** The word seems to come from the same root as Sinai, סְנֶה, *sĕnēh,* סִינַי, *sînāy,* and hence not any thorn bush, but the bush characteristic of this mountain (Deut. 33 : 16), hence the article; and **the bush burned,** better, as the verbal forms are participles, to render, *the bush was burning with the fire* **and the bush was not** *being* **consumed.** At a later time the mountain itself was burning with the fire (Deut. 4 : 11).

3. Continuing the preceding, **I will now turn aside,** more accurately, *let me turn aside,* that I may **see this great sight,** this marvelous appearance, phenomenon (cf. Num. 12 : 8), which consisted in the fact that though the bush was burning it was not being burnt up.

4. On account of the change in the divine name, the Lord, Yahweh, in the first clause, and God, Elohim, in the second, the verse is usually divided between J and E. But the text is not perfectly certain here, LXX having *Kurios* in both clauses, and it therefore seems better to maintain the unity of the verse and assign it to J, reading Yahweh in both clauses; **turned aside,** more accurately in the dramatic language of the original, *was turning aside to see,* then Yahweh called **unto him out of the midst of the bush,** repeating the name as in Gen. 22 : 11; 46 : 2; 1 Sam. 3 : 10; and he followed by the answer, **Here am I.**

5. The address of Yahweh, **Draw not nigh hither: put off thy shoes from off thy feet,** etc., indicates that the ground in the vicinity of the bush, the holy mount, is and has been sacred ground; it is the dwelling-place of the deity and his place of manifestation, and does not become holy in the moment of the theophany. The removal of the shoes in any holy place is a common religious custom; the Moslem to-day removes his shoes when he enters a mosque, and the Samaritans go barefoot on the sacred place on Mount Gerizim. (Cf. Hast., D. B., IV, p. 826; V, p. 172.)

6. Moreover, better simply, *and he said,* **the God of thy father,** without intention to

God of Jacob. And Moses hid his face; for he was afraid to look upon God.
7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;
8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.
9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.
10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.
11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?
12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent

the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look
7 upon God. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;
8 and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite,
9 and the Jebusite. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the
10 Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Is-
11 rael out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel
12 out of Egypt? And he said, Certainly I will be with thee; and this shall be the token

single out the father of Moses, Amram, the phrase meaning no more than the ancestral God, a thought which is amplified in the next clause (cf. 2 : 24). Later Jewish exegesis, however, relates that Amram taught Moses the Scriptures, "Jubilees," 49, 9; **and Moses hid his face,** the word is not used elsewhere of the action of a human being, but always refers to God either forgiving sin (Ps. 51 : 9) or withdrawing favor and help (Deut. 31 : 17); **for he was afraid to look upon God.** The attitude indicates not merely reverence but actual fear, for it was dangerous to see the deity (cf. Judg. 13 : 22).

(2) **7-10.** ANNOUNCEMENT OF GOD'S PURPOSE TO DELIVER HIS PEOPLE BY THE HAND OF MOSES. **7.** The affliction of Israel has attracted the attention of Yahweh (Gen. 31 : 42; Exod. 4 : 31), and he has heard their cry because of the distress caused by their tyrannical overseers (5 : 6 ff.), and he appreciates the sorrows, physical distress, and pains which they suffer (cf. Job 33 : 19).

8. I am come down, not to the mountain to reveal himself to Moses, but to Egypt to investigate conditions and to act (cf. Gen. 11 : 5, 7; 18 : 21). The phrase is anthropomorphic; Yahweh has come down to rescue his people from their oppressors (Exod. 5 : 23) **and to bring them up out of that land,** *Egypt*, the technical term for the exodus (Exod. 17 : 3 and often in Deut.) **unto a good land and a large** (Num. 13 : 19), **unto a land flowing with milk and honey;** this phrase is used over thirty times in O. T., always of the land of Palestine; its meaning is not certain. According to some authorities its origin is mythological, and milk and honey are the food of the gods (Benzinger, "*Hebr. Archäologie*," p. 66; Gray, "Int. Crit. Com.," Num., p. 145); more probable seems the view that the phrase describes the land of Palestine as producing naturally all the good things of life of which milk and honey are the natural types, flowing with indicating not so much abundance in the sense of overflowing, but rather the fact that these good things flow, as it were, naturally in Palestine as contrasted with the desert, or even Egypt, with its laborious methods of agriculture (see Deut. 11 : 9 ff.); **unto the place of the Canaanites,** etc., here six names are given; the lists vary in the different passages from Gen. 15 : 19 ff. on, and it is not possible to define them all with certainty; cf. Gen. 10 : 15 ff. and Dict. of Bible for the various names.

9 repeats in essence the statement of ver. 7, oppression. The word means any kind of misery or distress which is caused by the activity of a superior power (Deut. 26 : 7; 2 Kings 13 : 4).

10. The call of Moses to the work of deliverance. He is commissioned to Pharaoh and is commanded to bring the people out of Egypt, **that thou mayest bring,** literally imperative, *bring thou*.

(3) **3 : 11 to 4 : 9.** EQUIPMENT AND CREDENTIALS OF MOSES. **11, 12.** Moses objects that he can have no influence with Pharaoh in the matter of securing the release of the children of Israel. There is probably a covert reference here to the conditions under which Moses had left Egypt (cf. 2 : 15 with note). His objection is met by the assurance of the divine presence, the same God who had so miraculously overruled the plans of the Egyptian tyrant would continue his support. **Certainly** is to be omitted; it is the particle introducing direct discourse; **I will be with thee** (cf. Deut. 31 : 23; Josh. 1 : 5; 3 : 7). The token or sign here is something intended exclusively for the encouragement of Moses, and is not to be confused with

thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites,

unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye
13 shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what
14 shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM
15 hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial un-
16 to all generations. Go, and gather the elders of Israel together, and say unto them, The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and *seen* that
17 which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt

the signs with which he is equipped to authenticate himself in the presence of the people. It is a promise or prediction, the accomplishment of which is a pledge of its divine origin, as in Isa. 7 : 11, 14; its significance here may perhaps be formulated as follows: The proof that I the God, who has revealed himself to thee in this mountain, have really commissioned thee, will be in the fact that thy objective after leaving Egypt shall be this mountain, where thou shalt render service to me in formal acts of worship. (Dillmann.)

13-15. To accredit himself with his people Moses asks for the name of the deity who has commissioned him. This request for the name is no act of mere idle curiosity, for to know the name is to know the character and personality, Gen. 32 : 29; Hosea 12 : 4, 5; Hast., III, p. 78.

God's answer is, in our present text, made in two forms, which are in part repetitions the one of the other, and are hardly both original. The original answer is probably to be found in ver. 15, giving the communication of the name the Lord, Jehovah, or more probably Yahweh, though the original pronunciation is not beyond question. The etymology and meaning of the word are uncertain. It is not even certain whether the form Yahweh is primary. There are many reasons for believing that one of the shorter forms, Yah (Exod. 15 : 2, Marg.) or Yahu or Yaho of the Elephantine papyri, or Yau appearing as Yo in O. T. compounds and in the *ostraca* discovered at Samaria ("Harvard Theological Review," 1911, pp. 140, 141), may have been primary. Recent investigations have made it practically certain that the name is much older than the time of Moses as the name of a western Semitic God, and hence, as J assumes, may have been known to the Hebrews before the time of Moses, Gen. 4 : 26, and regularly Jehovah or Yahweh in Genesis. (Cf. Clay, "Amurru, the Home of the Northern Semites," pp. 76 ff., 203 ff.). In its original form it probably had nothing to do with the Hebrew root הָיָה, *hāyāh*, to be.

14 is then to be regarded as an etymological explanation of the name similar to Moses, 2 : 10; Gershom, 2 : 22; Eliezer, 18 : 4, connecting it with the root *hāyāh*. (Cf. Arnold, "Journal of Biblical Literature," 1905, p. 107 ff.; Eerdmans, "*Das Buch Exodus*," p. 14; Bennett, "Exodus," etc.). This etymological explanation is, however, very ancient, and is intended to describe the character of the covenant God of Israel, especially in his relation to his people. As revealed to them he calls himself **I am,** or **I am that I am,** or, better with R. V. Marg., *I will be that I will be* (Davidson, "O. T. Theology," pp. 46–49, 52–58; Driver, "Exodus," etc.). He has already said to Moses, ver. 12, "I will be with thee," and now he declares that he will be Israel's God, standing with them in a historical relation, revealing himself to them, guiding and sustaining them.

From the time of Moses on, this God, Yahweh, this one who will be what he will be, is the covenant God of Israel, and this name will be his memorial, his emblem and symbol through all coming ages (Hosea 12 : 6; Isa. 26 : 8; Ps. 135 : 13).

16-22. Continuing ver. 8. In this narrative Moses is not to go directly to Pharaoh nor even to the whole people, but to the elders, and after having announced to them his commission is to go with them on his futile errand to Pharaoh.

16, 17. The elders of Israel (Exod. 4 : 29; 12 : 21; 17 : 5, 6; 18 : 12; 19 : 7; 24 : 1, 14), implying some kind of community organization, the elders

and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.
18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.
19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.
20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.
21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:
22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with
18 milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD, the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to the LORD our
19 God. And I know that the king of Egypt will not give you leave to go, no, not by a mighty
20 hand. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.
21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that,
22 when ye go, ye shall not go empty: but every woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAPTER IV.

1 AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.
2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

1 AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared
2 unto thee. And the LORD said unto him, What is

being the heads of the various communities. The message is repeated essentially from ver. 7, 8.

18-22. And they shall hearken to thy voice (cf. 4 : 1): **the king of Egypt,** not Pharaoh (cf. 2 : 23, etc.), **the Lord God,** *Jehovah,* **of the Hebrews** (1 : 15) **hath met with us** (5 : 3). The demand is not for an unconditional release, but only for permission to go on a three-days' journey into the wilderness, the eastern steppes from which the Israelites had come and which would naturally contain their ancestral shrine or shrines, the dwelling-place of their God, where it would be fitting that they should offer sacrifice to Jehovah their God. It was in this form that the first request was made to Pharaoh (5 : 3), while according to 6 : 11 (P) the demand was made for a definite release from Egypt.

19, 20. The failure of the request is foretold, and it is promised that the king will be forced by the power of Yahweh to relinquish his hold upon the people. **19. For, not by a mighty hand,** read probably with LXX, *except by a mighty hand,* אִם בְּיָד חֲזָקָה, *'im bĕyādh ḥăzāqāh,* for וְלֹא, *wĕlō';* that is, except by the exercise of superior power (4 : 23; 6 : 1). **20.** But that power will be manifested (9 : 15) and Egypt will be smitten with a series of **wonders,** phenomena which arouse the attention and admiration of men and by their nature prove their superhuman origin (34 : 10), and in consequence of these manifestations of divine power the King of Egypt will let them go; literally, send them away, dismiss them.

21, 22. A further effect of the manifestations of divine power will be the favor which the people will win in the opinion of the Egyptians, so that they will be willing to grant their request for (not borrowing) clothing and jewels for their sacred expedition. By this means the people will not be obliged to undertake the sacrifice to Jehovah their God with empty hands. (Cf. 23 : 15.) The things which are requested are things to be worn, and since in Oriental society it was the women who wore and preserved these articles especially, it was the women who made the request and the women who granted it. (On the wearing of jewels in religious service, cf. 33 : 4-6); **ye shall spoil the Egyptians** (cf. 12 : 36); that is, *take away these articles,* as though they were the spoil or booty secured from a vanquished foe (2 Chron. 20 : 25; cf. further, Exod. 11 : 2, 3; 12 : 36).

Chap. 4 : 1-9. THREE SIGNS GIVEN TO MOSES TO PROVE TO THE PEOPLE HIS DIVINE COMMISSION. He does not regard the possession of the divine name (3 : 14, 15) as a sufficient authentication. The objection of Moses is only half expressed. **But** (*and*), **behold, they will not believe me, nor hearken unto my voice,** but **will say, The Lord,** *Yahweh,* **hath not appeared unto thee.** LXX completes the question by adding, as in 3 : 13, "What shall I say unto them?"

2-5. The first sign of authentication; the shepherd's staff in the hand of Moses, is trans-

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.
4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:
5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
6 And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.
7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.
8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.
9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river shall become blood upon the dry *land.*
10 And Moses said unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I *am* slow of speech, and of a slow tongue.
11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?
12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

3 that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses
4 fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail: (and he put forth his hand, and laid hold
5 of it, and it became a rod in his hand:) that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac,
6 and the God of Jacob, hath appeared unto thee. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as *white as* snow.
7 And he said, Put thine hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his *other* flesh.)
8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice
9 of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood
10 upon the dry land. And Moses said unto the Lord, Oh Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech, and of a slow
11 tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh *a man* dumb, or deaf, or seeing, or blind? is it not I the
12 Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

formed into a **serpent** and then restored to its original form. By performing this feat in the presence of the people he will secure their belief in his message. The descriptive clause in parenthesis in ver. 4b interrupts the words of Yahweh. At the beginning of ver. 5 we should naturally expect some introductory formula, like, and Yahweh said, "Thou shalt do this before the people," etc. The word for serpent here, as in 7:15, is נָחָשׁ, *nāḥāsh*; Aaron's rod in 7:9 becomes a תַּנִּין, *tănnin*, the sea-monster of Gen. 1:21.

6-8. The second sign, leprosy in the hand of Moses. On the parenthesis, ver. 7, cf. ver. 4. Strictly an introductory formula, "And Jehovah said further," or something similar, is needed at the beginning of ver. 8.

6. Bosom, the fold in the front of the Oriental garment, forming a capacious pocket; **leprous,** the white leprosy; as white **as snow,** literally, *leprous, like the snow* (see Num. 12:10; Lev. 13); Hast., D. B., art. Leprosy.

7. Turned again, restored as to physical condition (1 Kings 13:6; 2 Kings 5:10).

8. Voice, *message*, of the sign as of the written or spoken word, because it indicates the divine commission. The word sign describes some striking unusual phenomenon regarded as proving superhuman action (4:17; 7:3, etc.).

9. The third sign, transformation of **the water of the river.** It could not be performed by Moses immediately at Horeb, but must be deferred until the return to Egypt. As it was intended to be performed in the presence of the people, it implies their presence on the banks of the Nile, and not in Goshen, and hence belongs to E.

10-17. Further Objections of Moses, and Finally his Refusal, Result in the Association of Aaron with him in his Work. **10-12.** Moses declines to go because he is unable to speak. **Oh Lord,** not *O my Lord*, the particle of entreaty implying a protest. Lord, אֲדֹנָי, *'ădhōnāy*, the form which the later Jews substituted for the word Yahweh, which gave rise to the incorrect pronunciation, Jehovah; **eloquent,** Heb., a man of words; not ready of speech, rather than eloquent, in our sense of the term. Heretofore this lack of facility of speech characteristic of Moses in the past had not been removed by the revelation of Jehovah; on the contrary, his old inability continues and he is slow, heavy, awkward, and inefficient in mouth and tongue.

11. The question of Jehovah is a rebuke of doubt, asserting that the one who is commissioning Moses is the giver of all man's powers. It is therefore sheer unbelief to question a commission from such a God on the ground of the lack of power. The obedient man will be provided with needed power and equipped with the necessary words.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.
14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.
15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.
17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.
18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.
19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

13 And he said, Oh Lord, send, I pray thee, by the
14 hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.
15 And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you
16 what ye shall do. And he shall be thy spokesman unto the people: and it shall come to pass, that he shall be to thee a mouth, and thou shalt
17 be to him as God. And thou shalt take in thine hand this rod, wherewith thou shalt do the signs.
18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.
19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which

13 ff. Moses refuses to go, bringing down upon himself the wrath of Jehovah, who, however, yields in part to his objection and relieves him of a portion of his task, promising to make Aaron, his brother, his associate and spokesman to the people.

13. A definite refusal. The language is highly condensed in the Heb., **send by the hand . . . thou wilt send,** omitting both antecedent and relative; send the message by any agency you choose, only not by me.

14. The anger of Jehovah (cf. 32 : 10–12; Deut. 6 : 15, etc.). **Is not Aaron the Levite thy brother?** More accurately, *Is not Aaron thy brother the Levite?* implying that Aaron belonged to the Levitical class or guild, and hence was qualified to speak and do the things which Moses feels himself incapable of doing. This suggests that originally the Levites were not members of a tribe, but rather of a priestly class or guild. (Cf. Judg. 17 : 7 ff.; Hast., D. B., IV, pp. 67, 68.) **I know that he can speak well.** The pronoun he is emphatic; he, as contrasted to Moses, certainly understands how to speak, for speaking was a part of the work of the Levite whose business it was to instruct the people (Deut. 33 : 10); **he cometh forth,** better, *he is about to come forth;* the word is a participle (4 : 27). **He will be glad in his heart.** The reason for rejoicing, apart from seeing his brother, is not mentioned; perhaps it is implied that he too would know of the purpose of the return of Moses.

15. Aaron is to serve as the spokesman for Moses, who will put the words into his mouth (Num. 22 : 38), and both are to be directed by Jehovah (ver. 12).

16 adds the significant remark, **thou shalt be to him instead of God;** *i. e.*, serve as the source and inspirer of his messages, just as God is the inspirer of the words of his prophet. (Cf. 7 : 1.) These passages are of interest because of their bearing upon the function of the prophet.

17. This rod, LXX adds, which was turned into a serpent (4 : 1).

3. **4 : 18 to 6 : 1.** FUTILE ATTEMPTS TO RELEASE THE PEOPLE. (a) **4 : 18–31.** Moses accepts his commission and begins his return to Egypt. On the way he is met by Aaron and they proceed to Egypt, perform the signs and win the faith and interest of the people. The passage is composite. For the analysis, see Int., pp. viii, ix; ver. 19 does not continue ver. 18; ver. 24-26 are an independent section; in ver. 29 the message is delivered to the elders (3 : 16); in ver. 30, 31 the message is given to the people and the signs are performed in their presence (4 : 16).

18. Moses first secures the permission of his **father in law,** for Jethro is the head of the clan. (Cf. 18 : 12.) According to 18 : 2, Moses left his wife and children in Midian. He does not tell Jethro why he is going back, but simply states that he wishes to see whether his **brethren,** probably the members of his immediate family, are still living.

19. This verse describes an independent command of Jehovah for the return and gives a different motive. Moses may now return with safety, since the hostility aroused by his action in killing the Egyptian has died down. (Cf. 2 : 11–14, 23a.) **All the men are dead which sought thy life,** referring not to the personal vindictiveness of the king, but to the authoritative judicial action under obligation to punish the rash murderer.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.
21 And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.
22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel *is* my son, *even* my firstborn:
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.
24 And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.
25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

20 sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the
21 rod of God in his hand. And the Lord said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thine hand: but I will harden
22 his heart, and he will not let the people go. And thou shalt say unto Pharaoh, Thus saith the
23 Lord, Israel is my son, my firstborn: and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold,
24 I will slay thy son, thy firstborn. And it came to pass on the way at the lodging place, that the
25 Lord met him, and sought to kill him. Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said,

20a. His wife and his sons, better, *son;* 2 : 22 mentions only one son, and 4 : 26 implies that only one son was present. Cf. ver. 18, with its implication that wife and sons are left behind.

20b. The rod of God; now the miracle-working rod. (Cf. ver. 17.)

21-23. A kind of parenthesis, interrupting the connection between ver. 20a and ver. 24. They anticipate the course of the conflict between Pharaoh and Moses (3 : 19, 20) and also give the specific announcement of the last plague. Some authorities would place ver. 22, 23 in connection with 11 : 1 ff.

21. All those wonders. A different root from that used in 3 : 20; it is often combined with sign to describe the special manifestations of the divine power which Moses and Aaron were to bring about (7 : 9; 11 : 9, 10); **but I,** emphatic pronoun, **will harden his heart,** *make it obstinate and unyielding,* a judicial act of Jehovah (9 : 12; 10 : 20, 27; 14 : 4, 8, 17), so that in consequence the king **shall not let the people go** (3 : 20).

22, 23. Anticipating the conflict of chap. 7 to 11; **Israel is my son, even my firstborn,** hence chosen favorite (Jer. 31 : 9, 20); **and I say,** more accurately, *have said to thee,* the ground for the threat of ver. 23b, hence, since I have said unto thee; **and if thou refuse,** better, *and thou hast refused,* therefore, **behold, I will slay,** participle, indicating that the action is imminent, am on the point of slaying, as an act of divine punitive justice (Gen. 20 : 4; Exod. 13 : 15; 22 : 24).

24-26. This passage seems to connect back with ver. 20a, narrating an experience which befell Moses as he was returning to Egypt. **In the inn,** possibly a khan or regular place of entertainment for man and beast, but more probably simply at the night camp under the open sky (Josh. 4 : 3, 8); **the Lord, *Jehovah,* met him;** LXX, *the angel of Jehovah,* to avoid the anthropomorphism; method of manifestation not described, probably in human form (Gen. 32 : 24; Num. 22 : 22 ff.); **sought to kill him,** no indication of the reason or method, though the following scenes clearly indicate that it was on account of some delinquency of Moses in the matter of circumcision, the ordinary explanation being that Moses had neglected to circumcise his son in accordance with the requirements of the Abrahamic covenant (Gen. 17 : 9 ff.), P. It is more probable that Moses himself was uncircumcised (Josh. 5 : 9), and that the act was performed on the son instead of the father, and then by touching the father probably on the privates with the dissevered foreskin, he became **a bloody husband,** better, *a bridegroom of blood, i. e.,* a circumcised bridegroom; so Driver and many recent commentators. (Bennett following the suggestion of E. Meyer, "*Die Israeliten und ihre Nachbarstämme,*" p. 59, holds that the narrative is an obscure and modified version of a primitive tradition describing a conflict between Zipporah and Yahweh. This explanation is forced.) It is noteworthy that it is Zipporah and not Moses who performs the rite which saves the life of Moses. **A sharp stone,** literally, *a flint* (cf. Josh. 5 : 2, 3); an instance of religious conservatism, the primitive instrument employed in the distant Stone age, when the rite probably originated, being employed in later times; **cast,** made it, the foreskin, touch his feet, probably an euphemism for the pudenda (Judg. 3 : 24); **surely,** better omitted, the particle of the original כִּי, *ki,* is used to introduce direct discourse; **a bloody husband,** *bridegroom of blood,* **to me.** The pronoun is possessive, "My bloody bridegroom, my bridegroom upon whom the bloody rite has been performed at least vicariously." The words father-in-law and bridegroom mean, literally, the circumciser and the circumcised, respectively, and point back to the primitive use of circumcision at the time of entering the married state,

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.
27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.
28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.
29 And Moses and Aaron went and gathered together all the elders of the children of Israel:
30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

26 Surely a bridegroom of blood art thou to me. So he let him alone. Then she said, A bridegroom of blood *art thou*, because of the circumcision.
27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him
28 in the mountain of God, and kissed him. And Moses told Aaron all the words of the LORD wherewith he had sent him, and all the signs
29 wherewith he had charged him. And Moses and Aaron went and gathered together all the
30 elders of the children of Israel: and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the peo-
31 ple. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

CHAPTER V.

1 AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.
2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.
3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

1 AND afterward Moses and Aaron came, and said unto Pharaoh, Thus saith the LORD, the God of Israel, Let my people go, that they may hold
2 a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should hearken unto his voice to let Israel go? I know not the LORD, and moreover I will not let Israel go.
3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the Lord our God; lest he fall upon us with pesti-

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the rite being performed by the father of the bride upon his prospective son-in-law.

26. The text of the last part of the verse is probably in disorder. LXX B omits ver. 26 entirely, and LXX A has a different text in ver. 25, 26. Following the suggestion of A, which has in place of **so,** the causal particle, διότι, *dioti*, it is possible that we should read, *he that is Jehovah withdrew from him because she had said a bridegroom of blood thou art to me in regard of*, (R. V. Marg.) *the circumcision*, the words perhaps being, as Bennett suggests, a part of the formula connected with the primitive rite and meaning, "Now thou art a bridegroom properly marked by the circumcision blood."

27-31. The meeting with Aaron and the return to Egypt. Ver. 27, 28 are the continuation of ver. 18, 20b, and refer back to ver. 14 ff. Aaron is introduced abruptly without indication of his residence, which was presumably Egypt, where Jehovah speaks to him and sends him into the wilderness, so that the two brothers meet at the mount of God, where Moses had experienced his theophany; **words . . . signs.** (Cf. 3 : 10 ff.; 4 : 17.)

29. Moses and Aaron. According to 3 : 16, the command was given to Moses only. It seems probable that, according to the narrative of J, Moses was sent to do the work alone, while E associates Aaron with him in the work; accordingly Aaron here is named because of the union of the two documents.

30. Continuing ver. 27, 28, the **signs** being those of 4 : 1-9.

31. Hebrew reads, **And the people believed . . . and they heard . . . and they bowed,** etc.; hence we may render, *And the people believed when they heard.* LXX reads, "and the people believed and they rejoiced because Jehovah had visited," etc., reading שָׁמַח, *shāmăh*, for שָׁמַע, *shāmă'*, and seems preferable.

(b) **Chap. 5 : 1 to 6 : 1.** THE FAILURE OF THE FIRST ATTEMPT TO SECURE THE RELEASE OF THE PEOPLE AND THE DIVINE ASSURANCE OF THE ULTIMATE SUCCESS OF THE ENDEAVOR. **1-5.** Moses and Aaron ask Pharaoh to let the people go and he refuses. (Analysis, Int., pp. viii, ix.) After winning the faith of the people Moses and Aaron proceed to Pharaoh in the name of Jehovah the God of Israel (3 : 27; 4 : 23).

1. Let . . . go, dismiss (3 : 20; 4 : 21); **hold a feast,** celebrate a religious pilgrimage, from the root חָג, *ḥāg*, the same as the Arabic *ḥadj*, or Mecca pilgrimage; **unto me in the wilderness,** for the God of Israel has his seat in the wilderness at the mount of God (3 : 1, 12).

2. Pharaoh refuses to recognize the authority of Jehovah, whom he does not know.

3. Lest he fall upon us, etc. The God of this appeal is like Jehovah in 4 : 24 ff., strict and severe, punishing all delinquency in his service, either by sending some dreadful plague upon the Hebrews or by sending an enemy against them to destroy them. The reference to

4 And the king of Egypt said unto them, Where-
fore do ye, Moses and Aaron, let the people from
their works? get you unto your burdens.
5 And Pharaoh said, Behold, the people of the
land now *are* many, and ye make them rest from
their burdens.
6 And Pharaoh commanded the same day the
taskmasters of the people, and their officers, saying,
7 Ye shall no more give the people straw to make
brick, as heretofore: let them go and gather straw
for themselves.
8 And the tale of the bricks, which they did make
heretofore, ye shall lay upon them; ye shall not
diminish *aught* thereof: for they *be* idle; therefore
they cry, saying, Let us go *and* sacrifice to our God.
9 Let there more work be laid upon the men,
that they may labour therein; and let them not
regard vain words.
10 And the taskmasters of the people went out,
and their officers, and they spake to the people,
saying, Thus saith Pharaoh, I will not give you
straw.
11 Go ye, get you straw where ye can find it: yet
not aught of your work shall be diminished.
12 So the people were scattered abroad through-
out all the land of Egypt to gather stubble instead
of straw.

4 lence, or with the sword. And the king of Egypt
said unto them, Wherefore do ye, Moses and
Aaron, loose the people from their works? get
5 you unto your burdens. And Pharaoh said, Be-
hold, the people of the land are now many, and
6 ye make them rest from their burdens. And the
same day Pharaoh commanded the taskmasters
7 of the people, and their officers, saying, Ye shall
no more give the people straw to make brick, as
heretofore: let them go and gather straw for
8 themselves. And the tale of the bricks, which
they did make heretofore, ye shall lay upon
them; ye shall not diminish aught thereof: for
they be idle; therefore they cry, saying, Let us
9 go and sacrifice to our God. Let heavier work
be laid upon the men, that they may labour
therein; and let them not regard lying words.
10 And the taskmasters of the people went out, and
their officers, and they spake to the people, say-
ing, Thus saith Pharaoh, I will not give you
11 straw. Go yourselves, get you straw where ye
can find it: for nought of your work shall be di-
12 minished. So the people were scattered abroad
throughout all the land of Egypt to gather stub-

the enemy indicates that the Hebrews were living apart in the land of Goshen, where they were obliged to render service to the Egyptians but did not have any protection from them against the marauding bands of the Bedouin.

4. The answer of the king indicates that he understands the purpose of the appeal; it is not a pilgrimage festival that **Moses and Aaron** are seeking, but release from forced labor: "Why are ye trying to set the people free from their obligation to labor?"

5. A repetition in different terms of the preceding. Note Pharaoh instead of the King of Egypt. **The people of the land,** an unusual term for the Israelites, probably used here to designate them as the laboring classes, those who were engaged in forced labor in the country roundabout the capital, who were very numerous and might easily become dangerous if not kept in restraint by hard work; **and ye make them rest,** better a question, *and do you want to make them give up their work, burdens?* (Cf. 1 : 11.)

6-14. Instead of securing the desired permission for the feast in the wilderness, the burdens of the people are immediately made more severe.

6. The taskmasters of the people (cf. 3 : 7) seem to be the Egyptian officials in general charge of the whole work, while the **officers** were chosen from the Israelites (14; Deut. 1 : 17). These officers, שֹׁטְרִים, *shŏtĕrîm*, from the root שָׁטַר, *shātăr*, write, were originally the scribes, or secretaries, who kept count of the daily work; timekeepers, hence subordinate overseers.

7. The burden is increased by withdrawing in part the supply of the material for the brick-making and forcing the people to secure the indispensable straw for themselves. The bricks were made of clay, dried in the sun, and chopped straw seems to have been used at times to give the desired coherence. (Hast., D. B.; E. Bi., arts. Bricks; Erman., "Life in Ancient Egypt," pp. 417, 418.) Petrie, "Egypt and Israel," p. 33, suggests that the straw "was used to dip the hand in to prevent mud sticking to it, and also to dust over the ground, and to coat each lump of mud before dropping it in the mold, so as to prevent it from sticking at each stage and to enable the work to go on quickly and easily." On either explanation the straw was indispensable.

8. In spite of the fact that much of the time of the workmen would now be occupied in securing the necessary straw, they were required to produce the same amount of finished work as formerly. **Tale,** required amount of the day's work; **for they be idle,** they do not have enough to do, therefore they are seeking permission to go and sacrifice to their God.

9. Let there more work, literally, *let the work be heavy upon the men,* rest upon them as a burden; for **that they may labour therein,** better to read with LXX, *that they may give attention to it,* יִשְׁעֲיוּ, *yĭsh'u*, for יֵעָשֶׂה, *yē'āsê*, and hence have no time and strength left to give attention to the delusive words of those who are promising them release from their servitude.

10, 11. The officials execute their orders. **I will not give,** better, *I am not going to continue to give to you;* **go ye,** the pronoun is emphatic; you must go yourselves and get the straw and produce the required amount of work.

12. The people were scattered abroad throughout the neighboring country, where, after the

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.
14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?
15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?
16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.
17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.
18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.
19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *aught* from your bricks of your daily task.
20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:
21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.
22 And Moses returned unto the LORD, and said,

13 ble for straw. And the taskmasters were urgent, saying, Fulfil your works, *your* daily tasks,
14 as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick
15 as heretofore? Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?
16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine
17 own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to
18 the LORD. Go therefore now, and work; for there shall no straw be given you, yet shall ye
19 deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, when it was said, Ye shall not minish
20 aught from your bricks, *your* daily tasks. And they met Moses and Aaron, who stood in the
21 way, as they came forth from Pharaoh: and they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their
22 hand to slay us. And Moses returned unto the

harvest, it might be possible to collect the **stubble** in the fields to serve in place of the ordinary chopped straw. Petrie (Hast., D. B., art. Bricks) suggests that this would be of great economic advantage to the Egyptians, as it would save the valuable chopped straw for food for the cattle.

13. Hasted them, were insistent in their demand for the regular amount of the finished product; **fulfil your works,** better, *work*, as the noun is singular; **your daily tasks,** literally, *the thing or task of the day in its day*, each day the day's allotted task; **as when there was straw,** literally, *in the being of the straw*, an awkward phrase, for which it seems better to read with LXX and Sam., *as when straw was given to you*, בְּנָתֵן הַתֶּבֶן לָכֶם, *bĕnittān hăttĕbhĕn lākhĕm*, for בִּהְיוֹת הַתֶּבֶן, *bihyŏth hăttĕbhĕn*.

14. The Egyptian officials dealt with the Israelitish overseers (ver. 6), who were held personally responsible for the results of the labor; **and demanded,** literally, *saying;* that is, the Egyptian officials demanded of their Israelitish subordinates the fulfilment of the regular amount of bricks now as formerly.

15-21. THE FUTILE APPEAL TO PHARAOH. **15.** The officers of the Israelites, smarting with the sense of injustice and personal injury, approach Pharaoh and ask him, **Wherefore dealest thou thus with thy servants?** We have done no wrong; the demands upon us are unjust and impossible to fulfil, and yet when we fail we are beaten, while the real fault is with thee rather than with us, rendering with the Greek of Symmachus for the unintelligible Hebrew words rendered, the fault is in thy own people, reading עִמְּךָ, *'immĕkhā*, with thee, for עַמְּךָ, *'ammĕkhā*, thy people; others read with LXX, וְחַטָּאת לְעַמְּךָ, *wĕhāttāthah lĕ 'ammĕkhā*, "and thou art sinning against thy people."

17, 18. The appeal is unheeded, and Pharaoh repeats to the officers of the Hebrews the command which he had given the taskmasters (ver. 8).

19. In evil case, *in a distressing situation;* **after it was said,** literally, *saying;* that is, their distressing situation consisted in the fact that they were obliged to say to their fellow Israelites that they must produce the full measure of their bricks.

20, 21. Met, *came upon;* the same word as that rendered fall upon (ver. 3), probably suggesting the hostility in the minds of the officers; **who stood in the way,** the phrase indicates purpose, who stationed themselves to meet them. Moses and Aaron were anxious to ascertain the result of the appeal to Pharaoh. The distress of the officers leads them to vent their wrath upon Moses and Aaron, calling on Jehovah to look with disfavor upon them because they had made their **savor to be abhorred,** literally, *to be a stench;* had made the people so abhorrent in the mind of Pharaoh and his court by attempting to secure their release, that now Pharaoh was bent upon destroying them.

5 : 22 to 6 : 1. MOSES APPEALS TO JEHOVAH AND IS REASSURED. **22. Returned**

Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?
23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

LORD, and said, Lord, wherefore hast thou evil entreated this people? why is it that thou hast
23 sent me? For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all.

CHAPTER VI.

1 THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.
2 And God spake unto Moses, and said unto him, I *am* the LORD:
3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them.

1 AND the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.
2 And God spake unto Moses, and said unto him,
3 I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name JEHOVAH I was not known to

. . . and said, better, *said once more*, continuing the doubt and remonstrance of the preceding interview (4 : 1-17). There is no suggestion that he returned to Jehovah at Sinai; **evil entreated,** *brought disaster* (Num. 11 : 11).

23. To speak in thy name with the commission that thou didst give me (Deut. 10 : 8); **neither hast thou delivered thy people at all;** more simply, *and thou hast done nothing toward delivering thy people.*

Chap. 6 : 1. Jehovah reassures Moses by asserting that the delay is in accord with his plan and is intended to make the deliverance more complete and to show Jehovah's power in Egypt (3 : 19, 20); Moses has only to wait, **for with a strong hand,** in consequence of the strong hand brought to bear upon him, Pharaoh will be glad actually to expel the people (2 : 17; 11 : 1).

With 6 : 1 we reach the opening of the conflict. Moses and Aaron have been commissioned, have won the confidence of their own people, have made their request to Pharaoh, have been contemptuously refused, and the people find themselves in a worse situation than they were before the intervention of Moses and Aaron. Just at this point a parallel account of the commission of the two men is inserted. It is ostensibly in its present context a repetition of the call, but in reality it is another version of the story of chap. 3 to 5. There is a second communication of the name Jehovah, a second revelation of the purpose of Jehovah to deliver his people through the agency of Moses, a second, here futile, appeal to the people, a second command to demand from Pharaoh the release of the people, a repetition of the objection of Moses on the ground of his incompetency, and a second definite assignment of Aaron as the associate and spokesman of Moses.

4. **6 : 2 to 7 : 7.** THE SECOND CALL OF MOSES AND AARON. **2-13.** God reveals himself to Moses as the Lord Jehovah, declares his intention to keep his covenant with the fathers, and directs Moses to tell the people that he will deliver them from Egypt and bring them to the land of Canaan. Moses delivers the message, but the people refuse to heed, and therefore Moses declines to go to Pharaoh. Thereupon Jehovah associates Aaron with him and commissions them both to go to Pharaoh. (Cf. 6 : 28 to 7 : 2.)

2. And God spake unto Moses, according to ver. 28, in the land of Egypt, presupposing different circumstances from those of 3 : 2, 3; **I am the Lord,** *Jehovah*, the revelation of the name which was unknown to the fathers (cf. 3 : 14, 15); here stated simply without etymology or explanation, the presumption seemingly being that it needed only to be stated to be recognized.

3. He is the same God who revealed himself to the patriarchs as **God Almighty,** R. V. Marg., *El Shaddai* (Gen. 17 : 1; 28 : 3; 35 : 11; 48 : 3; 49 : 25); the meaning of the root Shaddai is uncertain, and the rendering Almighty has much in its favor, but it seems better to transfer the word (cf. Hast., II, p. 199); **but by my name Jehovah was I not known to them,** LXX, *but my name Jehovah I did not make known to them*, a simpler construction with essentially the same meaning. (Cf. Isa. 19 : 21.) The use of the word *name* here makes it difficult to suppose that it is the intention simply to state that the patriarchs did not know the full significance of the character of Jehovah which a genuine understanding of his name would imply, though they may have known the word or name Yahweh. This is the meaning in Isa. 19 : 21, where it is not intended to say that the word Yahweh shall be known to the Egyptians, but, rather, that the real character and nature of Yahweh shall be made known. Here in Exodus, on the contrary, it is distinctly stated that the name was not known, and hence the character of the deity was not known to the patriarchs in the way in which Jehovah was now making it known to

4 And I have also established my covenant with
them, to give them the land of Canaan, the land of
their pilgrimage, wherein they were strangers.
5 And I have also heard the groaning of the chil-
dren of Israel, whom the Egyptians keep in bond-
age; and I have remembered my covenant.
6 Wherefore say unto the children of Israel, I *am*
the LORD, and I will bring you out from under the
burdens of the Egyptians, and I will rid you out
of their bondage, and I will redeem you with a
stretched out arm, and with great judgments:
7 And I will take you to me for a people, and I
will be to you a God: and ye shall know that I *am*
the LORD your God, which bringeth you out from
under the burdens of the Egyptians.
8 And I will bring you in unto the land, concern-
ing the which I did swear to give it to Abraham,
to Isaac, and to Jacob; and I will give it you for a
heritage: I *am* the LORD.
9 And Moses spake so unto the children of Israel:
but they hearkened not unto Moses for anguish of
spirit, and for cruel bondage.
10 And the LORD spake unto Moses, saying,
11 Go in, speak unto Pharaoh king of Egypt, that
he let the children of Israel go out of his land.
12 And Moses spake before the LORD, saying, Be-

4 them. And I have also established my covenant
with them, to give them the land of Canaan,
the land of their sojournings, wherein they so-
5 journed. And moreover I have heard the groan-
ing of the children of Israel, whom the Egyp-
tians keep in bondage; and I have remembered
6 my covenant. Wherefore say unto the children
of Israel, I am Jehovah, and I will bring you
out from under the burdens of the Egyptians,
and I will rid you out of their bondage, and I
will redeem you with a stretched out arm, and
7 with great judgments: and I will take you to
me for a people, and I will be to you a God: and
ye shall know that I am Jehovah your God,
which bringeth you out from under the burdens
8 of the Egyptians. And I will bring you in unto
the land, concerning which I lifted up my hand
to give it to Abraham, to Isaac, and to Jacob;
and I will give it to you for an heritage: I am
9 Jehovah. And Moses spake so unto the children
of Israel: but they hearkened not unto Moses
for anguish of spirit, and for cruel bondage.
10 And the LORD spake unto Moses, saying,
11 Go in, speak unto Pharaoh king of Egypt, that
he let the children of Israel go out of his land.
12 And Moses spake before the LORD, saying, Be-

Moses, for by knowing the name Moses comes really to know Jehovah. (Cf. Davidson, "Theology of the Old Testament," pp. 36 ff.)

4. And . . . also, in addition to revealing himself to them, though in this partial way, *I established,* not **have established,** the tense is historical, **my covenant** (Gen. 6:18; 9:9; 17:7); established, a formal term for set up or make, instead of the more common term cut; covenant, here practically an unalterable divine promise, conditioned upon obedience, but with no trace of a reciprocal element; it is my covenant based upon an act of free grace in accordance with the divine purpose. (Hast., I, p. 513.) The description of the content of the covenant follows. It consisted in the promise to give to the patriarchs **the land of Canaan,** in which they were living as sojourners or guests.

5. And I have also heard the groaning (2:24, 25); the despairing cry of the oppressed Israelites has at last attracted the attention of Jehovah and reminded him of his covenanted promise; I is emphatic.

6. Wherefore; that is, because of the covenant and the care, Moses, who is among the people, is bidden to convey to them the revelation which he has received.

This consists in (*a*) the communication of the name Yahweh and (*b*) the assurance of deliverance in fulfilment of the divine promise. This deliverance is to result in an emancipation of the people **with a stretched out arm, and with great judgments,** by the manifestation of omnipotence; the more usual combination is strong hand and outstretched arm (Deut. 4:34, etc.); great judgments (7:4; 12:12), punitive acts of divine justice directed generally against the enemies of the people of Jehovah.

7, 8. Jehovah will establish between Israel and himself the peculiar relation by virtue of which Israel shall be the people of Jehovah and Jehovah the God of Israel; the proof for Israel that this relationship has been established will be in the experience of the deliverance from Egypt and the settlement in the land of promise, the establishment of this relationship being the most distinct embodiment of the idea of the covenant (Gen. 17:9; Exod. 19:5, 6); **which I did swear,** Heb., *lifted up my hand,* the gesture of the oath used as a description of the oath itself (Gen. 14:22; Num. 14:30); **for a heritage,** *a possession,* the land shall belong to Israel, just as any property belongs to an individual (Deut. 33:4; Ezek. 11:15); **I am the Lord,** *Jehovah,* a solemn repetition of the original formula of ver. 2 to give additional sanctity to the promise.

9-13. Moses conveys the message to the people, and when they refuse to hear he objects to making the demand of Pharaoh.

9. Without hesitation and with no sign of authentication, Moses accepts his commission and delivers the message, but the people refuse to hear because of their **anguish of spirit,** literally, *shortness, utter weakness;* they were worn out and discouraged by their cruel bondage (Num. 21:4), the picture being of a dispirited, disheartened people with no strength left to take interest even in promises of deliverance.

10-12. Disheartened by his experience with the people, Moses declines to go and speak to Pharaoh.

11. Pharaoh king of Egypt (cf. Pharaoh, 3:10; King of Egypt, 3:18); both titles here combined.

12. Spake before the Lord, *Jehovah,* not to Jehovah (3:13; 4:10); **behold,** introducing

hold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi; these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* a hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* a hundred thirty and three years.

hold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who
13 am of uncircumcised lips? And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.
14 These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these are
15 the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish
16 woman: these are the families of Simeon. And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi
17 were an hundred thirty and seven years. The sons of Gershon; Libni and Shimei, according to
18 their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred

the objection, equivalent to a conditional clause, if Israel has not heard how can he expect Pharaoh to hear; **uncircumcised lips,** *i. e.*, incapable of speaking, the uncircumcised organ is incapable of discharging its proper function (Jer. 6 : 10; Ezek. 44 : 7, 9), the idea being the same as in 4 : 10. This verse is repeated essentially in ver. 30, the natural continuation of which is 7 : 1.

13. Aaron here introduced abruptly, but properly mediated in 7 : 1. (This verse is undoubtedly an editorial addition occasioned by the insertion at this point of ver. 14-25, the genealogical list which interrupts the course of the narrative and makes it necessary to repeat the substance of ver. 10-12 in ver. 29, 30 before taking up the narrative in 7 : 1.) **The Lord,** *Jehovah*, **spake unto Moses and unto Aaron** (7 : 8; 9 : 8), **and gave them a charge** (25 : 22), *a command*, which had to do both with the Israelites and with **Pharaoh king of Egypt;** LXX omits "unto the children of Israel," reading simply, "and gave them a charge unto Pharaoh," and this reading seems preferable, as the work of Aaron is to conduct negotiations with Pharaoh without further appeal to the Israelites, who are delivered without any intervention on their part.

14-25. The Genealogy of the Israelites up to and Including Levi among the Sons of Jacob, and Moses and Aaron among the Descendants of Levi. It is evidently inserted for the purpose of placing Moses and Aaron among the Israelites. The numbers 137, 133, 137, 80, 83, in ver. 16, 18-20, 7 : 7, suggest that in the original form of the list it was intended to have some chronological significance, but the omission of the age of the father at the time of the birth of his son deprives the list of all chronological worth. The figures seem to indicate a shorter stay in Egypt than the four hundred and thirty years of 12 : 41, and may be used as an argument in favor of the shorter chronology of Sam. and LXX as the original chronology of P. (Cf. 12 : 40, 41, and Int., pp. xi, xii.)

14. These, the following, are **the heads of their fathers' houses,** a common heading in genealogical lists; the term describes a group of people who are regarded as descended from a single ancestor. The group may be of different sizes, a tribe (Num. 17 : 2, 6); the main subdivision of a tribe, the clan (Num. 3 : 20); or a division of a clan, a family (Exod. 12 : 3). Reuben and his four families (Gen. 46 : 8, 9).

15. Six families of the Simeonites (Gen. 46 : 10); cf. Num. 26 : 12; 1 Chron. 4 : 24, where certain orthographical variations occur.

16. The names of the sons of Levi according to their generations, *i. e.*, including the subdivisions of the family. (Cf. Gen. 46 : 11; Num. 3 : 17; 26 : 57; 1 Chron. 6 : 1, 16.) Levi's age was one hundred and thirty-seven years.

17. Gershon, variant of *Gershom*, the ancestor of the family of the Libnites and the Shimeites (Num. 3 : 21).

18. The sons of Kohath, the names are individual, not family names: **Amram,** father of Moses and Aaron; **Izhar, Hebron,** and **Uzziel** (Num. 3 : 19, 27; 26 : 58; 1 Chron. 6 : 18). Hebron's descendants not mentioned in our list, but cf. 1 Chron. 15 : 9, 10, where sons of Uzziel and sons of Hebron are mentioned among the descendants of Kohath in the service of the ark at Jerusalem. Kohath's age was one hundred and thirty-three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.
20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* a hundred and thirty and seven years.
21 And the sons of Izhar; Korah, and Nepheg, and Zichri.
22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.
23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.
24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.
25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.
26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.
27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.
28 And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,
29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.
30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

19 thirty and three years. And the sons of Merari; Mahli and Mushi. These are the families of the
20 Levites according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred
21 and thirty and seven years. And the sons of
22 Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Mishael, and Elzaphan, and
23 Sithri. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu,
24 Eleazar and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph; these are the
25 families of the Korahites. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas. These are the heads of the fathers' *houses* of the Levites ac-
26 cording to their families. These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt
27 according to their hosts. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.
28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,
29 that the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of
30 Egypt all that I speak unto thee. And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

19. Merari and his sons. The termination affixed to all the names suggests that they are family, or clan names. (Cf. Num. 3 : 20, 33; 26 : 58; 1 Chron. 6 : 19, 29; 23 : 21, etc.)

20. Jochebed. According to Num. 26 : 59, the daughter of Levi; born in Egypt, hence the sister of Kohath and aunt of Amram (cf. 2 : 1; Lev. 18 : 14). **Aaron and Moses,** the order of age (7 : 7). Cf. Num. 26 : 59, which mentions Miriam. Amram's age was one hundred and thirty-seven years.

21. Of the sons of Izhar, only **Korah** is mentioned outside of this passage, known chiefly for his rebellion against Moses and Aaron (Num. 16 : 1 ff.; 26 : 9–11); in 1 Chron. 6 : 22 called the son of Kohath.

22. The sons of Uzziel (Lev. 10 : 4; Num. 3 : 27; 1 Chron. 15 : 8; 23 : 20). These are simply names. We know nothing of them.

23. Aaron and his family. **Elisheba,** not mentioned elsewhere, daughter of **Amminadab** of Judah (Num. 1 : 7; 2 : 3; 7 : 12, 17; 10 : 14; Ruth 4 : 19, 20; 1 Chron. 2 : 10); whose son **Nahshon** was the prince of the tribe of Judah at the time of the exodus. Aaron's older sons, **Nadab and Abihu,** shared with Moses and Aaron in the theophany on Mount Sinai (Exod. 24 : 1, 9) and were slain for offering strange fire (Lev. 10 : 1–4; Num. 26 : 60, 61); **Eleazar** succeeded Aaron as high priest (Num. 20 : 26, 28; cf. Josh. 14 : 1); **Ithamar** (Exod. 28 : 1; 38 : 21; Lev. 10 : 6, etc.).

24. The sons of Korah (1 Chron. 6 : 22, 37; 9 : 19). According to Num. 26 : 11, the sons of Korah did not die with their father.

25. The name of the wife of Eleazar is not given; her father's name was **Putiel,** probably of Egyptian origin, as the element Put is certainly Egyptian; **Phinehas,** also probably an Egyptian name; he gained a reputation by his prompt action at the time of the sin of Beth Peor (Num. 25 : 7–13). According to Judg. 20 : 28, he was priest at the time of the outrage at Gibeah.

26, 27 connect the genealogy with the narnative which was temporarily abandoned in ver. 13 and indicate the reason for the insertion of the genealogy, viz., to identify Moses and Aaron in the Israelitish genealogical scheme; the leaders of the exodus were the sons of Amram, the grandson of Levi. **According to their armies** (12 : 51), a military term indicating that the Israelites left Egypt in military order organized in regular companies, etc. **27** repeats the essential thought of ver. 26, emphasizing the fact that their commission was primarily to Pharaoh to force him to let the people go.

28–30. Cf. ver. 10-12. Ver. 28 inserted to introduce the recapitulation of ver. 10-12 in ver. 29, 30, it being definitely stated that the command to Moses was given in the land of Egypt.

CHAPTER VII.

1 AND the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.
2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.
3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.
4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments.
5 And the Egyptians shall know that I *am* the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.
6 And Moses and Aaron did as the Lord commanded them, so did they.
7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

1 AND the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy
2 brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he let the chil-
3 dren of Israel go out of his land. And I will harden Pharaoh's heart, and multiply my signs
4 and my wonders in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the
5 land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among
6 them. And Moses and Aaron did so; as the
7 Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

Chap. 7 : 1-7. Association of Aaron with Moses and Assurance of Deliverance. **1, 2.** Aaron, the spokesman of Moses. (Cf. 4 : 15, 16; 6 : 12, 30.) It is noteworthy that no attention is paid to the matter of convincing the people, it is only Pharaoh who stands in the way. In 4 : 16 Moses stands as God in relation to Aaron; here to Pharaoh he has the power to issue decrees and perform miracles, while Aaron stands to him in the relation that a prophet does to God; he is not only the spokesman, but also the agent through whom the power of Moses is to be manifested. Moses deals with Pharaoh only through Aaron.

3-5. The refusal of Pharaoh to dismiss the people in consequence of the fact that Jehovah has hardened his heart will give the occasion for the manifestation of the supreme power of Jehovah so that Pharaoh will be forced to let Israel go.

3. I, pronoun emphatic, **will harden Pharaoh's heart** (cf. 4 : 21, חָזַק, *ḥăzēq*), here הִקְשָׁה, *ḥăqshah* (Deut. 2 : 30; 2 Kings 17 : 14), both verbs meaning stubbornness, obstinacy of heart and mind; a condition which is brought about by the divine sovereignty.

4. But Pharaoh shall not hearken, and so Jehovah will intervene mightily by laying his hand upon Egypt with destroying intent.

5. This manifestation of Jehovah's vengeance will lead the Egyptians to recognize Jehovah as the one omnipotent God (6 : 2, 29; 12 : 12), and he will lead Israel out of Egypt in military array (6 : 26).

6. A summary statement of the obedience of Moses and Aaron, placed as usual immediately after the command and before it has been put into execution (7 : 10, 20; 12 : 28, 50; 16 : 34, etc.).

7. A part of the editorial addition connected with the insertion of 6 : 13-27, intended to fix exactly the position in Israel's history taken by the exodus (12 : 40, 41).

5. **7 : 8 to 11 : 10.** The Unsuccessful Wonders and Plagues and the Announcement of the Death of the Firstborn. The narrative moves swiftly forward; sign after sign and plague after plague come without securing the release of the people. They do, however, produce an impression on Pharaoh, and it is probable that the narrative intends to convey the idea of a progress in these impressions. At first Pharaoh promises to let the people go and then withdraws his promise after the plague had been removed (8 : 8, 15; Heb. 8 : 4, 11); again he gives a qualified permission which he later withdraws (8 : 25-28, 32; Heb. 8 : 21-24, 28); then he acknowledges his sin, promises to let the people go, and again breaks his word (9 : 27, 34, 35); he parleys about those who are to go and again becomes obstinate (10 : 8-11); he confesses his sin once more but does not yield (10 : 17, 20); and lastly, after a final interview with Moses, he refuses to let the people go and drives Moses and Aaron from his presence (10 : 24-28).

This narrative is not a literary unity, but is composed of different strands which differ in character and purpose as well as in form. According to one narrative, Moses and Aaron appear together before Pharaoh. At Moses' direction, Aaron with his rod performs signs, some of which the Egyptian magicians are able to duplicate; but they are finally overcome, though their discomfiture does not affect Pharaoh. This form of narrative appears unmixed in 7 : 8-13, rod changed to serpent, 8 : 16-19; Heb. 8 : 12-15, the flies, and 9 : 8-12, the boils. It is also clearly discernible in 7 : 19-22, the waters turned to blood, and in 8 : 5-7, 15b; Heb. 8 : 1-3, 11b, the frogs. Both phraseology and style prove that this narrative belongs to the Priestly document.

8 And the LORD spake unto Moses and unto Aaron, saying,

8 And the LORD spake unto Moses and unto Aaron,

Another method of presentation is as follows: Jehovah bids Moses go to Pharaoh and announce the coming plague; Moses does so and then Jehovah sends the plagues, all but one of which are closely connected with natural phenomena. This form of narrative appears practically intact in 9 : 1-7, and in connection with the other sources it may be traced in 7 : 14-24; 8 : 1-15; Heb. 7 : 26 to 8 : 11; 8 : 20-32; Heb. 8 : 16-28; 9 : 13-35; 10 : 1-20; and finally in 11 : 4-8, the announcement of the death of the firstborn. This narrative is taken from the J document.

And once more the plagues are brought about in connection with extension of the rod or hand of Moses and are in many instances followed by the negotiations described above, and, like the plagues of J, they are mostly connected with natural phenomena. This narrative is practically intact in 10 : 20-27, and in fragments not easily separated from J in the account of the plagues of the blood, flies, hail, and locusts, and then finally in 11 : 1-3, the announcement of the death of the firstborn. The following table may serve to indicate the distribution of the plagues between the documents:

	E	P
		rod changed to serpent
waters to blood	waters to blood	waters to blood
frogs		frogs
flies	flies	lice
murrain		blains and boils
hail	hail	
locusts	locusts	
	darkness	
death of firstborn	death of firstborn	

From this table it will be seen that the account of the water turned to blood is common to all three sources. The frogs are common to J and P; the flies, the hail, the locusts, and the death of the firstborn are found in J and E. It is probable that the lice of P are only a variant of the flies of J and E, and that blains and boils are a variant of the murrain, so that the number ten is not found in any single source, but is made up by combining the plagues of the three sources. In view of this fact it becomes highly probable that in the original accounts of the exodus the number of plagues was considerably smaller, certainly not more than the seven which J has preserved.

The relation of the plagues to the natural phenomena of Egypt has been often discussed, and the attempt has been made to calculate the duration of the conflict between Moses and Pharaoh by the study of the seasons at which these phenomena naturally occur. (See E. M. Merrins, "The Plagues of Egypt," "*Bibliotheca Sacra*," Vol. 65, pp. 401 ff., 611 ff.) But it is very difficult to adopt this method without doing violence to the narrative, which clearly intends to represent the blows as following one upon the other in rapid succession as the result of the intervention in nature of Jehovah the God of the Hebrews.

It is not easy to estimate the historical value of these accounts. The documentary analysis has made it practically certain that the original narrative about the plagues must have differed materially from the form which it has assumed in our present text. At the same time it is not possible with the data at our disposal to reconstruct this original narrative, much less the oral story which lay back of that, and thus to learn the exact content of the earliest stories of the exodus which were current among the Israelites. That the records in their present form are history in the sense in which the modern man understands history cannot be maintained; a comparison with the story of David as related in 2 Sam. will show that these exodus stories are of an entirely different type. The narrative of the plagues is not a simple account of plain facts. It is not only composite, it is also artificial, and betrays its origin in a kind of folk-lore or oral tradition. (Cf. Sanday, "Life of Christ in Recent Research," p. 18.) But to assert that the narrative in its present form shows unmistakable evidence of expansion in the process of a more or less extended oral transmission, so that there has been opportunity for the action of the legend-building spirit, is not by any means to deny all historical worth to the Exodus narrative. There can scarcely be any doubt that the exodus from Egypt was accompanied by extraordinary phenomena, the number and nature of which we cannot now determine with precision, which served to convince Israel of the power and supremacy of Jehovah their God. And it is as a memorial of the religious faith of Israel in the centuries subsequent to the exodus that this story has value for the modern man who can no longer accept its literal historical accuracy. On the whole subject, see articles "Plagues" in dictionaries of the Bible.

8-13. THE ROD TURNED INTO A SERPENT. (Cf. 4 : 1, 5.) This is the initial conflict between Moses and Aaron and the magi-

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.
10 And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.
12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.
13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.
14 And the Lord said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.
15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.
16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.
17 Thus saith the Lord, In this thou shalt know that I *am* the Lord: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.
18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

9 saying, When Pharaoh shall speak unto you, saying, Shew a wonder for you: then thou shalt say unto Aaron, Take thy rod, and cast it down
10 before Pharaoh, that it become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded: and Aaron cast down his rod before Pharaoh and be-
11 fore his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments.
12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up
13 their rods. And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken.
14 And the Lord said unto Moses, Pharaoh's heart
15 is stubborn, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in
16 thine hand. And thou shalt say unto him, The Lord, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold,
17 hitherto thou hast not hearkened. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.
18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe

cians of Egypt; it is intended to convince Pharaoh of their divine commission and is performed at his request (ver. 9). Moses works through Aaron, who throws down his rod that it may become a serpent. (Cf. 4 : 3.)

11. Pharaoh's magicians are able to do the same thing. **Wise men,** those possessed of occult powers, sorcerers, framers of spells and magicians, חַרְטֻמִּים, *ḥărṭŭmmîm*, astrologers or diviners, were to be found in all ancient courts, especially in the East. (Cf. Deut. 18 : 10; Dan. 2 : 2.) They were regular court officials and officers of religion (Davies, "Magic, Divination, and Demonology Among the Hebrews"; art. Magic in Hast. and E. Bib.; Jastrow, "Religious Belief in Babylonia and Assyria," pp. 253 ff.; Erman, "Life in Ancient Egypt," p. 351 ff.). The magicians who withstood Moses are called Jannes and Jambres (2 Tim. 3 : 8), according to Jewish tradition. (Cf. Jerusalem Targ. on this passage and Eusebius, "Prep. Evangel," IX, 8.) They were able with their **enchantments,** R. V. Marg., *secret arts*, probably referring to magic formulæ and mysterious passes or movements, to transform their rods into serpents, but the superiority of Aaron's rod-serpent is shown by the fact that it swallowed theirs.

13. And he hardened Pharaoh's heart, better, R. V., *and Pharaoh's heart was hardened*, became strong and unyielding; cf. the transitive form of the same verb (4 : 21).

14 - 25. The First Plague. Waters Turned into Blood. All three documents relate this plague. The framework comes from J, who describes the plague as consisting in the fact that fish die in consequence of the smiting of the waters. E appears in parts of ver. 15, 17, 20, 21, 23, and in agreement with P, ver. 19-22 in part, states that the main point of the plague was that the waters were turned into blood.

14. This narrative originally connected directly with 5 : 1 to 6 : 1, so that the command to Moses was the first step in the execution of the promise of Jehovah to force Pharaoh to let the people go (6 : 1). **Hardened,** R. V., *stubborn;* used only here of the heart, heavy, unresponsive (cf. 4 : 10); **he refuseth,** Heb., *hath refused* (4 : 23).

15. As in 8 : 20, Moses goes to meet Pharaoh as he is proceeding to the water, the Nile (2 : 10), while in 8 : 1; 9 : 1; 10 : 1 he goes in unto Pharaoh; that is, probably seeks an interview with him in his palace; the rod (4 : 1-17).

17. In the first part of the verse Jehovah is speaking, and the purpose of the miracle is to teach Pharaoh that **"I am the Lord,** *Jehovah"* (5 : 2), while in the next clause Moses speaks, **I will smite with the rod.** (Cf. 4 : 9.)

18. And the fish, better, *and as for the fish*, the subject is emphatic; the river shall become foul, literally as A. V., **stink,** the reference being to the foul odor caused by the death of the fish. In consequence the Egyptians **shall**

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

19 to drink water from the river. And the LORD said unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels
20 of stone. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in
21 the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the
22 land of Egypt. And the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened
23 not unto them; as the LORD had spoken. And Pharaoh turned and went into his house, neither
24 did he lay even this to heart. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of
25 the river. And seven days were fulfilled, after that the LORD had smitten the river.

CHAPTER VIII.

1 AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

1 AND the LORD spake unto Moses, Go in unto Pharaoh, and say unto him, Thus saith the LORD,
2 Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite
3 all thy borders with frogs: and the river shall swarm with frogs, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and
4 into thy kneadingtroughs: and the frogs shall come up both upon thee, and upon thy people,

loathe, literally, *weary themselves* (Gen. 19 : 11; Isa. 1 : 11), wear themselves out in the vain effort to get water to drink.

19. The narrative now reverts to the P document (cf. ver. 9), which greatly increases the extent of the miracle. Not only is the water in the river, but all the water in the land of Egypt, even that which is standing in the wooden and stone receptacles, changed into blood; **rivers,** the Nile and its various arms; **streams,** literally, *the Niles* or *water courses,* the irrigation canals; **pools,** natural and artificial lakes; **ponds,** collections of water, natural and artificial, small and great.

20, 21a (cf. ver. 10, 17), **21b, 22** continue **19.** (Cf. ver. 11–18.)

23. Pharaoh pays no heed to this manifestation of divine power.

24. The plague being limited to the river according to J, the Egyptians by digging wells could secure the necessary water for drinking purposes. The conditions continued seven days, a full seven days passing after Jehovah had smitten the river (cf. ver. 17), so that the plague would seem to have ended naturally after the expiration of the full week, though it is quite possible that in its original form the narrative contained, as in 8 : 8, a request for the removal of the plague.

Chap. 8 : 1-15. PLAGUE OF THE FROGS. Compiled from J and P. **1, 2.** Cf. 7 : 15, 16; **if thou refuse** (9 : 2; 10 : 4), the form is probably an abbreviated Piel participle, מָאֵן, *mā'ēn,* for מְמָאֵן, *mĕmā'ēn,* **behold, I,** *Jehovah,* **will smite,** not a physical striking, as in 7 : 17, but an act of judgment, plague (Exod. 12 : 23, 27; 32 : 35); **thy borders,** territory included within the boundaries (Exod. 10 : 4; Deut. 2 : 4), **with frogs,** the means for executing the judgment. Cf. Ps. 78 : 45; 105 : 30 referring to this plague.

3, 4. The prevalence of the frogs; **the river,** the Nile, **shall bring forth frogs abundantly,** *swarm* (Gen. 1 : 20, 21) *with frogs,* and they shall come up out of the river and fill the house of Pharaoh and the houses of all his courtiers and all his subjects, reading with LXX, *and into the house of thy servants and of thy people,* for, **upon thy people;** penetrating even into the bedchambers, and the **ovens,** תַּנּוּר, *tănnûr,* the portable earthenware stove still used, being first heated and then closed up with the cakes

5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.
6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.
7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.
8 Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.
9 And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only?
10 And he said, To morrow. And he said, *Be it* according to thy word; that thou mayest know that *there is* none like unto the Lord our God.
11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.
12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh.
13 And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.
14 And they gathered them together upon heaps; and the land stank.
15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.
16 And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

5 and upon all thy servants. And the Lord said
unto Moses, Say unto Aaron, Stretch forth thine
hand with thy rod over the rivers, over the
streams, and over the pools, and cause frogs to
6 come up upon the land of Egypt. And Aaron
stretched out his hand over the waters of Egypt;
and the frogs came up, and covered the land of
7 Egypt. And the magicians did in like manner
with their enchantments, and brought up frogs
8 upon the land of Egypt. Then Pharaoh called
for Moses and Aaron, and said, Intreat the Lord,
that he take away the frogs from me, and from
my people; and I will let the people go, that
9 they may sacrifice unto the Lord. And Moses
said unto Pharaoh, Have thou this glory over
me: against what time shall I intreat for thee,
and for thy servants, and for thy people, that
the frogs be destroyed from thee and thy houses,
10 and remain in the river only? And he said,
Against to-morrow. And he said, Be it according
to thy word: that thou mayest know that there
11 is none like unto the Lord our God. And the
frogs shall depart from thee, and from thy
houses, and from thy servants, and from thy
12 people; they shall remain in the river only. And
Moses and Aaron went out from Pharaoh: and
Moses cried unto the Lord concerning the frogs
13 which he had brought upon Pharaoh. And the
Lord did according to the word of Moses; and
the frogs died out of the houses, out of the courts,
14 and out of the fields. And they gathered them
15 together in heaps: and the land stank. But
when Pharaoh saw that there was respite, he
hardened his heart, and hearkened not unto
them; as the Lord had spoken.
16 And the Lord said unto Moses, Say unto Aaron,
Stretch out thy rod, and smite the dust of the
earth, that it may become lice throughout all the

inside or sometimes outside (Hast., I, 318); **thy kneadingtroughs,** *a shallow tray* (12 : 34; Deut. 28 : 5, 17); and even coming upon the persons of the king, his courtiers and subjects.

5-7. The account of the bringing of the frogs from P, the frogs coming not merely from the Nile (ver. 3), but all the waters of Egypt. (Cf. 7 : 19.) The magicians duplicate the miracle and Pharaoh does not heed (7 : 11, 22).

8-15. The Intercession of Moses and Aaron at the Request of Pharaoh, the Removal of the Frogs, and the Hardening of Pharaoh's Heart. **8. Called for Moses and Aaron** (cf. 25; 9 : 27; 10 : 8, 16); **entreat,** *intercede with Jehovah* (9 : 28; 10 : 17).

9. Glory over me, a polite phrase meaning do me the favor of setting the time for granting this request which you have made; the word refers usually to the honor or glory which one secures for himself, so Jehovah (Isa. 44 : 23; 49 : 3; cf. also Judg. 7 : 2; Isa. 10 : 15). Here Pharaoh is the suppliant, and naturally Moses would vaunt himself over Pharaoh, but instead he gives Pharaoh the privilege of setting the time when the plague should cease.

10, 11. To morrow; *i. e.*, I set the time for to-morrow, and Moses assures Pharaoh it shall be done, that he may come to recognize the power and uniqueness of Jehovah the God of Israel.

12, 13. Moses cries to Jehovah, who removes the frogs and they die.

14. Gathered them together, heap up in great quantities (Gen. 45 : 31, 39; Hab. 1 : 10), **upon heaps,** Heb., *heaps, heaps,* repetition to indicate quantity.

15. There was respite, literally, *a breathing spell* (Lam. 3 : 56); **he hardened,** *made heavy,* **his heart** (7 : 14; 8 : 32; 9 : 7, 35; 10 : 1). Frogs are numerous in the Nile and its various canals. (Hast., III, pp. 889 ff.)

16-19. The Lice or Gnats, from P, and probably a duplicate or variant of the fly plague. The regular formula is followed (cf. 7 : 10), including the introduction of the magicians, who fail in this case.

16. Lice, כִּנִּים, *kinnîm* (Ps. 105 : 31), of uncertain etymology, perhaps a Hebrew form of an Egyptian root. The weight of evidence seems to be in favor of the identification with the gnat or stinging fly, an insect pest quite common in Egypt in the autumn months. (McAllister, in Hast., III, p. 690; Post, *ib.*, p. 112, prefers the reading, lice.)

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.
18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.
19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.
20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.
21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they *are*.
22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.
23 And I will put a division between my people and thy people: to morrow shall this sign be.
24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.
25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.
26 And Moses said, It is not meet so to do; for we

17 land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth became lice throughout all the land of Egypt.
18 And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast.
19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.
20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that
21 they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies,
22 and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.
23 And I will put a division between my people and thy people: by to-morrow shall this sign be.
24 And the LORD did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted by reason of the
25 swarms of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your
26 God in the land. And Moses said, It is not meet

17. Execution as in 7 : 10.

18. Did so, tried with their secret arts to bring lice out of the ground, **but they could not;** and **there were lice upon man, and upon beast** also seems to emphasize a difference between this sign and the preceding. Presumably heretofore the effect of the signs was transient, the serpents, the blood, the frogs vanishing almost as soon as they were evoked, while this time a permanent effect was produced, the lice remaining upon man and beast; in consequence the magicians, **19,** state that this act is the result of the working of deity, the finger of God, and has not been produced by any human agency; it is not a recognition of the superior power of Jehovah, or of the superiority of Moses and Aaron, it is simply an act of Providence.

20-32. THE PLAGUE OF FLIES. Mainly from J, though there are evidences of E in the introduction, Moses meets Pharaoh at the water (7 : 15) and in the negotiations (25 ff.).

21. Else, if, better, *but,* or, *for, if* (cf. 9 : 2); **behold, I** (8 : 8); **swarms of flies,** literally, *the mixture, the mass,* the same root as the mixed multitude (12 : 38); here a great mass or swarm of insects. It is not possible to identify the insect, and it is probable that many varieties were included. (Cf. Vulgate, all kinds of insects, *omne muscarum genus.* See Hast., III, pp. 25, 690.)

22, 23. Israel is to be exempted from this plague so that it might be known that it was Jehovah the God of the Hebrews who was acting; **I will sever,** *make a distinction* (9 : 4; 11 : 7), *deal differently with,* **the land of Goshen,** the home of the Hebrews (Gen. 45 : 10; Exod. 9 : 4, 7, 26); **in the midst of the earth,** probably better, *the land, Egypt;* Jehovah, though the God of the Hebrews, has power in the land of Egypt; **put a division;** Heb. can only mean redemption or deliverance; LXX and some other versions seem to have a noun connected with the root פָּלָה, *pālāh,* of ver. 22; 9 : 4, which would make ver. 23 simply a repetition of ver. 22; the emendation of Bäntsch is plausible, "I will appoint a set time for thee, to-morrow shall this sign be."

24. Grievous swarm of flies. The fly swarm came as a heavy thing; and in **all the land of Egypt the land was corrupted,** better, by changing the verse division and inserting "and" before the verb, *into the houses of his servants and into all the land of Egypt, and the land was corrupted, destroyed.*

25-32. THE NEGOTIATIONS AND THE FAILURE OF PHARAOH TO KEEP HIS PROMISE. **25. For Moses and for Aaron** (8 : 8); **in the land,** *i. e.,* the land of Egypt, a partial granting of the request.

26. Not meet, not that it will be contrary to Jehovah's will, but, rather, it will not be proper and expedient from the point of view of the Egyptians. **The abomination of the**

shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?
27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.
28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.
29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.
30 And Moses went out from Pharaoh, and entreated the LORD.
31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.
32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?
27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he
28 shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very
29 far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice
30 to the LORD. And Moses went out from Pha-
31 raoh, and intreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there re-
32 mained not one. And Pharaoh hardened his heart this time also, and he did not let the people go.

CHAPTER IX.

1 THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
2 For if thou refuse to let *them* go, and wilt hold them still,
3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.
4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.
5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.
6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

1 THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD, the God of the Hebrews, Let my people go, that they
2 may serve me. For if thou refuse to let them go,
3 and wilt hold them still, behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks; *there*
4 *shall be* a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of
5 all that belongeth to the children of Israel. And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.
6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle

Egyptians, the sacrifices which the Israelites would offer would be abhorrent to the Egyptians; abomination, something abhorrent, especially in the ritualistic sense. In Deuteronomy the abomination of Jehovah is strictly excluded from his worship; here the reference is as Gen. 46:34 and other passages indicate to the sacrifice of domestic animals, nearly all of which were sacred to the Egyptians, so that their sacrifice would be abhorrent to them; **shall we sacrifice,** better, *and if we sacrifice,* . . **will they not stone us?**

27. Because of the form of sacrifice and because of the command of Jehovah, the demand for permission to go a three days' journey into the wilderness is renewed, **as he shall command us,** better with LXX, *as he has commanded us* (3:18; 5:3).

28. Pharaoh grants the request, specifying only that they **shall not go very far.** He seems to wish to let Moses know that he understands his purpose (10:10).

29. Cf. 8:9, 10. Moses too has a proviso, **let not Pharaoh deal deceitfully,** *cheat us,* **any more,** by failing to keep his promise.

30, 31. Cf. ver. 12, 13.

32. Cf. ver. 15; 9:37.

Chap. 9: 1-7. THE PESTILENCE UPON THE CATTLE, from J. **1, 2.** Cf. 8:1, 2.

3-5. Differing from 8:2, 21, Jehovah is referred to in the third person throughout this passage, though it is not impossible that the first person was used originally.

3. The hand of the Lord is, better, *will be,* the form is a participle, **upon,** in a hostile sense (Gen. 37:27; Deut. 2:15), **thy cattle,** embracing all the domestic animals, the enumeration of which follows: **horses,** known in Egypt from the time of the eighteenth dynasty (Erman, "Life in Ancient Egypt," p. 490); **asses,** used in Egypt from the earliest times; **camels** (Gen. 12:16), according to Erman, *ib.*, p. 493, not known in Egypt in early times; **oxen,** larger animals, cattle; **sheep,** smaller animals, sheep and goats; **there shall be,** not in the original, which has, literally, the hand of Jehovah, *as,* or, *with,* a severe pestilence (5:3; 8:24); **murrain,** a pestilence of any kind.

4, 5. Cf. 8:22, 23.

7 And Pharaoh sent, and, behold, there was not
one of the cattle of the Israelites dead. And the
heart of Pharaoh was hardened, and he did not let
the people go.
8 And the LORD said unto Moses and unto Aaron,
Take to you handfuls of ashes of the furnace, and
let Moses sprinkle it toward the heaven in the sight
of Pharaoh.
9 And it shall become small dust in all the land of
Egypt, and shall be a boil breaking forth *with* blains
upon man, and upon beast, throughout all the land
of Egypt.
10 And they took ashes of the furnace, and stood
before Pharaoh; and Moses sprinkled it up toward
heaven; and it became a boil breaking forth *with*
blains upon man, and upon beast.
11 And the magicians could not stand before
Moses because of the boils; for the boil was upon
the magicians, and upon all the Egyptians.
12 And the LORD hardened the heart of Pharaoh,
and he hearkened not unto them; as the LORD had
spoken unto Moses.
13 And the LORD said unto Moses, Rise up early
in the morning, and stand before Pharaoh, and say
unto him, Thus saith the LORD God of the He-
brews, Let my people go, that they may serve me.
14 For I will at this time send all my plagues
upon thine heart, and upon thy servants, and upon
thy people; that thou mayest know that *there is*
none like me in all the earth.
15 For now I will stretch out my hand, that I
may smite thee and thy people with pestilence;
and thou shalt be cut off from the earth.
16 And in very deed for this *cause* have I raised
thee up, for to shew *in* thee my power; and that my
name may be declared throughout all the earth.

7 of the children of Israel died not one. And Pha-
raoh sent, and, behold, there was not so much
as one of the cattle of the Israelites dead. But
the heart of Pharaoh was stubborn, and he did
not let the people go.
8 And the LORD said unto Moses and unto
Aaron, Take to you handfuls of ashes of the fur-
nace, and let Moses sprinkle it toward the
9 heaven in the sight of Pharaoh. And it shall
become small dust over all the land of Egypt,
and shall be a boil breaking forth with blains
upon man and upon beast, throughout all the
10 land of Egypt. And they took ashes of the fur-
nace, and stood before Pharaoh; and Moses
sprinkled it up toward heaven; and it became a
boil breaking forth with blains upon man and
11 upon beast. And the magicians could not stand
before Moses because of the boils; for the boils
were upon the magicians, and upon all the
12 Egyptians. And the LORD hardened the heart
of Pharaoh, and he hearkened not unto them;
as the LORD had spoken unto Moses.
13 And the LORD said unto Moses, Rise up early
in the morning, and stand before Pharaoh, and
say unto him, Thus saith the LORD, the God of
the Hebrews, Let my people go, that they may
14 serve me. For I will this time send all my
plagues upon thine heart, and upon thy servants,
and upon thy people; that thou mayest know
15 that there is none like me in all the earth. For
now I had put forth my hand, and smitten thee
and thy people with pestilence, and thou hadst
16 been cut off from the earth: but in very deed
for this cause have I made thee to stand, for to
shew thee my power, and that my name may be

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7. Pharaoh sent, to Goshen, where the Israelites were living; **hardened,** stubborn (7:14). This plague upon cattle is not an exclusively Egyptian scourge. (Cf. Hast., III, p. 690.)

8-12. BOILS ON MAN AND BEAST, from P, and probably a duplicate or variant account of the murrain. The character of this plague is not certain, but is probably the same as the boil of Egypt (Deut. 28:35), possibly elephantiasis. (Hast., III, pp. 324, 690, 691.)

8. Ashes of the furnace, *soot;* only here, furnace (Gen. 19:28; Exod. 19:18), the smelting furnace, not the bake oven, possibly the kiln for lime or pottery; **sprinkle,** *toss,* or, *throw.*

9. And it shall become small dust. The soot shall fly over the whole land of Egypt like fine dust carried about by the wind, and wherever it rests upon man or beast it shall produce an eruption which shall break out into blisters and pustules.

11. This time **the magicians** do not seem even to have attempted to produce the sign; they are completely discomfited and give up the contest, for they too, as well as the people, were smitten by the disease.

12. The Lord, *Jehovah,* **hardened** (4:21; 10:20; 11:10).

13-35. THE HAIL AND THUNDER-STORM. Composed mainly from J, with traces of E in the introductory statement and in the negotiations (27 ff.). **13.** Cf. 8:20; 9:1.

14-16 interrupt the thread of the narrative, and are probably a later parenthetical addition to the original narrative. They describe the purpose of the long contest; it is protracted for the greater glory of Jehovah, who wishes by this means to bring home to Pharaoh and his people that they are only instruments in the hands of Jehovah, the God of the Hebrews.

14. This time, *now at length,* I am going to send not one plague more, but all my plagues, מַגֵּפָה, *măggēphāh* (Num. 14:37; Ezek. 24:16); **upon thine heart,** literally, *unto thy heart,* a stronger statement than the simple pronoun would be, the heart being the equivalent of the whole personality.

15. For now, referring to the implied condition in the statement of ver. 14; Jehovah's purpose is to secure recognition from Pharaoh, and not merely to secure the release of the people; if that had been his only aim, he might already have extended his hand and have smitten Pharaoh and his people with such a pestilence that they would have been destroyed from the face of the earth (Exod. 3:20).

16. And in very deed, a strongly adversative phrase; however, I have not done this, but, on the contrary, have allowed thee to continue in life in order that I might cause thee to have definite personal experience of my power and thereby to make men recount my reputation in all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?
18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.
19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.
20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:
21 And he that regarded not the word of the LORD left his servants and his cattle in the field.
22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.
24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.
26 Only in the land of Goshen, where the children of Israel *were,* was there no hail.
27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.
28 Entreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.
29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither

17 declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt
18 not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it
19 was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; *for* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon
20 them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the
21 houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.
22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field,
23 throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and fire ran down unto the earth; and the LORD rained
24 hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt
25 since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of
26 the field. Only in the land of Goshen, where the children of Israel were, was there no hail.
27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my
28 people are wicked. Intreat the LORD; for there hath been enough of *these* mighty thunderings and hail; and I will let you go, and ye shall stay
29 no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is the

17. The continuation of ver. 13, better a condition than a question, **if thou continuest to exalt thyself,** roll thyself up as a barrier in the way so as not to let my people go.

18. Behold to morrow (9 : 5); **as hath not been in Egypt** (cf. ver. 24), the like of which has never occurred in Egypt before.

19-21. A new element, advice to prepare for the storm, **gather thy cattle,** *bring quickly to safety* (Isa. 10 : 31); cf. made to flee (ver. 20).

20, 21. He that, *whosoever,* feared the word of the Lord, *Jehovah,* implying that some of the Egyptians had come to appreciate the power and word of the God of the Hebrews; **regarded not,** *did not put his heart to.*

22, 23. The rod of Moses, 7 : 17; 10 : 13; as in ver. 19-21, men and beasts are included in ver. 22a, hence probably ver. 22a, 23a, as well as ver. 25a, should be assigned to E.

22. Stretch forth thine hand (10 : 21, 22); hail **upon man, and upon beast** (ver. 19), **and upon every herb of the field;** J's conception, as the murrain had killed all the animals, the hail destroys the vegetation.

23. The elements of the plague are **thunder, hail,** and lightning, and according to ver. 32, 33, rain; thunder, literally, *voices, voices of God* (19 : 16; 20 : 18); **fire ran along,** literally, *went.* Two sources are mingled in the verse; the clauses, Jehovah sent thunder and hail, and fire ran down unto the earth, and Jehovah rained hail upon the land of Egypt, are doublets, the continuation of ver. 23b being ver. 24b.

24a. So there was hail, and fire mingled with the hail; mingled (Ezek. 1 : 4), literally, *taking itself up in the midst of the hail,* probably meaning that the lightning rolled like a great mass of fire in the midst of the hailstorm.

25. Cf. ver. 22. Note the addition, **and brake every tree of the field.**

26. The land of Goshen is spared (8 : 22; 9 : 4, 6).

27. Cf. 8 : 25. Pharaoh recognizes that the hail is a punishment for his sin, and admits that Jehovah is right in this controversy, not to be taken as an acknowledgment of the absolute righteousness of Jehovah.

28. (For it is enough), that there be no more, R. V., *there hath been enough,* better, *too much,* thunder and hail; **thunderings,** *voices of God* (cf. ver. 23, simply voices),

shall there be any more hail; that thou mayest know how that the earth *is* the LORD'S.
30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.
31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.
32 But the wheat and the rye were not smitten: for they *were* not grown up.
33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.
34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.
35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

30 LORD'S. But as for thee and thy servants, I know that ye will not yet fear the LORD God.
31 And the flax and the barley were smitten: for the barley was in the ear, and the flax was
32 bolled. But the wheat and the spelt were not
33 smitten: for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was
34 not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened
35 his heart, he and his servants. And the heart of Pharaoh was hardened, and he did not let the children of Israel go; as the LORD had spoken by Moses.

CHAPTER X.

1 AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:
2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.
3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.
4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:
5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall

1 AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these
2 my signs in the midst of them: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am the LORD.
3 And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith the LORD, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go,
4 that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring
5 locusts into thy border: and they shall cover the face of the earth, that one shall not be able

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the word mighty is not necessary. Pharaoh promises, unconditionally, to let the people go.

30. As for thee and thy servants, position emphatic; Moses declares that he knows that, notwithstanding the confession of Pharaoh, he is not yet prepared to give to Jehovah, the God of the Hebrews, the proper reverence and worship.

31, 32. A parenthetical statement, probably a later addition describing the extent of the destruction of the vegetation, fixing the time about the middle of January; **the flax and the barley,** which matured early, were **smitten,** *ruined,* while the **wheat and the rye,** *spelt* (Isa. 28 : 25; Ezek. 4 : 9), were not destroyed; (the word כֻּסֶּמֶת, *kŭssĕmĕth,* rendered rye by A. V. here and in Isa. 28 : 25, but fitches, Ezek. 4 : 9; by R. V., uniformly, spelt is not certain. Following LXX, it is now usually rendered spelt, *Triticum spelta,* a kind of wheat; others render *Triticum dioccum* or amel-corn, a cereal having two grains in the ear and cultivated for starch. Post, Hast., III, p. 316, favors the rendering vetch, a leguminous plant like the lentil); **for they were not grown up,** literally, *they were darkened, concealed,* with heads unopened, undeveloped.

33. Cf. ver. 29. **Not poured,** a word used in other connections of the wrath of Jehovah (Jer. 7 : 20; Nahum 1 : 6).

34. Yet more, better, *yet again,* continued in the sin which he had confessed (ver. 27), and he and his courtiers **hardened,** *made heavy,* their hearts (8 : 15).

35. Was hardened, was *strong,* or, *stubborn* (7 : 13, etc.).

Chap. 10 : 1-20. THE PLAGUE OF LOCUSTS. Composed of J and E. **1, 2.** Differing from the usual formula by adding an explanation of the purpose of Jehovah in sending this further plague (cf. 9 : 14–17); **for I have hardened,** *made heavy,* instead of the more usual *made strong* when Jehovah is the subject (4 : 21; 9 : 12; 10 : 20; 11 : 10); for the purpose of putting these signs in Egypt, and further to prove to Israel his mighty power by showing that he is able to do what he will with the Egyptians; **what things I have wrought,** literally, *how I have made sport,* of the great power of Egypt (Num. 22 : 29; Judg. 19 : 25, etc.).

3. Obedience of Moses and Aaron stated; omitted in 7 : 14; 8 : 1, 20, etc. **How long wilt thou refuse,** literally the verb is perfect, *dost thou refuse.*

4. Else, better, *for, if* (8 : 21; 9 : 2); **to morrow** (8 : 29; 9 : 5); **locusts,** the word describes the great locust swarms which come with destructive force (Deut. 28 : 38; Joel 1 : 4).

5, 6. Face, visible surface, so that the earth cannot be seen; **shall eat the residue,** everything that survived the hailstorm, indi-

eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:
6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.
7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?
8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go?
9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.
10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.
11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.
12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.
13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.
14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.
15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees

to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which
6 groweth for you out of the field: and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned, and went out from
7 Pharaoh. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is
8 destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they
9 that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto
10 the LORD. And he said unto them, So be the LORD with you, as I will let you go, and your lit-
11 tle ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the LORD; for that is what ye desire. And they were driven out from Pharaoh's presence.
12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the
13 hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all the night; and when it was morn-
14 ing, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall
15 be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit

cating that in the original description the hail had not destroyed all vegetation. (Cf. 9:25.) The locusts will penetrate everywhere, much as the frogs had done (8:3); **which neither thy fathers** (9:18, 24); like the hail, the locust plague would be unique in the history of Egypt; **and he turned himself, and went out.** (Cf. 11:8.)

7. Pharaoh's officials recognize the impending ruin of the land and urge the king to let the people go.

8-11. Negotiations resulting in the positive refusal of Pharaoh to let the people go, because, as he asserts, he understands that their purpose is to escape, and not simply to make a sacrificial pilgrimage.

8, 9. The king asks for a detailed statement of those who are to go; **who,** literally, *who and who;* who in particular, perhaps calling for a detailed enumeration of the names. Moses demands the release of all the people and all their property, probably intending to state boldly that they are going to leave Egypt, especially as he includes the **daughters,** though women would have no part in the religious service (Exod. 23:17; 34:23).

10. Pharaoh's answer is sarcastic, equivalent to a blank refusal to grant the request: **Let the Lord,** *Jehovah,* **be so with you,** in exactly the same way and to the same extent as I shall let you and your families go, that is, not at all; really a curse; **look to it; for evil is before you,** mark you, I understand your plot, your purpose is evil.

11. He does, however, consent to let the **men** go, the ones who would be needed for the religious service, and thus sufficient to avert the wrath of their God.

12. Jehovah commands Moses to bring in the locusts by extending his rod and hand.

13. The locusts are brought in by the rod of Moses (ver. 22) and by the east wind, a natural agency. (Cf. 14:21.) As a matter of fact, it is usually the southwest wind that brings locusts into Egypt, the east wind bringing them into Palestine. **And when it was morning, the east wind brought,** better, *had brought;* the locusts were there when the morning came.

14. Very grievous (9:24).

15. A more detailed description of the effect of the plague (cf. ver. 5); **the land was darkened,** the surface of the ground was made

which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.
16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.
17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.
18 And he went out from Pharaoh, and entreated the LORD.
19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.
20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.
21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.
22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:
23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.
24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.
25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.
26 Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.
27 But the LORD hardened Pharaoh's heart, and he would not let them go.
28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.
29 And Moses said, Thou hast spoken well, I will see thy face again no more.

of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt.
16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the
17 LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may
18 take away from me this death only. And he went out from Pharaoh, and intreated the LORD.
19 And the LORD turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one
20 locust in all the border of Egypt. But the LORD hardened Pharaoh's heart, and he did not let the children of Israel go.
21 And the LORD said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness
22 which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days;
23 they saw not one another, neither rose any from his place for three days: but all the children of
24 Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.
25 And Moses said, Thou must also give into our hands sacrifices and burnt offerings, that we
26 may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.
27 But the LORD hardened Pharaoh's heart, and he
28 would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my
29 face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more.

black with the locusts, which consumed every green thing left in the land. (Cf. Joel, 2:2-9; Hast., III, p. 130; Driver, Joel and Amos, Camb. Bib., pp. 82–91.)

16, 17. Cf. 9:27, 28. Pharaoh is now in haste and begs the forgiveness of Moses and Aaron, as well as of Jehovah.

18, 19. As a result of the intercession, Jehovah changes the direction of the wind and drives the locusts into the Red Sea, sea of sedge, the modern Gulf of Suez. The wind is named from the Palestinian point of view; the west wind is the sea wind, the wind from the Mediterranean.

21-29. THE DARKNESS. Ver. 21-27 from E.

21. Cf. 9:22, 23. **Darkness which may be felt,** palpable darkness, so that one may grasp it with the hand.

22. Thick darkness, darkness of gloom, blackest darkness.

23. A darkness so dense that one could not see his nearest neighbor, and in consequence no one ventured to leave his place for the three days that the darkness lasted; **the children of Israel had light in their dwellings,** even though they were living in the midst of the Egyptians.

24-26. An additional concession. (Cf. ver. 8-11.) Pharaoh agrees to let the men and their families go, but stipulates that the flocks and the herds shall be left; while Moses demands that they take their own cattle and that in addition Pharaoh give them materials for burnt-offerings and sacrifices to Jehovah, for they do not know how much they will need for the sacrifice until they reach their destination.

28, 29. The final break between Moses and Pharaoh, Pharaoh forbidding Moses, under pain of death, to come into his presence again. Probably not from the same source as ver. 21-27; continued by 11:4-8, in which Moses, before he leaves the presence of Pharaoh, announces to him, in accordance with his instructions in 4:22, 23, the coming death of the firstborn in the land of Egypt.

Chap. 11:1-8. THE ANNOUNCEMENT OF THE DEATH OF THE FIRSTBORN. First to Moses (11:1-3), secondly to Pharaoh (ver. 4-8). Since there is no indication that Moses had left

CHAPTER XI.

1 AND the LORD said unto Moses, Yet will I
bring one plague *more* upon Pharaoh, and upon
Egypt; afterwards he will let you go hence: when
he shall let *you* go, he shall surely thrust you out
hence altogether.
2 Speak now in the ears of the people, and let
every man borrow of his neighbour, and every
woman of her neighbour, jewels of silver, and jew-
els of gold.
3 And the LORD gave the people favour in the
sight of the Egyptians. Moreover, the man Moses
was very great in the land of Egypt, in the sight of
Pharaoh's servants, and in the sight of the people.
4 And Moses said, Thus saith the LORD, About
midnight will I go out into the midst of Egypt:
5 And all the firstborn in the land of Egypt shall
die, from the firstborn of Pharaoh that sitteth upon
his throne, even unto the firstborn of the maid-
servant that *is* behind the mill; and all the first-
born of beasts.
6 And there shall be a great cry throughout all
the land of Egypt, such as there was none like it,
nor shall be like it any more.
7 But against any of the children of Israel shall
not a dog move his tongue, against man or beast:
that ye may know how that the LORD doth put a
difference between the Egyptians and Israel.
8 And all these thy servants shall come down unto
me, and bow down themselves unto me, saying,
Get thee out, and all the people that follow thee:
and after that I will go out. And he went out
from Pharaoh in a great anger.
9 And the LORD said unto Moses, Pharaoh shall
not hearken unto you; that my wonders may be
multiplied in the land of Egypt.
10 And Moses and Aaron did all these wonders
before Pharaoh: and the LORD hardened Pha-
raoh's heart, so that he would not let the children
of Israel go out of his land.

1 AND the LORD said unto Moses, Yet one
plague more will I bring upon Pharaoh, and
upon Egypt; afterwards he will let you go
hence: when he shall let you go, he shall surely
2 thrust you out hence altogether. Speak now in
the ears of the people, and let them ask every
man of his neighbour, and every woman of her
neighbour, jewels of silver, and jewels of gold.
3 And the LORD gave the people favour in the
sight of the Egyptians. Moreover the man
Moses was very great in the land of Egypt, in
the sight of Pharaoh's servants, and in the sight
of the people.
4 And Moses said, Thus saith the LORD, About
midnight will I go out into the midst of Egypt:
5 and all the firstborn in the land of Egypt shall
die, from the firstborn of Pharaoh that sitteth
upon his throne, even unto the firstborn of the
maidservant that is behind the mill; and all the
6 firstborn of cattle. And there shall be a great
cry throughout all the land of Egypt, such as
there hath been none like it, nor shall be like it
7 any more. But against any of the children of
Israel shall not a dog move his tongue, against
man or beast: that ye may know how that the
LORD doth put a difference between the Egyp-
8 tians and Israel. And all these thy servants
shall come down unto me, and bow down
themselves unto me, saying, Get thee out, and
all the people that follow thee: and after that I
will go out. And he went out from Pharaoh in
hot anger.
9 And the LORD said unto Moses, Pharaoh will
not hearken unto you: that my wonders may
10 be multiplied in the land of Egypt. And Moses
and Aaron did all these wonders before Pha-
raoh: and the LORD hardened Pharaoh's heart,
and he did not let the children of Israel go out
of his land.

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the presence of Pharaoh between 10 : 29 and 11 : 4-8, it is clear that the announcement to Moses, 11 : 1-3, took place on another occasion, indicating a different source, probably E, as ver. 4-8 are from J.

1. One plague, sent as a divine chastisement; **thrust you out . . . altogether;** that is, not partially, as he has promised before (10 : 8-11, 24-26), but wholly as you request; he will be so anxious to have you go that he will even drive you out (6 : 1).

2. Cf. 3 : 22; 12 : 35, 36.

3a. Cf. 3 : 21. **3b. The man Moses was very great,** had come to exert great influence, so that the Egyptians were the more ready to grant the requests of the people.

4-8. THE ANNOUNCEMENT TO PHARAOH OF THE LAST PLAGUE, Moses being still in the presence of Pharaoh (10 : 29). Jehovah performs this plague without the appearance of any intermediary; Moses simply announces it as usual in J.

4. Will I go out, *I am going to go out.*

5. All the firstborn, not limited as in 4 : 23 to the firstborn of Pharaoh; **that sitteth upon his throne,** son and heir, probably associated with his father as co-regent; the lowest strata of society are also included, the female slaves who do the grinding for the household; 12 : 29 adds also the prisoners confined in the dungeons; the cattle are included.

6. The unexampled cry of distress (3 : 7; 9 : 24).

7. Israel, however, is exempt (8 : 22, etc.); **move his tongue,** literally, *sharpen his tongue* (Josh. 10 : 21); figurative for bark or growl.

8. Reversal of conditions; Pharaoh and his courtiers will become the suppliants and will come and render homage to Moses; he went out in hot anger as the result of the insolent speech of Pharaoh (10 : 28).

9, 10. A concluding summary of the conflict with Pharaoh, ver. 9 being a repetition of the substance of 7 : 3, 4. (Cf. also 3 : 19, 20; 4 : 21.) But even the performance of all the wonders had been ineffective, for Jehovah had hardened the heart of Pharaoh so that he did not dismiss the people (4 : 21; 10 : 27; 9 : 12). These verses evidently come from the hand of the compiler.

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6. Chap. 12 : 1 to 13 : 16. THE LAST PLAGUE, THE EXODUS, AND THE ESTABLISHMENT OF MEMORIAL CELEBRATIONS OF THE EVENT. The first Passover was instituted in Egypt in connection with the exodus, and is to be observed as a regular commemorative ordinance (ver. 1-13); connected with this is the law for the

CHAPTER XII.

1 AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

1 AND the LORD spake unto Moses and Aaron in

feast of Unleavened Bread (ver. 17-20); the people observe the Passover (ver. 21-28); Jehovah slays the firstborn of Egypt and Israel is driven out of the land (ver. 29-42); Moses and Aaron receive supplementary legislation concerning the Passover (ver. 43-51); Moses is directed to sanctify the firstborn of man and beast to Jehovah (13 : 1, 2), to establish the feast of Unleavened Bread as an observance to be kept in Palestine (ver. 3-10), and also to command the sacrifice of the firstborn in Palestine (ver. 11-16). Compilation is apparent; 12 : 1-20 imply that both the Passover and Unleavened Bread were to be observed in Egypt before the exodus, while ver. 21-42 show that only the Passover could possibly have been thus observed. Cf. also the supplementary legislation about the Passover (ver. 43-51) and the insertion of the laws about the firstborn and Unleavened Bread (13 : 1-10). (See Int., pp. ix ff.)

THE ORIGIN OF THESE OBSERVANCES.

The present narrative connects them all with the exodus and commands their observance in commemoration of it. The oldest legislation connects the Unleavened Bread with the exodus (Exod. 23 : 15; 34 : 18). It separates the Passover from the Unleavened Bread and does not connect either the Passover or the sacrifice of the firstborn with the exodus (34 : 19, 20, 25). Deuteronomy connects the Passover with Unleavened Bread and makes both of them commemorative of the exodus (Deut. 16 : 1-8), but does not provide the sacrifice of the firstborn with a historical motive (15 : 19 ff.). Lev. 23 : 4 ff.; Num. 28 : 16 ff. make the Passover precede the feast of Unleavened Bread and give no historical explanation of the two.

The connection of Unleavened Bread with the early harvest and with other harvest festivals in the earliest legislation would seem to make it certain that in its origin it was a harvest celebration which could be observed by the Israelites only after they had become settled in Palestine, which is clearly the thought of 13 : 3-10. Originally it was probably non-Israelitish and was probably observed in Palestine long before the Israelitish occupation. After the settlement in Palestine it was soon taken up by the people of Israel and was early given the historical motive.

The Passover and the sacrifice of the firstborn are closely connected in origin and probably antedated the exodus as the annual expiatory sacrifice of a nomadic people. It is certain that the Israelites must have observed some such festival, otherwise their demand to go and serve Jehovah their God would have been inexplicable. It seems highly probable that the pilgrimage festival which they wished to observe (5 : 1, 3) was the Passover and the sacrifice of the firstlings. This view that the Passover was well known is supported by the fact that in the oldest part of the exodus narrative (Exod. 12 : 21 ff.) it is introduced without any explanation.

Unfortunately the word passover (פֶּסַח, *pĕsăch*, Aramaic, פַּסְחָא, *păschā*, whence the Greek πάσχα, *păschā*), does not assist in determining the primitive significance of the rite. In O. T. usage the verb clearly means to spare (12 : 27), and this is most probably connected with the original meaning. The sacrifice was an expiatory or propitiatory rite and the houses or tents properly marked with blood were recognized by the deity, whose wrath was appeased so that he did not destroy the inmates. (Cf. Assyrian *pasahu*, to be appeased, used of the wrath of the deity; Zimmern in "*Keilinschriften und das alte Testament*," 3d ed., p. 610.) There is, therefore, no element of communion in the Passover; it is wholly expiatory, and is in a sense probably vicarious, in that the blood of the victim is accepted in place of the blood of the worshiper. This accounts for the undoubted connection between the Passover and the sacrifice of the firstlings, especially as regards the death of the firstborn. All the firstborn belonged to the deity, who might claim them if he so desired, but he wills to accept the blood of the sacrificial animal instead. (Cf. E. Bi., III, col. 3593 ff.; Hast., III, p. 688, and for a different explanation, Trumbull, "Threshold Covenant," pp. 202 ff.; "Blood Covenant," pp. 230 ff.)

The propitiatory and vicarious character of the Passover is used in N. T. as the type of the atoning work of Christ, and hence has furnished a foundation for the doctrine of the vicarious atonement. It is possible to trace many parallels between the Passover rite and N. T. teaching with regard to the work of Christ. In O. T. emphasis is laid upon the sparing of Israel and the slaying of the Egyptian firstborn; in N. T. emphasis is laid upon the vicarious character of the paschal lamb, and in this interpretation it is highly probable that the primitive significance of the original Passover comes to the front.

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.
3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house:
4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.
5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:
6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.
7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.
8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

2 the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be
3 the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to their fathers' houses,
4 a lamb for an household: and if the household be too little for a lamb, then shall he and his neighbour next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for
5 the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it from the
6 sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of
7 Israel shall kill it at even. And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they
8 shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread;

AND THE ESTABLISHMENT OF THE SACRED YEAR, from P. **1.** A kind of docket, indicating that here is inserted the ritual of a festival which was regarded as having been instituted in Egypt at the time of the exodus.

2. Its introduction implies a change in the Israelitish calendar; earlier, the older calendar had been in use with the beginning of the year in the autumn. (Cf. Hast., IV, p. 764; E. Bi., IV, col. 5365; König, "*Zeitschrift der Deutschen Morgenländischen Gesellschaft*," Vol. LX, pp. 620–644.) König places the change from the earlier system of beginning the year in the autumn at about 600 B. C., though it is clear that the older system was not displaced all at once.

3 - 5. The preparation for the Paschal sacrifice. The command is addressed to the organized theocratic community, the congregation, עֵדָה, *'ēdhāh*, characteristic of P, used some one hundred and fifteen times, describing the people of Israel as a religious body organized for religious service rather than as a nation; **a lamb,** שֶׂה, *shĕh*, means the individual of the small animals, hence either a lamb or a kid; **according to the house of their fathers,** an individual family living in one house.

4. A **household be too little for the lamb,** too small to consume a whole lamb, the animal furnishing the standard by which the participants in a single household are measured, then households are to unite, sharing according to the number of persons in their respective households, so that there may be enough to consume the lamb; the number is left indefinite; later usage fixed the minimum as ten and the maximum as twenty. (Josephus, "Jewish Wars," VI, ix, 3.)

5. The qualities of the paschal animal correspond in the main to the ordinary sacrificial relations, without blemish, sound, and healthy (Deut. 17 : 1; Lev. 22 : 17–25); **a male** as for the burnt-offerings (Lev. 1 : 3, 10); **of the first year** (Exod. 29 : 38; Lev. 9 : 3).

6-10. Ritual of the Passover. It is not stated why the animal is to be kept so long. Dillmann, "Exodus," p. 103, suggests the analogy of the day of Atonement (Lev. 23 : 27; 25 : 9); the **assembly of the congregation** (Num. 14 : 5); a redundancy, as both terms have essentially the same meaning, the assembly, קָהָל, *qāhāl*, being a technical term for the gathering of the people as a religious body (Deut. 23 : 1–3); **in the evening,** literally, *between the evenings;* a technical term; variously defined: the time between sunset and dark (so Onkelos, cf. Schiaparelli, "*Astronomie im A. T.*," pp. 101 ff.); the time just before and just after sunset; the late afternoon when the sun began to go down (so the Pharisees and the Talmud). Josephus, "Jewish Wars," VI, ix, 3, states that the passover was slain between the ninth and the eleventh hours, *i. e.*, from three to five p. m.

7. The two side posts (cf. Deut. 6 : 9; 11 : 20); also upon the **upper door post,** or beam, lintel (ver. 22, 23); the purpose being to atone for and so protect the house, the doorway being a kind of sanctuary.

8. The elements of the meal. **In that night,** the night of the fourteenth, the day ends with the morning (Gen. 1 : 5); **roast with fire,** the open fire, not the oven; according to Deut. 16 : 3, R.V. Marg., it was to be cooked, literally, boiled בָּשַׁל, *bāshăl;* **and,** better, *with,* **unleavened bread,** the other accompaniment being the **bitter herbs;** unleavened cakes as for most sacrifices, leaven being excluded generally from the sacrificial ritual (Exod. 23 : 18; Lev. 2 : 11), though possibly excluded because

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.
10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.
11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.
12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.
13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.
14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.
15 Seven days shall ye eat unleavend bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
16 And in the first day *there shall be* a holy convocation, and in the seventh day there shall be a holy

9 with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the in-
10 wards thereof. And ye shall let nothing of it remain until the morning; but that which remain-eth of it until the morning ye shall burn with
11 fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the
12 LORD'S passover. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will
13 execute judgements: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land
14 of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD: throughout your generations ye shall
15 keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that
16 soul shall be cut off from Israel. And in the first day there shall be to you an holy convocation,

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of its connection with the feast of Unleavened Bread in which, according to Deut. 16 : 3, the use of unleavened cakes is due to the haste with which the people left Egypt. (Cf. Exod. 12 : 34.) The significance of the bitter herbs is uncertain; they may be intended to symbolize the bitter experiences in Egypt (Lam. 3 : 15); the later Jews specified five different kinds of herbs which were used; it seems most likely, however, that the herbs had something to do with the original expiatory festival from which the Passover presumably sprang.

9. Raw, so that the blood might not be eaten (Gen. 9 : 4; Lev. 7 : 26); **nor sodden at all with water** (1 Sam. 2 : 13; Judg. 6 : 19; Deut. 16 : 7, R.V. Marg.), the flesh of the ram of consecration was to be boiled (Exod. 29 : 31; Lev. 6 : 28; Ezek. 46 : 24); the command to roast the flesh is an evidence of the primitive ritual; **his head with his legs,** *i. e.*, whole. (Cf. Exod. 29 : 17; Lev. 1 : 8 ff.)

10. None of it must be exposed to profanation, and if not eaten must be burned to destroy it (Exod. 29 : 14, 34; Lev. 4 : 12).

11-13. The Passover to be eaten with all preparations made for a speedy flight. **With your loins girded,** that is, with garments fastened up about the waist as for work or travel (2 Kings 4 : 29); **staff in your hand** ready to start (1 Sam. 17 : 40); **in** (trembling) **haste** (Deut. 16 : 3; Isa. 52 : 12); **the Lord's passover,** *a passover to Jehovah,* in celebration of that which Jehovah is about to do; **pass through the land of Egypt this night, and will smite** (11 : 5; 12 : 29); the blood upon the houses will secure Israel's exemption from the destroyer, for the blood will indicate to Jehovah that the inmates belong to him; **I will pass over,** *spare,* **you** (Isa. 31 : 5), the verb is a denominative from the word passover, hence, primarily, I will be propitiated; **plague . . . upon you to destroy you,** better, *no blow of destruction.*

14-20. THE FEAST OF UNLEAVENED BREAD. Ver. 14 being connected with the following rather than with the paragraph about the Passover, as in R. V.

14. This day, the fifteenth of Nisan, the day of the exodus, the selfsame day of ver. 17; **for a memorial** of the event with which it is connected, to be observed as a pilgrimage festival in honor of Jehovah (5 : 1); **by an ordinance,** better, *ye shall keep it as a regulation,* binding upon all your succeeding generations.

15-20. The ritual, in two sections. (*a*) **15-17.** Unleavened bread to be observed for seven days, with special celebrations on the first and seventh days.

15. For **seven days** immediately following the Passover (Deut. 16 : 3, 8; Exod. 23 : 15; 34 : 18); **even the first day,** immediately on the first day, the fifteenth day of the month; **leaven,** the principle of leaven; **leavened bread,** raised by the yeast; **shall be cut off,** possibly by the death penalty, but more probably excommunication, expulsion from the religious community, and hence from all share in the promises (Lev. 7 : 20; Num. 19 : 20).

16. The first and **seventh** days marked by convocations, or assemblies, which, because they were usually held in the sanctuary, are

convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

and in the seventh day an holy convocation; no manner of work shall be done in them, save that which every man must eat, and that only
17 may be done of you. And ye shall observe the *feast of* unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance
18 for ever. In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of
19 the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the
20 land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.
21 Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the
22 passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out of the door of his house until the
23 morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses
24 to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for
25 ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall

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called holy convocations (Lev. 23; Num. 28, 29). Cf. Isa. 1:13; 4:5, where the word holy is not used. These days are like the Sabbath and other sacred days in that all unnecessary work is forbidden (Exod. 20:9, 10; Deut. 5:13, 14; Lev. 23:3, etc.); **save,** used emphatically to introduce the exception; the preparation of food is permitted, as the law did not prescribe fasting for all these sacred days. (Cf. Exod. 16:23; 35:3; Lev. 23:28.)

17. Repeating in part the foregoing law to introduce the historical explanation of the feast.

(*b*) **18-20.** Essentially a repetition of the preceding law with a more specific dating, from the fourteenth to the twenty-first days of the first month, and a more precise description of those upon whom the law was binding. Here the Passover evening is included in the feast of Unleavened Bread.

19. Cf. ver. 15. The law applies not merely to the native Israelite, but to the **stranger,** *sojourner*, the man who comes to live in the community and secures certain guest-rights there; in Deuteronomy he is not admitted to all the rights of the theocratic community (Deut. 14:21), but in P he may be admitted if he will be circumcised (Exod. 12:48; Lev. 24:22).

20. A further repetition of the law.

21-28. The Command to Observe the Passover on the Night when Jehovah Slays the Egyptians. A composite passage, ver. 24, 28, probably show traces of P; ver. 25-27 have evidences of the Deuteronomic editor; the rest belongs to JE.

21. Draw out, either intransitive (Judg. 4:6), go forth, or better, transitive (Gen. 37:28), draw out from the fold; **according to your families,** more indefinite than the command in ver. 3, 4; **kill the passover,** the paschal sacrifice, with the definite article as if describing something well known to the people.

22. Cf. ver. 7. **Hyssop,** a kind of marjoram growing in clefts of the rocks and holes in the walls (1 Kings 4:33), employed in many of the ceremonies of purification (Lev. 14:4, 6, 49, 51; Num. 19:6, 18; Ps. 51:7); **strike,** *apply*, the blood to (4:25); **go out,** only by remaining in the house could he secure exemption from the blow.

23. Cf. ver. 12, 13. **The destroyer,** the agent of destruction, probably the angel of Jehovah or Jehovah himself.

24. Cf. ver. 14.

25-27a. A hortatory, didactic passage in the style of Deuteronomy (Deut. 6:10; 11:29, etc.), providing for the instruction of the younger generation as to the significance of the festival when the people have become settled in Palestine. This instruction is carried out in modern times as a part of the Passover ritual. (Cf. Oesterly and Box, "Religion and Worship of the Synagogue," p. 359.)

25. Cf. 13:5.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?
27 That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.
28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.
29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.
30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a house where *there was* not one dead.
31 And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.
32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.
33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.
34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.
35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:
36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and they spoiled the Egyptians.
37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

26 keep this service. And it shall come to pass,
when your children shall say unto you, What
27 mean ye by this service? that ye shall say, It is
the sacrifice of the LORD'S passover, who passed
over the houses of the children of Israel in
Egypt, when he smote the Egyptians, and deliv-
ered our houses. And the people bowed the
28 head and worshipped. And the children of Is-
rael went and did so; as the LORD had com-
manded Moses and Aaron, so did they.
29 And it came to pass at midnight, that the LORD
smote all the firstborn in the land of Egypt,
from the firstborn of Pharaoh that sat on his
throne unto the firstborn of the captive that
was in the dungeon; and all the firstborn of cat-
30 tle. And Pharaoh rose up in the night, he, and
all his servants, and all the Egyptians; and
there was a great cry in Egypt; for there was
31 not a house where there was not one dead. And
he called for Moses and Aaron by night, and
said, Rise up, get you forth from among my peo-
ple, both ye and the children of Israel; and go,
32 serve the LORD, as ye have said. Take both
your flocks and your herds, as ye have said, and
33 be gone; and bless me also. And the Egyptians
were urgent upon the people, to send them
out of the land in haste; for they said, We
34 be all dead men. And the people took their
dough before it was leavened, their kneading-
troughs being bound up in their clothes upon
35 their shoulders. And the children of Israel did
according to the word of Moses; and they asked
of the Egyptians jewels of silver, and jewels of
36 gold, and raiment: and the LORD gave the peo-
ple favour in the sight of the Egyptians, so that
they let them have what they asked. And they
spoiled the Egyptians.
37 And the children of Israel journeyed from
Rameses to Succoth, about six hundred thou-
sand on foot that were men, beside children.

26, 27a. Cf. Deut. 6 : 20; Exod. 13 : 14, 15. **What mean ye,** *what is the significance* of this institution of yours? **the sacrifice of the Lord's passover,** required by Jehovah and observed in his honor (5 : 3; 8 : 25, 27; 10 : 25); **who passed over,** *spared* (ver. 13, 23).

27b. Recurring to ver. 23, describing the assent of the people to the command for immediate action.

28. Cf. 7 : 6, 10.

29-42. JEHOVAH SLAYS THE FIRSTBORN OF THE EGYPTIANS AND THE ISRAELITES ARE ALLOWED TO LEAVE EGYPT. (*a*) **29-36.** The death of the firstborn and the urgency of the Egyptians. **29.** Cf. 11 : 4, 5. It is Jehovah himself who smites the Egyptians.

30. Cf. 10 : 7; 11 : 8. King, courtiers, and people have all suffered from the blow and they are all in agreement.

31, 32. Cf. 8 : 8, 25; 9 : 27; 10 : 16; 11 : 8. **Rise up, and get you forth . . . go, serve;** the command implies haste and urgency, the king urges the people to depart; **as ye have said,** referring probably to the three days' journey; **bless me,** by your service of your God secure the removal of the disasters which have been coming upon me ever since I refused to let you go.

33. Cf. 10 : 7; 11 : 8.

34. In consequence of the haste the Israelites were forced to leave with unleavened and unbaked bread (ver. 39), carrying the dough with them just as it was in the kneading troughs. According to Deut. 16 : 3, this haste is one of the reasons for the use of unleavened bread in the Passover service.

35, 36. They let them have what they asked for (3 : 22; 11 : 2, 3; 1 Sam. 1 : 28); R. V. correctly eliminates all idea of borrowing and lending; the people make a demand and the Egyptians give them what they ask, so that, instead of going out like runaway slaves, the Israelites plunder the Egyptians and go away with their booty like a victorious army.

(*b*) **37-42.** The departure of the Israelites with their great host at the end of exactly four hundred and thirty years. **37.** The journey from Rameses to Succoth. Rameses (cf. 1 : 11); Succoth probably a district rather than a town; Egyptian, Thuku, the general name for the territory occupied by the Bedouin booths or tents, *sukkoth.* (Petrie, "Egypt and Israel," p. 34.) The numbers six hundred thousand men, without counting the women and children (טַף, *ṭăph,* means the dependent family, and not merely the children), implies a host of between two and

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.
39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.
40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.
41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.
42 It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.
43 And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:
44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.
45 A foreigner and a hired servant shall not eat thereof.
46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.
39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they
40 prepared for themselves any victual. Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty
41 years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went
42 out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD, to be much observed of all the children of Israel throughout their generations.
43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there
44 shall no alien eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.
45 A sojourner and an hired servant shall not eat
46 thereof. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone there-

three millions. Cf. six hundred and three thousand five hundred in Num. 1 : 46 and the great numbers implied in Exod. 1 : 7. This population is a sheer impossibility either for Goshen or the wilderness. For Petrie's solution, cf. "Egypt and Israel," p. 30 ff.

38. A mixed multitude, literally, *a mixture* (cf. Neh. 13 : 3); a heterogeneous body of clients or dependents of non-Israelitish stock who had attached themselves to the Israelites and joined in their departure from the land; in addition, much property in cattle and sheep.

39. Cf. ver. 34.

40, 41. The children of Israel, who dwelt, more exactly, R. V., *the sojourning which they sojourned.* The exodus is placed exactly on the four hundred and thirtieth anniversary of the arrival in Egypt. This chronological note is not easily brought into harmony with 2 : 1, nor with the mutilated chronology of 6 : 14 ff., nor with the probable chronological indications of Egyptian history. (Cf. Int., pp. xi ff.) It seems more likely that LXX and Sam. have preserved the original reading here, *which they sojourned in Canaan and in Egypt was four hundred and thirty years,* leaving two hundred and fifteen years for the Egyptian sojourn. (Cf. Gal. 3 : 17.)

42. A night to be much observed unto the Lord, *Jehovah,* thought not quite clear in the rendering of EV; the noun שִׁמֻּרִים, *shimmûrîm,* used only in this passage, means vigil, and the following preposition should be rendered not *unto,* but *by*; so the night of the Passover was a night when Jehovah kept vigil to bring the people out of the land of Egypt, and in consequence it was to be a night when the people should keep perpetual vigil in honor of Jehovah. (Cf. 14 : 24.)

43 - 49. SUPPLEMENTARY REGULATIONS ABOUT THE PASSOVER, DESCRIBING THE CONDITIONS OF PARTICIPATION AND THE METHOD OF EATING. Only members of the theocratic community may participate in the ceremony, but membership is not limited by birthright; slaves if circumcised, guests who accept the rite, are equally eligible.

43. This, *the following,* **is the ordinance of,** *governing participation in,* **the passover; no stranger,** literally, *son of a stranger, foreigner* (Gen. 17 : 12, 27; Lev. 22 : 25), one who has no connection with the community and is only temporarily in it, shall partake of it.

44. If, however, such a foreigner comes permanently into the community, as a slave through purchase (Gen. 17 : 12), he may participate if he is circumcised.

45. The תּוֹשָׁב, *tôshābh,* the **foreigner** who is staying temporarily in the community and has no permanent tenure, and the hireling who also comes only for a temporary stay in the community, have no right of participation. It may be assumed that if either the foreigner or the hired laborer becomes a permanent resident and enters formally into the community by the rite of circumcision he would be admitted to the Passover, like the slave or sojourner.

46. An additional prescription insisting upon the unity of the meal; an unbroken household in one uninterrupted session shall consume an unmutilated animal. The purpose of the com-

47 All the congregation of Israel shall keep it.
48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.
49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.
50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.
51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

47 of. All the congregation of Israel shall keep it.
48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person
49 shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourn-
50 eth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron,
51 so did they. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their hosts.

CHAPTER XIII.

1 AND the LORD spake unto Moses, saying,
2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.
3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place:* there shall no leavened bread be eaten.
4 This day came ye out in the month Abib.
5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebu-

1, 2 AND the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.
3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there
4 shall no leavened bread be eaten. This day ye
5 go forth in the month Abib. And it shall be when the LORD shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he

mand to eat in one house is different from that in ver. 22; there it is for the purpose of self-preservation, here it is to preserve the unity of the family or community who eat it. It seems probable that there was some primitive mystic basis for this insistence on unity. (Cf. Ps. 34 : 20; John 19 : 36.)

47-49. Parallel to and continuation of ver. 43-45, still dealing with conditions governing participation in the Passover.

47. All the congregation. (Cf. ver. 3.) The obligation rests upon all members of the theocratic community (ver. 48; Num. 9 : 2).

48. The **stranger,** here the *ger*, sojourner or protected foreigner, who has rights of protection and friendship, may keep the Passover; that is, become a legal member of the theocratic community by submitting to circumcision.

49. Hence the law governing the participation of native members and of strangers who come into the community by adoption is the same, all must be circumcised.

50, 51. An editorial addition concluding the law of the Passover, and connecting back with the earlier narrative of the action of the people in obedience to the commands of Jehovah (cf. ver. 28); for ver. 51, cf. 41b, which it repeats with slight changes, inserted here probably to restore the connection between ver. 41 and 13 : 1, 2, which was broken by the insertion of ver. 43-49.

Chap. 13 : 1, 2. THE CONSECRATION OF THE FIRSTBORN (cf. ver. 11-16); the law is at first stated very concisely connecting the consecration of the firstborn with the sparing of Israel's firstborn in Egypt (ver. 14, 15). It is highly probable, however, that it is a repetition of a more primitive command. (Cf. the introductory note to chap. 12.) The phraseology is that of P. (Cf. 6 : 10; 12 : 1; 14 : 1, etc.)

2. Sanctify, withdraw from profane use, set apart to my service (Deut. 15 : 19; Num. 3 : 13; 8 : 17, etc.); **the firstborn, whatsoever openeth the womb,** a technical term explanatory of the firstborn. (Cf. ver. 12, 15; 34 : 19; Num. 3 : 12; 18 : 15; Ezek. 20 : 26.)

3-10. A SECOND LAW CONCERNING THE FEAST OF UNLEAVENED BREAD. Ostensibly the promulgation to the people of the law given to Moses in 12 : 14-20, but really a parallel to it and bearing the same relation to it that 12 : 21-27 does to 12 : 1-13. It has many points of contact with Deut. 16 : 3-8, and is probably a Deuteronomic amplification of an original J law, the substance of which may be found in ver. 6, 7.

3. Remember this day, the day of the exodus (20 : 8); **the house of bondage,** better, *bondmen*, or, *slaves*, here for the first time in Exodus (cf. 20 : 2); often in Deuteronomy: **by strength of hand;** for the more common, with a strong hand (6 : 1, etc.); the remembering is to be shown by the avoidance of leaven. (Cf. 12 : 14 ff.)

4. This day, standing in apposition with this day in ver. 3; **came ye out,** better, *when ye are about to go forth*, the action is imminent or in process; **in the month Abib,** or, *the ear*, the later Nisan (23 : 15; 34 : 18), the first month (12 : 2).

5. Cf. 12 : 25. The festival of Unleavened Bread is to be observed after the entrance into

sites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.
6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.
7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.
8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.
9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.
10 Thou shalt therefore keep this ordinance in his season from year to year.
11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,
12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the male *shall be* the LORD'S.
13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem

sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep
6 this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh
7 day shall be a feast to the LORD. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with
8 thee, in all thy borders. And thou shalt tell thy son in that day, saying, It is because of that which the LORD did for me when I came forth out
9 of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of the LORD may be in thy mouth: for with a strong hand hath the
10 LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year.
11 And it shall be when the LORD shall bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee,
12 that thou shalt set apart unto the LORD all that openeth the womb, and every firstling which thou hast that cometh of a beast; the males
13 shall be the LORD'S. And every firstling of an ass thou shalt redeem with a lamb; and if thou

Palestine (3 : 8; 6 : 8; Deut. 1 : 8); **thou shalt keep,** literally, *serve,* **this service,** a different phrase from that of 12 : 25. (Cf. Num. 3 : 7, 8, etc.)

6. Cf. 12 : 14-16. Note that the great celebration is to be held only on the seventh day, not the first and the seventh, as in 12 : 16, and on it a special feast to Jehovah is to be held. (Cf. Deut. 16 : 8.)

7. Two parallel clauses intensifying and repeating the command (cf. 12 : 15, 19); **shall . . . be seen with,** better, *by,* **thee . . . in all thy quarters,** *throughout thy territory.*

8. Cf. 12 : 27. Here a formal explanation is suggested; **in that day,** the day when after possessing Palestine they observe the festival; the text in the original is unusual, the principal clause is missing, and the use of the demonstrative, זֶה, *zĕh,* for the relative is unique in prose; for poetry, cf. Isa. 25 : 9; Ps. 78 : 54, the thought is clear, I keep this festival because of what Jehovah did for me.

9. And it, *the observance of the festival,* **shall be for a sign to thee upon thine hand, and for a memorial between thine eyes,** in place of the more common frontlet (cf. Deut. 6 : 8); like something bound upon the hand or worn between the eyes. This observance would be a constant reminder to the people of what Jehovah had done for them, to the end that the **Lord's law,** *the law of Jehovah,* the instruction which he gives, may be in thy mouth, the main subject of conversation and always familiar (Deut. 6 : 7).

10. Keep this ordinance, *statute;* really this festival, ordained by statute, **in his season,** at the regularly appointed time for it

(Exod. 23 : 15), **from year to year,** annually (Judg. 11 : 40; 1 Sam. 1 : 3).

11-16. THE COMMAND TO CONSECRATE THE FIRSTBORN IN THE LAND OF CANAAN, parallel to 13 : 2 and like 12 : 25 ff.; 13 : 3-10 in the tone of Deuteronomy. It distinctly postpones the operation of the law until after the conquest, and bases the observance on the deliverance from Egypt.

12. Set apart, literally, *cause to pass over;* cause something to pass into the possession or control of another, the technical term for sacrificing children by fire, especially to Molech (Deut. 18 : 10; Lev. 18 : 21; Jer. 32 : 35). It is probable that this was its primary meaning as applied to Jehovah, who was thought of as having a special claim on the firstborn. On this interpretation it seems probable that the Passover originally was the expiatory service which redeemed the firstborn. In this law, however, actual sacrifice was limited to the clean sacrificial animals, while human firstborn must be redeemed; **all that openeth the matrix** (cf. ver. 2); **and every firstling;** these three words should be connected with the following rather than the preceding; the first clause gives the general law, then follow in the rest of ver. 12, and in ver. 13 three special cases; punctuate with a semicolon or colon after matrix, womb. The first specification, every firstborn foal or offspring of a beast or cattle, referring to the domesticated sacrificial animals, if it is a male belongs to Jehovah.

13a. The second specification, the treatment of non-sacrificial domestic animals, of which the ass was the chief if not the sole repre-

it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

wilt not redeem it, then thou shalt break its neck: and all the firstborn of man among thy
14 sons shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from
15 Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the womb, being males;
16 but all the firstborn of my sons I redeem. And it shall be for a sign upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.
17 And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they re-

sentative in primitive times. Strictly the firstborn of the ass belonged to Jehovah just as truly as the cattle or sheep; but since it was ceremonially unclean (Deut. 14 : 6) it could not be sacrificed, but must be replaced by a clean animal which could be sacrificed, or if not redeemed must be killed, so that it might not be employed for the service of the owner.

13b. The human firstborn are unconditionally to be redeemed and may not be sacrificed or killed. (Cf. Num. 3 : 12, 44–50; 8 : 14–18; 18 : 15, 16.)

14, 15. The significance of the observance given in the form of instruction to coming generations (cf. ver. 8); **in time to come,** literally, *to-morrow* (Deut. 6 : 20); **What is this?** (Cf. 12 : 26.) **Pharaoh would hardly let us go,** literally, *hardened, made difficulties about letting us go;* **being males,** literally, *the males.* (Cf. ver. 12.)

16. Cf. ver. 9. **It,** *the custom,* **shall be . . . for frontlets,** as commonly in Deuteronomy, not for a memorial as in ver. 9.

7. 13 : 17 to 15 : 21. THE ESCAPE FROM EGYPT. This section deals with: (*a*) The journey of the Israelites to the Red Sea (13 : 17 to 14 : 4); (*b*) Pharaoh's pursuit to the sea (14 : 5–9); (*c*) the terror of the Israelites and their deliverance by the miraculous passage through the sea (14 : 10–31); (*d*) the song of deliverance (15 : 1–21).

The composite character of the narrative is apparent. The conception of the J document is the simplest, and represents the people as making their journey under the guidance of the pillar of cloud and of fire, and as crossing the sea probably at one of its upper arms where the bottom was laid bare temporarily by the blowing of the strong east wind, while the Egyptians were overwhelmed because when the wind changed the waters returned to their normal position. The narratives in E and P have much in common, in both the miracle being heightened in that the crossing is represented as being made through the midst of the sea after the waters have been divided. For the analysis, cf. Int., pp. vii ff.

The place occupied by this marvelous escape in the religious consciousness of Israel makes it practically certain that some such event actually occurred. The real historical occurrence will be most probably found approximately in the simple narrative of J. The extensive changes which have taken place within historic times in the territory between the Gulf of Suez and the Mediterranean make it impossible to determine the exact place of the crossing. But it probably took place in the low ground, in ancient times partially covered with water, in the neighborhood of the modern Ismailiyeh in the region between Lake Timsah and the Bitter Lakes, considerably to the north of Suez (cf. Naville, "Store City of Pithom and the Route of the Exodus"; Petrie, "Egypt and Israel," pp. 39, 40; articles in Hast. and E. Bi.)

(*a*) **13 : 17 to 14 : 4.** THE JOURNEY TO THE RED SEA. 13 : 17-19, probably from E; ver. 21, 22 from J; 13 : 20; 14 : 1-4, P.

17. Taking up the narrative where it was dropped, in 12 : 36; **through the way of the land of the Philistines,** the well-known road along the coast into southern Palestine, probably taken by all the old Egyptian invaders of Palestine, and later followed by Titus (cf. Josephus, "Jewish Wars," IV, xi, 5; Hast., Vol. V, pp. 368 ff.); **although that was near,** possibly correct, but as the conjunction, כִּי, *ki*, is not often so rendered, perhaps better taken as an explanatory clause, the nearer route it is true; the roundabout route rather than the more direct was chosen because of the

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.
19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.
20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.
21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.
22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

18 turn to Egypt: but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed
19 out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up
20 my bones away hence with you. And they took their journey from Succoth, and encamped in
21 Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might
22 go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

CHAPTER XIV.

1 AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.
3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.
4 And I will harden Pharaoh's heart, that he

1 AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon:
3 over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath
4 shut them in. And I will harden Pharaoh's

desire of God not to plunge the people immediately into wars and so weaken their purpose and cause them to return to Egypt.

18. But, better, *and so, therefore,* **God led the people about, through the way of the wilderness,** to the east of the Wady Tumilat; **of,** better, *toward,* **the Red sea,** the northernly ancient extension of the sea of sedge, or Gulf of Suez; **harnessed,** *armed* (Josh. 1 : 14; 4 : 12; Judg. 7 : 11), חֲמֻשִׁים, *hămûshim,* probably connected with the root for fifty, which seems to have been the unit of military organization, hence meaning, in military array, equipped for war. (Cf. Meyer, "*Die Israeliten,*" p. 501.)

19. Cf. Gen. 50 : 25.

20. From P, continuing 12 : 37, **encamped in Etham, in the edge of the wilderness.** Etham not positively identified (Num. 33 : 6, 7); possibly from a root meaning fortress, and so a fortress on the frontier to the northeast of Succoth. Petrie, "Egypt and Israel," p. 39, places it at about the modern Nefisheh; others derive from the word Atamu, Edom, hence the eastern or Edomite march on the frontier.

21, 22. From J, continuing 12 : 39, **the Lord,** *Jehovah,* **went,** literally, *was going;* **the pillar of the cloud . . .** and **the pillar of fire,** the visible sign of his presence. (Cf. 3 : 2; 19 : 18; 20 : 18.) With this may be compared the custom of carrying a brazier with burning wood at the head of an army or caravan (McNeile, "Exodus," p. 82); or the practice of having a blazing fire in front of the tent of a chieftain, which is also carried before him when he is journeying. (Cf. Weir, in "Expositor," July, 1910, p. 81.) **He took not away,** better with R. V., *the pillar of cloud . . . departed not,* was not departing, did not leave its position in advance of the people.

Chap. 14 : 1, 2. The continuation of 13 : 20, giving P's reason for the change of route from the direct northeasterly direction upon which they had started. It was in order to induce Pharaoh to pursue the people and thus to enable Jehovah to complete his victory over him; **that they turn,** literally, *turn back;* that is, south along the west side of the sea, so that it may be between them and the desert. **Pi-hahiroth, Migdol,** and **Baal-zephon** are all unidentified; Migdol is simply a tower or fortress, of which there must have been many on the Egyptian frontier; Baal-zephon, probably the seat of worship of some Semitic deity, Baal of the north; Pi-hahiroth plausibly identified with the Egyptian Pa-qahert, where there was a shrine of Osiris, the later Serapæum. (Petrie, "Egypt and Israel," p. 39.) Petrie assumes that Baal-zephon lay on the eastern side of the gulf, but there is no evidence for this. It is not at all impossible that the three names may all refer to the same place or to different sections of the same locality; **before,** that is, to the east of which Israel encamped, between it and the sea.

3. Pharaoh will say, *think;* when he hears of the situation of the people he will think that **they are entangled,** in confusion or distress, having lost their way **in the land,** and so have let themselves be shut in by **the wilderness. 4. And I will harden** (9 : 12; 11 : 10); **and I will be honoured,** better, *that I may get me honor,*

shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

heart, and he shall follow after them; and I will get me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am
5 the LORD. And they did so. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Is-
6 rael go from serving us? And he made ready
7 his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them.
8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out
9 with an high hand. And the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-
10 hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the
11 children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus
12 with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the
13 wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye
14 shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.
15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of

may manifest my supreme majesty and power by means of my dealing with Pharaoh and his army. (Cf. 6 : 7; 7 : 5.)

(*b*) **5-9.** PHARAOH'S PURSUIT TO THE RED SEA. **5-7.** The King of Egypt learns of the actual flight of the Israelites (12 : 32); **and the heart of Pharaoh . . . was turned,** his disposition toward the people was changed (Hosea 11 : 8; Lam. 1 : 20); he and his courtiers repent of having allowed the Israelites to go; in consequence he prepares for immediate pursuit (ver. 6, 7) with his own chariot and his retainers (Gen. 14 : 16); **six hundred chosen chariots** with **captains over every one of them,** better, *upon each one of them.* The word rendered captains, שְׁלִשִׁים, *shālishîm* (2 Kings 7 : 2, 17; 15 : 25; Ezek. 23 : 15) is, like that rendered armed (13 : 18), a technical military term describing the equipment of the chariot with three men rather than with two, according to the usual Egyptian and Assyrian custom; according to Meyer, "*Die Israeliten,*" pp. 20, 502, it was of Hittite origin; cf. Haupt, "*Beiträge zur Assyriologie,*" IV, pp. 583 ff.; Erman, "Life in Ancient Egypt," p. 547.

8. Cf. ver. 4. For **the children of Israel went,** *were going out;* not in flight, but in bold fearlessness (Num. 33 : 3).

9. The Egyptians, pursuing, overtake the Israelites. (Cf. ver. 2, 4.)

(*c*) **10-31.** THE TERROR AND DELIVERANCE OF THE ISRAELITES. **10.** The discovery, the terror, and the cry for help (8 : 8; 15 : 25; 17 : 4; 22 : 22, 26).

11, 12. The Israelites find fault with Moses (5 : 20, 21; 16 : 3; 17 : 3), expressing their fear by their bitter irony about the **graves in Egypt;** as in 5 : 20, they feel that Moses by his intervention has done them an injury, maintaining that they had begged Moses to leave them in their bondage in Egypt.

13, 14. Moses declares that Jehovah will immediately intervene on their behalf; **for the Egyptians whom ye have seen to day,** more exactly, *for as ye have seen, so ye shall no more see.*

15. The reference to the cry of Moses to Jehovah is new here; **that they go forward,** *continue their journey,* just as though they were departing from a regular camping-place (40 : 37; Num. 1 : 51).

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.
17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.
18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.
19 And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:
20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.
21 And Moses stretched out his hand over the sea: and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.
22 And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.
23 And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.
24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,
25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

16 Israel, that they go forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall
17 go into the midst of the sea on dry ground. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horse-
18 men. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horse-
19 men. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from be-
20 fore them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near
21 the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all the night, and made the sea dry land, and the wa-
22 ters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them
23 on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his
24 chariots, and his horsemen. And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited
25 the host of the Egyptians. And he took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

16. With his wonder-working rod (4 : 20, 21) Moses is directed to divide the sea, so that the Israelites may go down into the very bed of the sea on the dry land.

17, 18. Cf. ver. 4.

19. The Angel of God as the guide for the first time; according to 13 : 18, God himself is the guide (cf. 32 : 34); here both the angel and the pillar leave their position at the head of the host and come behind it. (Cf. 13 : 21, 22.)

20. It, *the pillar*, comes between the two hosts so that the one did not come near the other all night long; the text seems to be corrupt, and the exact translation is uncertain; the meaning seems to be that the cloud made it dark for the Egyptians, while the fire, as usual at night, made it light for the Israelites.

21, 22 present two views of the way in which the crossing was effected; according to one, when Moses stretched out his hand the waters were divided, one part going to the left and the other to the right, so that they stood like walls on the two sides of the people as they marched down into the dry bed; according to the other, the strong east wind sent by Jehovah (10 : 13, 19) blew all night and laid bare the shallow sea arm before which the Israelites were standing; **east,** probably a northeast, **wind,** for a direct east wind would have blown the water toward them.

23. Cf. ver. 9. Into the chasm thus formed the Egyptians with their hardened hearts plunged to their doom.

24. Continuing the simpler form of J, according to which the Israelites, protected by the pillar of cloud and fire, were passing over the shallow sea bottom, with the pursuing Egyptians hard after them; and **in the morning watch,** when the third or morning watch had arrived, Jehovah, who is thought of as present in the pillar of cloud and fire, looks **through,** or, *out of*, it just as he looks out of heaven (Deut. 26 : 15), and throws the Egyptian army into confusion (23 : 27); according to the Hebrew custom the night was divided into three watches, the first, the middle, and the morning. (Judg. 7 : 19; 1 Sam. 11 : 11; cf. Hast., IV, p. 766.)

25. He **took off their chariot wheels,** better, following LXX and Syr., *clogged, bound the wheels*, and made it difficult to proceed, literally, *caused them to drive with difficulty;* the heavy chariots would easily become clogged in the sand, making further progress almost impossible; in consequence of the confusion the Egyptians decided to flee, for they recognized

26 And the LORD said unto Moses, Stretch out
thine hand over the sea, that the waters may come
again upon the Egyptians, upon their chariots, and
upon their horsemen.
27 And Moses stretched forth his hand over the
sea, and the sea returned to his strength when
the morning appeared; and the Egyptians fled
against it; and the LORD overthrew the Egyptians
in the midst of the sea.
28 And the waters returned, and covered the
chariots, and the horsemen, *and* all the host of Pha-
raoh that came into the sea after them; there re-
mained not so much as one of them.
29 But the children of Israel walked upon dry
land in the midst of the sea; and the waters *were* a
wall unto them on their right hand, and on their
left.
30 Thus the LORD saved Israel that day out of the
hand of the Egyptians; and Israel saw the Egyp-
tians dead upon the sea shore.
31 And Israel saw that great work which the
LORD did upon the Egyptians: and the people
feared the LORD, and believed the LORD, and his
servant Moses.

26 And the LORD said unto Moses, Stretch out
thine hand over the sea, that the waters may
come again upon the Egyptians, upon their
27 chariots, and upon their horsemen. And Moses
stretched forth his hand over the sea, and the
sea returned to its strength when the morning
appeared; and the Egyptians fled against it;
and the LORD overthrew the Egyptians in the
28 midst of the sea. And the waters returned, and
covered the chariots, and the horsemen, even all
the host of Pharaoh that went in after them into
the sea; there remained not so much as one of
29 them. But the children of Israel walked upon
dry land in the midst of the sea; and the waters
were a wall unto them on their right hand, and
30 on their left. Thus the LORD saved Israel that day
out of the hand of the Egyptians; and Israel saw
31 the Egyptians dead upon the sea shore. And Is-
rael saw the great work which the LORD did
upon the Egyptians, and the people feared the
LORD: and they believed in the LORD, and in
his servant Moses.

that Jehovah was fighting in behalf of Israel. (Cf. ver. 14.)

26. Cf. ver. 16.

27. Continuing ver. 26, but also with elements of J continuing ver. 25; **the sea returned to his strength,** or, following the original more closely, *and at the approach of morning;* literally, *the turn of the morning* (Judg. 19 : 26), *the sea returned to its permanent flow* (Deut. 21 : 4; Amos 5 : 24) as the Egyptians were fleeing toward it, describing the effect not of the extension of the hand of Moses, which is described in ver. 28, but rather of the cessation of the wind; **the Lord,** *Jehovah,* **overthrew,** literally, *shook off.* (Cf. Ps. 136 : 15.)

28. Continuing the first clause of ver. 27 in the full precise language of ver. 23.

29. Cf. ver. 22.

30. Cf. ver. 13. **The Lord,** *Jehovah,* **saved Israel** as he had promised, and after the long separation of the night the Israelites saw the Egyptians not in hot pursuit, but lying dead on the seashore.

31. Great work, literally, *hand* (Deut. 34 : 12); the doubt of ver. 11, 12 disappears and they believe not merely in Jehovah, but also in his servant Moses (Num. 12 : 7; Deut. 34 : 5).

(*d*) **Chap. 15 : 1 to 21.** THE TRIUMPHAL SONG AT THE RED SEA. The song proper is found in ver. 1b-18, and is one of the most spirited and vigorous poems that the Hebrew has preserved. In its present form it must be much later than the time of Moses. In praising Jehovah's power reference is made to the conquest of Canaan and the establishment of the sanctuary (ver. 13, 15, 17); it cannot, therefore, be earlier than the time of Solomon, and language and style suggest a later date. It is, however, probably pre-exilic, and is not later than the eighth or seventh centuries B. C. The nucleus of the song is put first into the mouth of Moses and then into the mouth of Miriam, ver. 1b, **I will sing,** ver. 21, **sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.** This original song, tradition correctly believed to be a song of triumph in celebration of the exodus, and hence at a later period the enlarged song, which contains several reminiscences of the historical narrative of chap. 14, was placed at this point in Exodus narrative and the whole was assigned to Moses. Whether more than the nucleus above mentioned, ver. 1b, 21, belonged to the original song cannot be stated positively. If ver. 2–18 form a poetical and metrical unity the question must be answered in the negative; if, as seems more likely, the present song is composed of two or more originally independent poems, then a part at least may be very ancient, perhaps the most ancient literary memorial of the exodus. The original poem may be probably found in ver. 2-5, which, with the refrain in the form of ver. 21, may have been incorporated in one of the early collections of Hebrew songs, like the book of the "Wars of Jehovah" (Num. 21 : 14) or the book of "Jasher" (Josh. 10 : 13). On metrical as well as logical grounds it seems possible to divide the poem into several independent pieces. Omitting the refrain, the present poem falls into three parts of nearly equal length: (*a*) ver. 2-5; (*b*) ver. 6-10; (*c*) ver. 11-17; each praising Jehovah for his deeds of salvation wrought in behalf of his people. The first poem refers to the deliverance described in chap. 14; the second is more general, but has reminiscences of the passage of the Red

CHAPTER XV.

1 THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him a habitation; my father's God, and I will exalt him.
3 The LORD *is* a man of war: the LORD *is* his name.
4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.
5 The depths have covered them: they sank into the bottom as a stone.
6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.
8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, *and* the depths were congealed in the heart of the sea.

1 THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying,
I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
2 The LORD is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.
3 The LORD is a man of war:
The LORD is his name.
4 Pharaoh's chariots and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
5 The deeps cover them:
They went down into the depths like a stone.
6 Thy right hand, O LORD, is glorious in power,
Thy right hand, O LORD, dasheth in pieces the enemy.
7 And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
8 And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.

Sea, while the third deals distinctly with the conquest of Palestine.

1a. The title a song of praise to Jehovah (cf. Deut. 31 : 19; Ps. 13 : 6), the words, **and spake, saying,** are the introduction to the song.

1b. The essence of the song, used later as the refrain for the longer song, ver. 21, **I will sing** (Judg. 5 : 3; Isa. 5 : 1, and some Psalms); **he hath triumphed gloriously,** more exactly, *is highly exalted,* the exaltation being proved by his triumph over the most powerful human forces; **the horse and his rider hath he thrown** (*hurled*) **into the sea** (Jer. 4 : 29; Ps. 78 : 9); the figure is that of shooting an arrow.

2-5. Praise of Jehovah as the Mighty Warrior who Destroyed the Host of Egypt in the Sea. **2. And he is become my salvation:** the relation is causal; a prose paraphrase would run somewhat as follows: The source of my strength and the object of my praise is Jah, because he has saved me. The couplet is quoted in Isa. 12 : 2; Ps. 118 : 14; the short name Jah, *Yah,* occurs in Exod. 17 : 16; Isa. 12 : 2; 26 : 4; 38 : 11, and several times in the Ps.; Jehovah, the strength of his people (Micah 5 : 4; Isa. 49 : 5; Ps. 81 : 2); **my salvation,** that is, *he has saved me* (Hab. 3 : 8; Ps. 20 : 6; 21 : 1, 7; 44 : 4, etc.); **he** emphatic, this very one **is my God, and I will prepare him a habitation,** R. V., *I will praise him;* literally, *adore him with praise.* The poet seems to construct a vocabulary in order to express in picturesque and unusual language his devotion to his God, who is also his ancestral God (3 : 6; 18 : 4); **and I will exalt,** *raise him on high in praise* (Isa. 25 : 1; Ps. 30 : 1).

3. A man of war (Isa. 42 : 13; Ps. 24 : 8).

4, 5. An expansion of the theme of the refrain, ver. 1b, the language being much like that of 14 : 4-7; **cast,** a synonym of *thrown* (ver. 1); **his chosen captains** (14 : 7); the description is vivid, especially in ver. 5, **the depths have covered them,** "have" better omitted; the verb is an imperfect, presenting graphically the waters gradually covering the chariots and warriors as they sink like stones.

6-10. Begins with a General Praise of Jehovah's Victories over his Enemies, and then Deals with Certain Specific Cases. The descriptions in **7, 9** are quite general, while **8, 10** seem to find their occasion in the discomfiture of the Egyptians. The passage opens with praise of the right hand of Jehovah, the instrument of his saving power (Ps. 20 : 6; 77 : 10), which is distinguished for its might exhibited in breaking in pieces his foes (Ps. 2 : 9); **in the greatness of thine excellency,** by means of his great majesty he throws down to destruction his opponents, and by the emission of the breath of his wrathful nostrils he consumes them like stubble, the whole description abounding in the phraseology of lofty poetry (Ps. 28 : 5; 83 : 16; Isa. 24 : 14).

8. The power of Jehovah manifested in stopping the flow of the waters, probably in connection with the exodus; **with the blast of thy nostrils** (Ps. 18 : 15) **the waters were gath-**

9 The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied
upon them; I will draw my sword, my hand shall
destroy them.
10 Thou didst blow with thy wind, the sea cov-
ered them: they sank as lead in the mighty waters.
11 Who *is* like unto thee, O LORD, among the
gods? who *is* like thee, glorious in holiness, fearful
in praises, doing wonders?
12 Thou stretchedst out thy right hand, the
earth swallowed them.
13 Thou in thy mercy hast led forth the people
which thou hast redeemed: thou hast guided *them*
in thy strength unto thy holy habitation.
14 The people shall hear, *and* be afraid: sorrow
shall take hold on the inhabitants of Palestina.
15 Then the dukes of Edom shall be amazed; the
mighty men of Moab, trembling shall take hold
upon them; all the inhabitants of Canaan shall
melt away.

9 The enemy said,
I will pursue, I will overtake, I will divide the
spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy
them.
10 Thou didst blow with thy wind, the sea cov-
ered them:
They sank as lead in the mighty waters.
11 Who is like unto thee, O LORD, among the
gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
12 Thou stretchedst out thy right hand,
The earth swallowed them.
13 Thou in thy mercy hast led the people which
thou hast redeemed:
Thou hast guided them in thy strength to thy
holy habitation.
14 The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of
Philistia.
15 Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh
hold upon them:
All the inhabitants of Canaan are melted
away.

ered together. The figure is a strong one; the waters are pictured as being thrown back upon themselves as one might heap up grain or fruit; they are next pictured as standing up like a wall or dam (Josh. 3 : 13; Ps. 78 : 13), and finally as congealing, growing solid (Job 10 : 10; Zeph. 1 : 12).

9. The fond hope of the pursuing enemy; **I will divide the spoil** (Gen. 49 : 27; Judg. 5 : 30; Isa. 53 : 12); **my lust,** *desire;* literally, *my soul,* my appetite (Hab. 2 : 5; Ps. 17 : 9; Isa. 5 : 14), **shall be satisfied,** *sated,* with plundering and slaughtering, etc.

10. In the eagerness of pursuit they suddenly find themselves in the midst of **the sea,** when the **wind,** the breath of Jehovah, causes the waters to return to their accustomed place, overwhelming the pursuers so that they sink in the **mighty waters.** (Cf. ver. 5.)

11-17. A SONG OF PRAISE TO JEHOVAH FOR HIS GRACIOUS GUIDANCE OF HIS PEOPLE INTO THE PROMISED LAND. **11.** He has no peer among the gods (Deut. 32 : 12; 33 : 26; Ps. 35 : 10); in three particulars he is unique, **glorious in holiness,** his incomparable divine power and majesty, holiness being the equivalent of deity (Ps. 77 : 14, R. V. Marg.); he is awe-inspiring, **fearful in praises,** *praiseworthy deeds* (Job 37 : 22; Ps. 47 : 2; 59 : 16, 17, etc.); **doing wonders,** *performing wonderful deeds* of redemption (Ps. 77 : 12; 89 : 6; 88 : 12).

12. Introduced abruptly with no antecedent for the pronoun; probably the couplet once stood in some other connection where the pronoun had an antecedent, possibly in connection with ver. 6, 7; Jehovah's power is far-reaching, his hand extended in judgment (Isa. 23 : 11) causes the very earth to open and swallow his foes (Num. 16 : 30; 26 : 10; Deut. 11 : 6; Ps. 106 : 17); the reference is probably to the underworld, the abyss.

13. From this point the poem celebrates the grace of Jehovah in leading his people into the promised land; **in thy mercy,** *loving-kindness* (Ps. 31 : 16; 143 : 11), **thou hast led,** better, *didst conduct* (Exod. 13 : 17), **the people** whom **thou hast redeemed,** better, *didst redeem* (Exod. 6 : 6; Ps. 74 : 2); **thou hast guided,** better, *didst guide,* **them,** as a shepherd guides his flock (Ps. 23 : 2, 3; 31 : 3; Isa. 40 : 11), **in,** or *through,* **thy strength** (Ps. 77 : 14) **unto thy holy habitation,** *i. e.,* to thy holy land of Palestine; literally, *thy holy pasture-land* (2 Sam. 7 : 8; Ps. 78 : 54).

14-16. The impression produced in Palestine and the neighboring countries by the Israelitish occupation. **14. The people** when *they heard,* not **shall hear,** the verbs are descriptive, not future, and should all be rendered as past tenses; *were* **afraid,** quaked with fear (Deut. 2 : 25); **sorrow,** *pangs,* the writhing contortions of a woman in childbirth (Jer. 6 : 24; Micah 4 : 9; Ps. 48 : 6); **the inhabitants** of Philistia (13 : 1; Ps. 60 : 8). **15. The dukes,** *chieftains,* **of Edom** were **amazed,** thrown into consternation (Ps. 6 : 3, 10; 30 : 7); **trembling** seized **the mighty men,** literally, *rams of Moab* (Ezek. 17 : 13); **the inhabitants of Canaan . . . melt away,** lost all courage (Ps. 75 : 3; Isa. 14 : 31); Canaan referring probably to Palestine west of the Jordan exclusive of Philistia. The order here indicates familiarity with the route of the exodus; the Philistines on the very borders of Egypt would be the first to hear the news, then later Edom, into whose

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in; *in* the sanctuary, O LORD, *which* thy hands have established.
18 The LORD shall reign for ever and ever.
19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.
20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

16 Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O LORD,
Till the people pass over which thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place, O LORD, which thou hast made for thee to dwell in,
The sanctuary, O LORD, which thy hands have established.
18 The LORD shall reign for ever and ever.
19 For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel
20 walked on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
21 And Miriam answered them,
Sing ye to the LORD, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

territory Israel first came, then Moab to the north, and finally the inhabitants of Palestine itself.

16. Fear, terror such as Jehovah only could inspire (Exod. 23 : 27; Deut. 32 : 25), **and** a paralyzing **dread,** unfitting for action, was falling **upon them** (Deut. 2 : 25; 11 : 25); for the sake of vividness the tenses are changed to the imperfect, describing the effect of the fear as it came upon them; **by the greatness of thine arm** (Ps. 79 : 11) **they shall be as still,** better, *they are become dumb,* **as a stone** (ver. 5; Ps. 31 : 17), describing the dumb amazement with which the people of southern Syria watched the entry of the Israelites into Palestine; **the people . . . *whom* thou hast purchased,** acquired as thy own by thy acts of victorious redemption (Isa. 11 : 11; Ps. 47 : 3, 4).

17. The conclusion of Jehovah's redeeming work not closely connected with the preceding; the verbs are probably not to be taken as future, but as the descriptive imperfect, as in ver. 16, so *thou didst* **bring them in,** thou didst **plant them in the mountain of thine inheritance,** Palestine, the inheritance of Jehovah (Jer. 7 : 12; 12 : 8, 9; 16 : 18); **the place** in apposition with mountain, **which thou hast made for thee to dwell in,** the fixed place of Jehovah's abode on earth, Zion (1 Kings 8 : 12, 13), Jerusalem as a whole, to **the sanctuary,** the temple at Jerusalem, **which thy hands have established.**

18. The concluding doxology to the whole poem praising Jehovah, who, after establishing his people in their land, has come to his royal throne and reigns there as king (Ps. 146 : 10 and often in Psalms).

19. An editorial explanation of the occasion and significance of the song, taken with slight variations from chap. 14.

20, 21. The conclusion. In the present connection it is probably intended to state that Miriam sang responsively to the men (the pronoun to them in ver. 21 is masculine), singing the refrain at intervals during the singing of the main hymn. Originally the verses were probably a parallel account of the song of triumph, here ascribed to Miriam, while in ver. 1 it is ascribed to Moses; **Miriam,** here mentioned for the first and only time in Exodus, called **the sister of Aaron,** elsewhere the sister of Moses and Aaron (Num. 12 : 1 ff.; 20 : 1; 26 : 59; Deut. 24 : 9; Micah 6 : 4), called a **prophetess,** probably as a singer and as belonging to the prophetic family, and as the sister of Aaron, with whom she was closely associated against Moses (Num. 12 : 2 ff.); **timbrel,** an instrument of percussion (Hast., IV, p. 672); **dances** in celebration of the victories of Jehovah (Judg. 11 : 34; 1 Sam. 18 : 6); the dance was also an element in worship (Exod. 32 : 19; Judg. 21 : 21); **answered them,** chanted, or sang responsively to them (Exod. 32 : 18; Num. 21 : 17).

B. **15 : 22 to 18 : 27.** The Journey from the Red Sea to Sinai-Horeb. This section presents many difficulties to the interpreter. Some of the events here described are narrated in other connections in other parts of the Pentateuch. In Exod. 16 the sending of the quails is connected with the giving of the manna, but in Num. 11 the manna is well known, while the quails are sent as a punishment because the people have been finding fault with the manna; the names Massa and Meribah are connected with Rephidim, near Sinai, in Exod. 17 : 7, while in Num. 20 : 7-13 the name Meribah is given to a place in the vicinity of Kadesh-Barnea; accord-

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.
23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.
24 And the people murmured against Moses, saying, What shall we drink?
25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into

22 And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilder-
23 ness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore
24 the name of it was called Marah. And the people murmured against Moses, saying, What shall
25 we drink? And he cried unto the LORD; and the LORD shewed him a tree, and he cast it into the waters, and the waters were made sweet.

ing to Exod. 18 the appointment of judges was made at the suggestion of Jethro immediately after the arrival of the people at the mount of God and before the law had been given, while according to Deut. 1 : 9-18 this appointment was made at the initiative of Moses at Horeb, after the giving of the law and just before the people broke camp.

The identification of the route must remain uncertain. The identification of the mount of the giving of the law with one or the other of the peaks of the block of mountains at the southern end of the Sinaitic peninsula is not free from objection. But it is undoubtedly supported by one line of evidence in the biblical narratives, drawn from consideration of the various stages of the journey and the estimated distance from Horeb to Kadesh (Deut. 1 : 2). But on the other hand there are some passages which clearly place Sinai in the region not far from Kadesh, to the north of the Gulf of Akaba in the territory occupied by the Edomites (Deut. 33 : 2; Judg. 5 : 4; Hab. 3 : 3). The mention of the battle with Amalek (Exod. 17 : 8 ff.) at Rephidim, just before the arrival at Sinai, favors a northern location of Sinai, for the Amalekites were usually found in the northern part of the peninsula, just to the south of Judah. (Cf. Num. 14 : 45; 24 : 20, etc.)

Then the narrative connects Horeb closely with the Midianites, who are placed generally to the north and east of the Gulf of Akaba rather than to the west, where they must have been if they were in the vicinity of the traditional Sinai (Num. 22 : 4, 7; 25 : 6, 14–18; 31 : 1–10). These facts would seem to indicate the existence in Israel of at least two traditions as to the site of the mount of the giving of the law. According to one, perhaps the more primitive, the Israelites marched almost directly across the desert to a point somewhere in the vicinity of Kadesh, where, at a mountain, probably an active volcano, under the leadership of Moses they entered into the covenant in accordance with which Israel came to be the people of Jehovah and Jehovah became the God of Israel; then the headquarters were transferred to Kadesh, where they remained during the greater part of the period known as the wanderings. According to the other tradition, which later became dominant, the route was down the eastern coast of the Gulf of Suez to the block of mountains known collectively as Sinai, one of whose peaks was the scene of the giving of the law. (Cf. Int., pp. x ff.)

The question of the documents adds to the difficulty of interpretation, as the section is made up from all three of the documents; the P passages being usually clearly recognizable, while it is not easy under all circumstances to determine the line of division between J and E. (Cf. Int., pp. vii ff.)

1. 15 : 22-27. THE JOURNEY FROM THE RED SEA TO ELIM. **22.** The journey proceeds at first through **the wilderness of Shur** (Gen. 16 : 7; 20 : 1; 25 : 18; 1 Sam. 15 : 7; 27 : 8), location uncertain; it must lie to the northeast of Egypt, named from the city of Shur, which is perhaps to be identified with the Egyptian fortress of Ta-ru. According to Num. 33 : 8, the district is called the wilderness of Etham. (On the three days' journey, cf. 3 : 18; 5 : 3, etc.)

23. Marah, *bitterness*, name originating in the incident here recorded, identification uncertain; according to Petrie, "Egypt and Israel," p. 40, and many other authorities, it is the present bitter spring of the Wady Hawwara, about fifteen hours' camel ride from the Wells of Moses, nearly opposite Suez. Against this must be urged as a fatal objection that on this hypothesis the three days' journey from the place of crossing would have led them past the Wells of Moses, Ayn Musa, and also that the distance is too great for the time; it seems more probable therefore that Marah is to be identified either with Ain Naba or el-Gharkada, about one hour to the north of the Wells of Moses. (Cf. Hast., III, p. 241.)

24. The people murmured against Moses (cf. 16 : 2, 7, 8; 17 : 2; Num. 14 : 2, 27 ff.), **saying, What shall we drink?** (Cf. 17 : 2.)

25a. Moses cries to Jehovah (14 : 15); (on the sweetening of the water, cf. 2 Kings 2 : 21); De Lesseps states there is in the vicinity of Suez a tree or bush which has the power of sweetening the waters. (Dillmann, pp. 162, 163.)

the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

There he made for them a statute and an ordi-
26 nance, and there he proved them; and he said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the LORD that healeth thee.

27 And they came to Elim, where were twelve springs of water, and threescore and ten palm trees: and they encamped there by the waters.

CHAPTER XVI.

1 AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the LORD unto Moses, Behold, I will

1 AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of
2 the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness:
3 and the children of Israel said unto them, Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness,
4 to kill this whole assembly with hunger. Then said the LORD unto Moses, Behold, I will rain

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25b. Probably poetic in form, with Jehovah as subject, referring to some commandments given to the people in connection with an experience of Jehovah's grace, the commandments and the occasion not being stated. The use of the verb prove, נָסָה, *nāsāh*, from the same root as Massah, suggests a connection with Massah. (Cf. 17 : 7.) **There,** in the present context, Marah, **he,** *Jehovah,* **made for them a statute and an ordinance** (Josh. 24 : 25; Deut. 4 : 1), **and there he proved them,** *put them to the test* (Exod. 16 : 4; Deut. 8 : 2; 33 : 8).

26. An expansion of the preceding, the subject being changed to Moses, in the style of Deuteronomy. Three conditions are given, diligent attention (Deut. 4 : 30), right action (Deut. 12 : 25), and finally obedience described as giving ear to the commandments (Deut. 4 : 2) and keeping statutes (Exod. 20 : 6; Deut. 5 : 10). These conditions being fulfilled, then the people shall be spared the diseases; diseases of all sorts, including plagues which Jehovah has put upon the Egyptians; for, instead of smiting them with disease, Jehovah will heal them (Hosea 6 : 1). These words were used by the later Jews as a charm for healing wounds.

27. Elim; according to some, Elath, on the Gulf of Akaba, but more probably the narrator has in mind some point on the eastern shore of the Gulf of Suez. If Marah is the Wady Hawwara, then Elim will be situated in the Wady Gharandel, about five or six miles to the south; if, however, as we have assumed, the crossing was farther north, then Elim may be best identified with the Wells of Moses.

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2. **Chap. 16.** THE JOURNEY FROM ELIM TO THE WILDERNESS OF SIN: MANNA AND QUAILS. This narrative is in part parallel to Num. 11, which, however, places the sending of the quails much later than the giving of the manna. It comes, in the main, from P, with possibly a few traces of JE, which undoubtedly had an account of the giving of the manna at about this place in the history.

1-3. The lack of food would speedily make itself felt when the supplies brought out from Egypt had been exhausted and in their hunger the people murmur against Moses and Aaron; **the whole congregation** (12 : 3); **the fifteenth day of the second month,** the journey so far had lasted a month (Num. 33 : 3). The itinerary in Num. 33 : 10, 11 inserts an encampment by the sea between Elim and the wilderness of Sin; Sin is unidentified; it must be in the vicinity of Sinai, and is probably connected with it in name. The encampment by the sea may be plausibly placed at the mouth of the Wady Tayibeh, where the road turns inland. (Cf. Hast., I, p. 804.)

2. Cf. 15 : 25, with the addition of Aaron.

3. Would to God that we had died by the hand of the Lord, *Jehovah,* suddenly and prematurely, in Egypt. (Cf. 14 : 11 ff.)

4-8. Complicated, and perhaps from another source with later enlargements, the continuation

rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.
5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.
6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:
7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?
8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.
9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.
10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk
5 in my law, or no. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as
6 much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath
7 brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye
8 murmur against us? And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings
9 which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath
10 heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD ap-

of ver. 3 being ver. 9. In ver. 6 ff., Moses and Aaron communicate to the congregation information which they themselves did not receive until ver. 9 ff., and the narrative in ver. 22 ff. is hardly intelligible on the assumption that the command now found in ver. 5 had been explicitly issued, and furthermore the promise in ver. 4 is not in agreement with the statements in ver. 12.

4. Bread from heaven, the manna so called (Ps. 78 : 24); **a certain rate every day** (cf. 5 : 13), **that I may prove them** (15 : 25). The purpose of Jehovah in answering the needs of the people and supplying them with bread is to put them to the test.

5. A regulation anticipating the Sabbath laws; **on the sixth day they shall prepare,** *make ready* (Prov. 6 : 8; 30 : 25; Gen. 43 : 16); double the ordinary amount; the word prepare is unusual here, and hence some scholars would read measure; in any case the idea is that special attention shall be paid to the amount gathered on the sixth day with the idea of gathering exactly double the ordinary amount.

6-8. Anticipating ver. 11 ff., Moses and Aaron communicate to the people the purpose of Jehovah to satisfy their needs; **at even** (cf. between the evenings, ver. 12), **then ye shall know that the Lord,** *Jehovah*, **hath brought you out of the land of Egypt.** (Cf. 15 : 26.) Every experience of Jehovah's power was intended to teach the people the tender care of their God, hence the glory of Jehovah in ver. 7 is probably not to be regarded as the physical phenomenon of ver. 10, but rather the moral experience of his love and grace in consequence of the wonderful supply of their needs; **for that,** better, *because*, **he heareth,** for the **murmurings** are not against men, **but against the Lord,** *Jehovah*, who simply uses Moses and Aaron as his agents.

8. The foregoing thought is amplified and made more explicit by showing how in the evening and the morning, respectively, the people are to have the proof of the love and care of Jehovah their God.

9-12. The immediate continuation of ver. 3 giving the response of Jehovah to the murmurings of the people; they are directed to assemble themselves in the presence of Jehovah, who reveals himself to them and promises to satisfy their needs.

9. Come near before *Jehovah*, approach into his presence; used almost exclusively of coming to the sanctuary (Josh. 17 : 4).

10. The glory of *Jehovah* **appeared in the cloud.** The reference to the cloud and the glory appear premature, for the glory, according to P, was first manifested at Mount Sinai (24 : 16) and later settled upon the tabernacle (40 : 34 ff.). It seems probable, therefore, that this narrative originally followed in P's account the account of the erection of the tabernacle in about the same relative position as that now taken by Num. 11; that the existence of the tabernacle is assumed here seems clear from ver. 33, 34, and it is possible that originally the word tabernacle, or dwelling, stood here in ver. 10 in place of the wilderness, הַמִּשְׁכָּן, *hăммīshkān*, for הַמִּדְבָּר, *hăммīdhbār* (Num. 14 : 10, etc.).

11 And the Lord spake unto Moses, saying,
12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the Lord your God.
13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.
14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.
15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the Lord hath given you to eat.
16 This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.
17 And the children of Israel did so, and gathered, some more, some less.
18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.
19 And Moses said, Let no man leave of it till the morning.
20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morn-

11 peared in the cloud. And the Lord spake unto
12 Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know
13 that I am the Lord your God. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew
14 lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the
15 hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they wist not what it was. And Moses said unto them, It is the bread which the
16 Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them which are
17 in his tent. And the children of Israel did so,
18 and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man ac-
19 cording to his eating. And Moses said unto them, Let no man leave of it till the morning.
20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morn-

11, 12. Cf. ver. 3. **At even,** between the evenings (12 : 6), **ye shall eat flesh.** (Cf. ver. 8.)

13-15. The Gift of Quails and Manna; in the main from P, with, however, a trace in ver. 14, 15 of J, who relates the promise in ver. 4 of the gift of bread from heaven.

13. The quails came up. The word is here a singular collective in place of the plural of Num. 11 : 31, 32; Ps. 105 : 40, probably a foreign word in Hebrew describing the ordinary quail, the migratory bird found at certain seasons in great numbers in Egypt, Sinai, and Palestine, often flying so low that they may be killed with clubs or even caught in the hands. (Cf. Hast., IV, p. 179.)

13b, 14. The manna concealed at first by the dew which lay about the camp, literally, *there was a lying or a layer of dew about the camp;* **and when the dew that lay,** literally, *when the lying of the dew went up,* **a small round thing,** a fine scale-like thing, fine dust, or a fine small grain (Isa. 40 : 15), round, literally, a flake, something flaked or scaled off, small, fine **as the hoar frost** (Job 38 : 29).

15a. Cf. ver. 31, suggesting an etymological explanation of the name; מָן הוּא, *mān hû*, probably a question, *what is it?* R. V., with the Aramaic form of the interrogative, the Hebrew equivalent of which, מָה, *māh*, appears in the next clause. In ver. 31 the name is given as *man*, and it is possible that here the rendering of A. V. and R. V. Marg., **it is manna,** should be adopted, but the rendering of the text seems more probable.

15b-21. Regulations for Gathering the Manna; mostly from P, though traces of J may be found in ver. 16-18, 21.

15b, 16. Moses answers the question of the people by telling them that what they see is the bread promised by Jehovah (ver. 12), and then gives them the divine directions for gathering it; each **man according to his eating** (cf. 12 : 4), according to the number of persons in his family, allowing **an omer** for every person. On the omer, cf. ver. 36.

17, 18 indicate that when the people began to gather, taking into account the size of their households, and so gathering in varying quantities, they found upon subsequent measurement that they had gathered exactly an omer for each person, so that each man had gathered exactly according to the eating capacity of his household; the alternative explanation adopted by Dillmann and others that each man gathered according to the needs of his household, allowing an omer for each person and measuring as he gathered, so that the man who gathered the larger amount gathered no surplus, while the man who gathered less did not allow any deficiency, is untenable in view of the statement in ver. 22.

19, 20. The second regulation and the consequences of ignoring it. None of it was to be left over to the second day (12 : 10), and when

ing, and it bred worms, and stank: and Moses was wroth with them.
21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.
22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.
23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.
24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.
25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.
26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.
27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.
28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?
29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.
30 So the people rested on the seventh day.

ing, and it bred worms, and stank: and Moses
21 was wroth with them. And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it
22 melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the
23 congregation came and told Moses. And he said unto them, This is that which the LORD hath spoken, To-morrow is a solemn rest, a holy sabbath unto the LORD: bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be
24 kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.
25 And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find
26 it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there
27 shall be none. And it came to pass on the seventh day, that there went out some of the
28 people for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to
29 keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the sev-
30 enth day. So the people rested on the seventh

so preserved it **stank,** became foul, and **bred worms.**

21. The manna melted when the sun grew hot; though, according to ver. 23, it could be baked or boiled; the verse probably represents a different tradition as to the manna.

22-30. THE NEW EXPERIENCE ON THE SIXTH AND SEVENTH DAYS AND THE PROMULGATION OF THE SABBATH LAW.

22-26. The extraordinary double provision on the sixth day and its interpretation.

22. The meaning must be that the people went out and gathered on the sixth day in the usual indiscriminate way, and when they came to measure it afterward they found, to their surprise and that of the rulers, that they had two omers for each person instead of one. **Rulers,** *princes* or *captains*, the theocratic heads of the tribes (Num. 2 : 3); the surprise of the princes shows plainly that ver. 5 could not have been part of the narrative to which ver. 22 belongs.

23. The explanation. **This,** the following, is what Jehovah has said: **To morrow** shall be **the rest,** used of the celebration of any day or period by cessation of work (Exod. 31 : 15; 35 : 2; Lev. 25 : 4, 5, etc.); **of the holy sabbath,** better with R.V., *a solemn rest, the holy sabbath,* **unto the Lord,** consecrated to Jehovah by absolute abstinence from work; even the preparation of food must be done on the sixth day; baking and boiling must refer to the manna here, but the command has been extended so as to prohibit the preparation of any kind of food on the Sabbath; after supplying the day's needs the surplus is to be kept for the seventh day.

24. Cf. ver. 20.

27-30. The disobedience of the people, hardly the continuation of the preceding, which clearly implies in ver. 24, 25 that the people did not attempt to find the manna on the seventh day. It implies the command of ver. 4, 5, and probably comes from the same source, the Sabbath law being based here upon the fact that the people find no manna on the Sabbath, while in the preceding it is based on the fact that they find double the usual amount on the sixth day.

28. Cf. ver. 5 and for the construction 10 : 3; **keep my commandments** (Exod. 18 : 16, 20; Deut. 5 : 10), a common Deuteronomic phrase.

29. See, observe, mark, an introductory formula; **for that**—therefore explaining the double supply on the sixth day and the failure of the supply on the seventh day, it is because Jehovah has already commanded you to observe his Sabbath; **every man in his place.** On the interpretation of this and similar prohibitions by the later Jews, cf. art. Sabbath, Hast., IV, p. 320; Edersheim, "Jesus the Messiah," Vol. II, p. 55 ff.

30. Rested. Cf. Gen. 2 : 2, 3.

31-34. DESCRIPTIONS OF THE MANNA AND REGULATIONS FOR PRESERVING A SAMPLE OF IT.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.
32 And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.
33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.
34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.
35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.
36 Now an omer *is* the tenth *part* of an ephah.

31 day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers *made*
32 with honey. And Moses said, This is the thing which the LORD hath commanded, Let an omerful of it be kept for your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the
33 land of Egypt. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before the LORD, to be kept for your
34 generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be
35 kept. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came
36 unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

31. Cf. ver. 14, 15. **Manna,** literally, *man,* R.V. Marg.; in general appearance, both in size and shape, it was **like coriander seed,** something like a peppercorn; *coriandrum sativum,* cultivated in the East; in color it was **white,** and in taste like a honey wafer (Num. 11 : 7). A modern substance called by the Arabs manna, or manna of heaven, "exudes in drops from the tarfa tree. It is collected in the desert by the Arabs and sold to pilgrims." (Macalister in Hast., III, p. 236.) Macalister well remarks that neither this nor any other similar substance could be the manna of Exodus, which was miraculous. It must be added, however, that the account in Numbers, which is probably more ancient than this in Exodus, has fewer miraculous elements, and it is possible that an actual experience with the natural manna may have lain at the basis of the primitive account.

32. Instead of **fill an omer of it to be kept,** read with LXX and Sam., *fill an omer and cause it to be kept;* literally, *let it be for a keeping,* perpetually (12 : 14).

33, 34. A pot only here, probably some kind of earthenware jar; **lay it up before the Lord,** *Jehovah* (cf. ver. 9), as the **Testimony** in ver. 34 indicates, in the inner shrine of the sanctuary before the ark with the tables of the testimony (31 : 18; 32 : 15), hence after the giving of the law and the erection of the tabernacle. On the pot of manna, see 1 Kings 8 : 9; Heb. 9 : 4.

35. Forty years, the period of the sojourn in the wilderness until the arrival at the borders of Canaan, an inhabited land, a land of settled life as distinguished from the nomadic life of the wilderness (Jer. 6 : 8); on the cessation of the manna, cf. Josh. 5 : 11, 12.

36. An archeological note on the size of the **omer,** which may have passed out of use at the time when this note was written; the **ephah** was not always definitely fixed, and the size and value of Hebrew weights and measures seem to have varied. According to Kennedy, Hast., IV, p. 912, the ephah varied from about sixty-five to a trifle over seventy-one pints, so that the omer would measure from six and one-half to seven pints.

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3. **Chap. 17.** From the Wilderness of Sin to Rephidim: Water from the Rock at Massah-Meribah; Victory Over Amalek. (*a*) **1-8.** From the Wilderness of Sin to Rephidim: Water from the Rock at Massah-Meribah. The literary and historical problems involved in this narrative are complicated. The framework is clearly from P, especially the introductory formula in ver. 1, 2, but the basis of the narrative in ver. 3-6 is from JE, and it is probably a parallel in part to the account in 15 : 22-27; it is probably not all from either J or E, for it identifies Massah and Meribah, agreeing probably with Deut. 33 : 8; but Meribah is distinctly placed at Kadesh (Num. 20 : 2-13; 27 : 14; Deut. 32 : 51; 33 : 2, corrected text), while the present account places it at Rephidim, in the vicinity of Mount Sinai; it seems probable, on the basis of Deut. 6 : 16; 9 : 22, which mention only Massah, that Massah and Meribah were originally distinct. Num. 33 : 14 does not mention either Massah or Meribah, but does refer to the lack of water at Rephidim. This survey of the material makes it highly probable that the Hebrew tradition preserved different accounts of the gift of water to the people during the wilderness sojourn; according to one tradition, E probably, there was only one miraculous gift, and that occurred at Massah, probably before the arrival at Horeb; according to J there were two, one at Marah (Exod. 15 : 22 ff.) and one at Meribah-Kadesh, one before and the other after the arrival at Sinai; according to P there were two, one at Rephidim before the arrival at Sinai and the other at Meribah-Kadesh.

CHAPTER XVII.

1 AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.
2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?
3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?
4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.
5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.
6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.
7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?
8 Then came Amalek, and fought with Israel in Rephidim.
9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

1 AND all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.
2 Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me?
3 wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?
4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost
5 ready to stone me. And the LORD said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand,
6 and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so
7 in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?
8 Then came Amalek, and fought with Israel in
9 Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with

1. Cf. 13 : 20; 16 : 1. **After,** or, *by,* **their journeys,** the various stages of the itinerary. According to Num. 33 : 12, 13, two stations, Dophkah and Alush, were found between the wilderness of Sin and Rephidim, which was the last stop before the arrival at Mount Sinai. Rephidim is generally identified with the Wady Feiran, near the Sinaitic group of mountains. (Cf. Hast., IV, p. 227.)

2. Did chide, *strove,* **with Moses** (cf. Num. 20 : 3); **why chide ye with me?** *strive with me.* And why **do ye tempt** (*test*) *Jehovah?* (cf. Num. 14 : 22; Deut. 6 : 16); Jehovah tests the people (Exod. 15 : 25; 16 : 4); the words strive, רִיב, *rîbh,* and test, נָסָה, *nāsāh,* are evidently chosen in view of the names Meribah and Massah.

3, 4. Cf. 14 : 11, 12, 15; 15 : 24, 25; 16 : 2, 4.

5, 6. Num. 20 : 3 ff., where Moses speaks to the rock; **the elders** (3 : 16, 18; 18 : 12); **the rod** (7 : 17; 14 : 16). Jehovah promises to be present in gracious power on the rock, cliff, or crag in Horeb. The distance between Rephidim, if identified with Wady Feiran, and Horeb, if identified with Ras Sufsafeh, is over twenty miles, agreeing with 19 : 2; Num. 33 : 15, both of which postulate at least one day's journey between Rephidim and the encampment at Mount Sinai. This distance is much too great for this narrative, which clearly implies that the cliffs at Horeb were in the immediate vicinity of Rephidim. The easy method of solving the difficulty by the omission of the words **in Horeb** is most unlikely, because Horeb was the natural place of residence of Jehovah, where he might be expected to manifest himself; it therefore seems unquestionable that the writer intended to place this miracle in the immediate vicinity of Horeb-Sinai. On this hypothesis, if Rephidim is the Wady Feiran, then Sinai must be sought in Jebel Serbal; and if, as seems most likely, Sinai is to be identified with Ras Sufsafeh, then probably Rephidim must be sought in the plain of er-Rahah.

7. Massah, because they tempted (*tested*) *Jehovah* by their doubt as to whether he was present with them; **Meribah,** strife probably with Moses.

(*b*) **8-16.** THE CONFLICT WITH AMALEK AT REPHIDIM, usually assigned to E, a narrative based on two ancient written memorials, and the name of a memorial altar. On the location of Amalek, cf. p. 67. The narrative is an independent piece, for the Hebrew has in ver. 8 simply *and* instead of *there,* without necessary logical or temporal dependence on the preceding.

9. Joshua appears for the first time in the narrative, introduced abruptly, as though he were well known. (Cf. 24 : 13; 32 : 17; Num. 13 : 8, 16).

10 So Joshua did as Moses had said to him, and
fought with Amalek: and Moses, Aaron, and Hur
went up to the top of the hill.
11 And it came to pass, when Moses held up his
hand, that Israel prevailed: and when he let down
his hand, Amalek prevailed.
12 But Moses' hands *were* heavy; and they took a
stone, and put *it* under him, and he sat thereon;
and Aaron and Hur stayed up his hands, the one
on the one side, and the other on the other side;
and his hands were steady until the going down of
the sun.
13 And Joshua discomfited Amalek and his peo-
ple with the edge of the sword.
14 And the LORD said unto Moses, Write this *for a*
memorial in a book, and rehearse *it* in the ears of
Joshua: for I will utterly put out the remembrance
of Amalek from under heaven.
15 And Moses built an altar, and called the name
of it JEHOVAH-nissi:
16 For he said, Because the LORD hath sworn
that the LORD *will have* war with Amalek from gen-
eration to generation.

10 the rod of God in mine hand. So Joshua did as
Moses had said to him, and fought with Amalek:
and Moses, Aaron, and Hur went up to the top
11 of the hill. And it came to pass, when Moses
held up his hand, that Israel prevailed: and
when he let down his hand, Amalek prevailed.
12 But Moses' hands were heavy; and they took a
stone, and put it under him, and he sat thereon;
and Aaron and Hur stayed up his hands, the
one on the one side, and the other on the other
side; and his hands were steady until the going
13 down of the sun. And Joshua discomfited Ama-
lek and his people with the edge of the sword.
14 And the LORD said unto Moses, Write this for a
memorial in a book, and rehearse it in the ears
of Joshua: that I will utterly blot out the re-
15 membrance of Amalek from under heaven. And
Moses built an altar, and called the name of it
16 Jehovah-nissi: and he said, The LORD hath
sworn: the LORD will have war with Amalek
from generation to generation.

10. Hur, companion of **Moses** and **Aaron** in 24 : 14, otherwise unmentioned; clearly a man of considerable importance among the Israelites, probably not to be identified with the ancestor of Bezaleel (31 : 2); the name occurs (Num. 31 : 8; Josh. 13 : 21) as that of a Midianite king. Later Jewish tradition makes him the husband of Miriam. (Jos. "Ant.," III, ii, 4.) It seems highly probable that he may have belonged to the Midianite Kenite contingent, which in all probability attached itself to Moses and the Israelites.

11. The tenses are frequentative and should be rendered *whenever*, or *as long as*, **Moses held up his hand,** then Israel would prevail, etc. On the basis of ver. 9 it seems probable that Moses held out his hand with the rod, and that the victory was due to the extension of the wonder-working rod in the hand of Moses. LXX and Sam. have *hands* here, as in ver. 12. In ver. **12, 13** the reference seems to be rather to the effect of the extended hands in the attitude of prayer, and because of the difficulty of maintaining the hands constantly in this attitude it became necessary for Aaron and Hur to support them; with this support the hands were held steady in their extended position until sundown. In consequence, **Joshua discomfited,** *overcame, disabled* (Isa. 14 : 12; Exod. 32 : 18) his foes **with the edge,** literally, *according to the mouth,* **of the sword** (Gen. 34 : 26; Num. 21 : 24); the figure does not refer to the means as EV implies, but rather indicates the ruthlessness of the slaughter; they were all put to the sword.

14-16. Provision for the perpetuation of the hostility between Israel and Amalek. (Cf. Deut. 25 : 17-19; 1 Sam. 15 : 2 ff.) The passage contains two ancient, probably poetical, fragments or oracles (ver. 14, 16) which may well have been written in the time of the exodus and which served to keep in mind this attack.

14. Write. The first appearance of Moses as a writer **in a book,** literally, *in the book;* probably the book which to the later writer had come to be a well-known thing, not necessarily the book which Moses had already begun to write. For our idiom the rendering "in a book" represents the original more accurately than the more literal *in the book;* **rehearse,** exactly put it into the ears, impress it upon the memory of Joshua; **for,** better omitted, it is the simple particle introducing direct discourse. The oracle or utterance which is to be written is **I,** that is, *Jehovah,* **will utterly put** (*blot*) **out the remembrance of Amalek from under heaven.** (Cf. Deut. 9 : 14.)

15, 16 seem to be an independent piece relating another memorial of the perpetual hostility; it is the altar named Jehovah-nissi, with the oracle or promise attached in explanation of the name. **Moses built an altar** in memory of the event (Gen. 22 : 9, 14; 33 : 20; 35 : 1, 7; Exod. 24 : 4; 32 : 5; Judg. 6 : 24, etc.) just like the patriarchs and heroes, and like them gave the altar a symbolic name, **Jehovah-nissi,** *Jehovah is my standard.* The title is a military one, and indicates that the name of Jehovah is the standard under which Israel fights and wins.

16. The second poetical utterance or memorial of the event. **The Lord hath sworn,** a very doubtful interpretation of the original. The original reads, taking the introductory word, **because,** as simply the introductory particle of direct discourse as in ver. 14, *a hand upon the throne of Jehovah.* The word for throne occurs only here and is very doubtful. It seems better to read כֵּס, *nēs,* for כֵּס, *kēs,* and secure the same root as appears in nissi, so *standard, a hand upon the standard of Jehovah,*

CHAPTER XVIII.

1 WHEN Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;
2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,
3 And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:
4 And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:
5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:
6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.
7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

1 NOW Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, how that the
2 LORD had brought Israel out of Egypt. And Jethro, Moses' father in law, took Zipporah,
3 Moses' wife, after he had sent her away, and her two sons; of which the name of the one was Gershom; for he said, I have been a sojourner in
4 a strange land: and the name of the other was Eliezer; for *he said*, The God of my father was my help, and delivered me from the sword of
5 Pharaoh: and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount
6 of God: and he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife,
7 and her two sons with her. And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of

which might be interpreted either as an oath or simply as an assertion of the allegiance of Israel to the cause of Jehovah, who has undertaken this perpetual war against Amalek.

4. **Chap. 18 : 1-27.** JETHRO'S VISIT AT THE MOUNT OF GOD AND THE ORGANIZATION OF THE PEOPLE. The narrative falls into two sections: (*a*) The visit of Jethro (ver. 1–12, 27), probably associated with the story about Hobab (Num. 10 : 29–32); (*b*) the judicial organization of the community (ver. 13–26). This action with a different explanation, and probably including some of the elements of Num. 11, is described in Deut. 1 : 9-18 and is placed at Horeb after the command to break camp had been issued, but before the march had begun. This fact, taken together with the mention of the mount of God in ver. 5, makes it highly probable that the events narrated in this chapter are to be placed after the giving of the law in chap. 20 to 24. See the appointment of the elders in Num. 11 : 16, 17, 24-30, which is placed after the giving of the law. It seems probable that this chapter affords a glimpse of the real significance of Moses in Israelitish legislation. He gave decisions in the name of Jehovah and laid the foundation for a genuine judicial organization. His work was continued by priests and to some extent by prophets, and thus in the course of the centuries the books which bear his name grew up.

1 contains two somewhat parallel statements in the two halves of the verse, probably due to editorial compilation (cf. 3 : 1; 4 : 18), and note the change from God to Jehovah.

2. Zipporah (2 : 21) **. . . after he had sent her back;** the same phrase is used for divorce in Deut. 22 : 19, 29; 24 : 1, 3; the words are usually taken as a gloss; this is possible but not necessary. Moses, by his return to Egypt, breaks off his Midianite connection and returns to his Egyptian allegiance. This involves a divorce of his wife, who must remain with her relatives. When Moses comes back to Midianite territory he may again have the right to his wife, for he resumes his position in the Midianite community. (Cf. the story of Sinuhe, or Sanehat, Petrie, "Egyptian Tales," p. 97; Breasted, "Ancient Records," Vol. I, pp. 233 ff.) On this theory these words are an integral part of the E narrative, and are in full harmony with 4 : 18.

3, 4. Cf. 2 : 22. Here the two sons are explicitly mentioned. (Cf. 4 : 20.) **Eliezer,** the second son of Moses, named here for the first time, elsewhere only 1 Chron. 23 : 15, 17, meaning God is help and so interpreted, **the God of my father** (3 : 6; 15 : 2), **mine help, and delivered me from the sword of Pharaoh,** referring probably to 2 : 15. (Cf. 5 : 21.)

5. The mount of God. (Cf. 3 : 1.)

6. And he said; the subject cannot be Jethro, for Jethro and Moses have not yet met; hence the present text, which represents Jethro speaking in the following, can scarcely be correct. The subject is indefinite; *one said, it was told to Moses;* then read with LXX and some other authorities, הִנֵּה for אֲנִי, *hinnēh* for *'ănî*, Behold **Jethro** *is coming*, etc. Moses receives his father-in-law with great respect and deference, indicating probably his acknowledgment of his superior position; on the formalities of the greeting, cf. 4 : 27; Judg. 18 : 15; 2 Sam. 9 : 6.

8-12. JETHRO SHARES IN THE REJOICING OVER THE DELIVERANCE OF ISRAEL and offers a sacrifice of thanksgiving, at which Aaron

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.
9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.
10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.
11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.
12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.
13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.
14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?
15 And Moses said unto his father in law, Because the people come unto me to inquire of God:
16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

8 their welfare; and they came into the tent. And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how the LORD de-
9 livered them. And Jethro rejoiced for all the goodness which the LORD had done to Israel, in that he had delivered them out of the hand of
10 the Egyptians. And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from un-
11 der the hand of the Egyptians. Now I know that the LORD is greater than all gods: yea, in the thing wherein they dealt proudly against
12 them. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread
13 with Moses' father in law before God. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about
14 Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee
15 from morning unto even? And Moses said unto his father in law, Because the people come unto
16 me to inquire of God: when they have a matter, they come unto me; and I judge between a man and his neighbour, and I make them know the

and the elders of Israel are present as guests, and probably Moses also by natural right as a member of Jethro's clan. **8.** Moses tells the story of Israel's deliverance and of the **travail,** literally, *weariness, hardships* (Num. 20 : 14), which they endured. **9. Rejoiced,** an unusual word (cf. Job 3 : 6); **the goodness,** the grace and favor which Jehovah had shown his people.

10. LXX omits the last clause, **who hath delivered,** etc., thus relieving the text of an unnecessary repetition.

10, 11. In their original form probably poetical. The deliverance of Israel has proved the superiority of Jehovah (cf. 15 : 11); the last clause is very difficult and obscure, a satisfactory translation of the present text is hardly possible. It seems probable that some words have been lost at the end, the following rendering may represent the meaning, *for in the very thing in which they,* the Egyptians, *dealt proudly against them,* the Israelites, *Jehovah has discomfited them,* referring to the pursuit and overthrow of the Egyptians; **dealt proudly,** literally, *boil over.*

12. After the interview Jethro officiates as the high priest at a sacrificial meal, taking **a burnt offering and sacrifices for God,** *i. e.,* to be offered to God; the words *and he offered them* are probably to be inserted with Syr. and Targ.; **and Aaron and all the elders of Israel,** as the official heads of the people (17 : 5), come in **to eat bread;** that is, to participate in the sacrificial meal before, that is, in the presence of God at the holy place or sanctuary where he manifests himself (16 : 9, 33; 24 : 11). This narrative seems to imply very distinctly that Jehovah was known to Jethro and the Kenites.

13-27. The Appointments of Judges and the Beginning of a Judicial Organization. For the relation of this section to Deut. 1 : 9-18; Num. 11 : 10-15, 16, 17, 24-30, see the introductory note to the chapter. **13. Sat to judge,** occupied the judicial seat and thus was regarded as the supreme authority, about whom the people stood to receive his decisions.

14. The **father in law,** without the name Jethro, **saw all that he did,** better, *what he was doing.* The Hebrew has a participle.

15. Because, better to omit, it is the particle introducing direct discourse; **to inquire of God,** to ascertain the will of the deity, to get information from him through Moses as his representative about matters of every-day life. The purpose is legal and practical rather than religious and spiritual. (Cf. Gen. 25 : 22; 1 Sam. 9 : 9; 1 Kings 22 : 8, etc.)

16. When they have a matter, a controversy, a cause for decision, **they come unto me,** following the LXX, which is preferable to Hebrew, which reads, *a matter coming to me,* then **I judge,** render a decision between the two contestants; **the statutes of God** (15 : 25); these are the fundamental requirements of the deity which, according to 24 : 12, Jeho-

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.
18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.
19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:
20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.
21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:
22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.
23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.
24 So Moses hearkened to the voice of his father in law, and did all that he had said.
25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.
26 And they judged the people at all seasons: the

17 statutes of God, and his laws. And Moses' father in law said unto him, The thing that
18 thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou
19 art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God:
20 and thou shalt teach them the statutes and the laws, and shalt shew them the way wherein they must walk, and the work that they must do.
21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds,
22 rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and
23 they shall bear *the burden* with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this
24 people also shall go to their place in peace. So Moses hearkened to the voice of his father in law,
25 and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.
26 And they judged the people at all seasons: the

vah gave to Moses and which he was to make known to the people as need arose; the **laws** are the instructions or directions of the deity, given possibly by means of the oracle.

17. Not good, not the proper or right thing to do. Cf. Deut. 1 : 14, where the proposal of Moses is good.

18. Wear away, *wear out;* wither either from old age, fatigue, or the like (cf. Ps. 1 : 3; 18 : 46); **this thing,** *work,* **is too heavy,** *burdensome.* (Cf. Num. 11 : 14; Deut. 1 : 9, etc.)

19, 20. Jethro approves the action of Moses in part. Moses is to **be for the people God-ward,** etc.; that is, he is to stand as the people's representative in the presence of God (Exod. 33 : 7-11), evidently at the sanctuary or place where God manifests himself, and bring to God for decision the **causes,** *suits,* evidently, in view of ver. 21-23, the cases involving new principles and hence too serious for the decision of the subordinate judge; **ordinances and laws.** (Cf. ver. 16.) Jethro's advice limits the direct activity of Moses to the promulgation of divine oracles dealing with the new conditions of the people as they were passing from a position of subjection and dependence to independence and self-determination; especially he must **shew them the way,** aid them to determine the course of their social and religious life, the course of life commanded by Jehovah (32 : 8).

21-23. The appointment of judges from the people to attend to all the ordinary affairs. **Provide out of all the people,** an unusual use of this Hebrew word חָזָה, *hāzāh* (cf. רָאָה, *ra'ah,* in this sense Gen. 22 : 8); the qualifications of the judges are significant; **able men,** men of capacity and energy (Gen. 47 : 6), who, by virtue of their ability, will have weight with the people; in addition they must have religious and moral equipment, God-fearing (Deut. 25 : 18); **men of truth,** reliable, faithful men, and in particular men who *hate bribes,* more definite than **covetousness,** or, *unjust gain.* The corruption of the judiciary in the Orient was as common and dangerous as in modern times. These men Moses is to set over the people as **rulers,** princes (cf. heads in ver. 25); the word implies a military organization which would be fitting for an army in the camp or in the field, and it is probable that the writer thought of the Israelites as thus organized. These officers are to be the regular and permanent judges of the people in all the ordinary affairs of life, while all the **great,** that is the hard, cases (ver. 26) were to be brought to Moses. The policy, if adopted, would make it **easier** for Moses, literally, *and so make it light from upon thee* and let them **bear the burden with thee** (Num. 11 : 17); **and God command thee** (cf. ver. 19) if the advice proves on appeal to God to be in accord with his will; **thou shalt be able to endure.** (Cf. ver. 18.)

24-26. Moses accepted the advice of his father-in-law and appointed the judges, who settled all the ordinary cases of the people; this

hard causes they brought unto Moses, but every small matter they judged themselves.
27 And Moses let his father in law depart; and he went his way into his own land.

hard causes they brought unto Moses, but every
27 small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.

CHAPTER XIX.

1 IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.
2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.
3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus

1 IN the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of
2 Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they pitched in the wilderness; and there
3 Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say

verse clearly implies a long continuance of this custom in time subsequent to the appointment, tracing a later custom back to Mosaic authority.

27. Let . . . depart, literally, *sent away*, probably under escort (cf. Gen. 12 : 20), **and he went into his own land,** Midian, seemingly at some distance from the mount of God (cf. 3 : 1). Numbers 10 : 29-32 indicates that some of the family of Jethro remained with the Israelites, and according to Judg. 1 : 16 they accompanied them to the land of Palestine.

II. **Chap. 19 : 1 to 40 : 38.** COVENANT AT MOUNT SINAI: LAWS AND INSTITUTIONS EMBODYING IT, AND NARRATIVES CONNECTED WITH IT. A. **Chap. 19 to 24.** THE THEOPHANY AT SINAI, THE PROMULGATION OF THE LAWS OF THE COVENANT, AND THE ESTABLISHMENT OF THE COVENANT ON THE BASIS OF THE LAWS.

1. **Chap. 19.** THE ARRIVAL AT SINAI AND THE THEOPHANY. The composite character of the present narrative is evident. Ver. 1, 2a at least belong to the chronological itinerary of P; then for the rest the narrative records a two or threefold ascent of the mountain in a single day, which can hardly be original, and there are other inconsistencies. It seems probable that at least two accounts of the events at Sinai are included here. One account, probably J, was originally very brief; Jehovah calls to Moses and tells him that he will come down upon the mount (ver. 3b, 11b): then in the midst of thunders and lightnings he comes down on Mount Sinai, which is filled with fire and smoke, and Moses goes up to meet him (ver. 16 in part, 18, 20); he then sends Moses down to warn the people not to approach the mount lest they die (ver. 21), and Moses obeys (ver. 25). A later addition doubled the command about the sanctity of the mount, and inserted it before the descent of Jehovah (ver. 12, 13a), thus making it necessary to add ver. 23, 24. According to the other account, E, the people encamp before the mountain, and Moses goes up to meet God (ver. 2b, 3a), who promises to appear to Moses, to speak to him, and to give him authority with the people; he then commands him to descend and prepare them for the theophany (ver. 9-11a); Moses obeys the command (ver. 14, 15), and on the third day a very thick cloud rests upon the mountain and there comes the loud blast of a trumpet; in great fear the people come out of the camp to the mountain and stand there while the trumpet blows louder and louder, then in their presence God speaks to Moses and Moses answers (ver. 16 in part, 17, 19).

1, 2a. Cf. 16 : 1; 17 : 1, but note the absence of the day number, which leaves the phrase **the same day** unexplained. Probably the number has dropped out. According to the later Jewish tradition, which connected Pentecost with the giving of the law, the arrival at Sinai was placed on the fifth day of the month, the fiftieth day after leaving Egypt, on the fifteenth of Nisan. It is evidently intended to mark the next important event after the exodus. **For they were departed,** better, *and they journeyed.* (Cf. 17 : 1; 18 : 1.) **2b** repeats ver. 2a and is probably from a different source. The place of encampment is probably er-Rahah if the mount of the giving of the law is Ras Sufsafeh.

3a is the immediate continuation of ver. 2b. Moses goes directly into the presence of God, who is resident in the mount; the promise and the sign of 3 : 12 are coming into fulfilment.

3b-8. An independent section relating the command given by Jehovah to Moses for the people and their promise to obey the words of Jehovah. The passage is somewhat similar to Deut. 7 : 6 ff., and is probably to be regarded as a Deuteronomic expansion of earlier material. It seems to be an account of a ratification of the covenant, and is perhaps to be connected with 24 : 1, 2, 9-11.

3b. Thus shalt thou say (cf. 20 : 22); the following words take the form of parallel identical statements, which have the rhythm and

shalt thou say to the house of Jacob, and tell the children of Israel;
4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.
5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:
6 And ye shall be unto me a kingdom of priests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.
7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.
8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.
9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.
10 And the Lord said unto Moses, Go unto the

to the house of Jacob, and tell the children of
4 Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and
5 brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples: for all the earth
6 is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children
7 of Israel. And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him.
8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses reported the words of the people unto the
9 LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words
10 of the people unto the LORD. And the LORD

swing of poetry: **the house of Jacob** and **the children of Israel** are equivalent terms.

4-6. The command and the promise are based upon the personal experience of Jehovah's saving grace (Deut. 11 : 2, 7): (*a*) in his subjugation of the Egyptians (14 : 31; 13 : 8, etc.); (*b*) in his marvelous care for them as he has brought them through the wilderness to his presence at the sacred mountain; **bare . . . on eagles' wings** (cf. Deut. 32 : 11); the eagle, נֶשֶׁר, *nĕshĕr*, probably including both the eagle and the griffon vulture. (Cf. Hast., I, p. 632.) **Now therefore,** the now is logical, introducing the terms of the covenant based on the experience of deliverance and care. The covenant consists of definite and formal obligations which the people must obey; the reciprocal element consists only in the freedom of the people to accept or reject that which is offered them. The terms are stated in parallel clauses, one general, the other specific: **obey my voice,** yield implicit obedience (15 : 26; 18 : 19), **and keep my covenant,** observe the constitution and ordinances which I impose upon you; the content of the covenant is not indicated here. (Cf. 24 : 3-8; Deut. 29 : 9.) Obedience to these conditions will be the basis of a peculiar and distinctive relationship between Jehovah and Israel. Jehovah will set them apart as his own peculiar special treasure or property, selected from all the nations of the earth, all of which belong to him. Jehovah thus stands, not in a natural, but an ethical relation to the people; a relationship based upon an act of free choice, and the people may maintain the relationship by obedience to the religious and ethical requirements of Jehovah. By virtue of this peculiar relationship they shall become **a kingdom of priests;** the kingdom represents the form of organization; it is a monarchy ruled over by Jehovah; priests describes the citizens of the kingdom, who have not merely the right but the duty to come into the presence of Jehovah and to offer him acceptable service; **a holy nation,** essentially the same thought, a nation separated from all other nations and set apart to Jehovah's service and under obligation to obey all his requirements. (Cf. Deut. 7 : 6 ff.)

7, 8. The people and their elders hear the words of Jehovah and agree to render implicit obedience, thus ratifying the covenant requirements. In ver. 7 Moses reports to the elders (12 : 21; 18 : 12), who represent the people, while in ver. 8 the people as a whole respond. **All these words,** in their present context, can only refer to the utterance of ver. 4-6, but the description here and in ver. 8 seems to demand a larger content, including some definite commands.

9. Immediately continuing ver. 2b, 3a, Jehovah, who has been speaking with Moses and giving him the covenant words for the people, now promises to come down to him in a thick cloud, so that the people may hear the conversation between Jehovah and Moses, and be led to place confidence in Moses as the accredited messenger of Jehovah. **I come,** better, *I am going to come;* the act is future. Ver. 9b is clearly out of place here; it is probably simply a repetition of ver. 8b which has crept into the text.

10-15. THE PREPARATIONS FOR THE THEOPHANY. Probably in part a continuation of ver. 3a.

10. Go. Moses, in the mountain (cf. ver. 3a), is bidden to go down and prepare the

people, and sanctify them to day and to morrow, and let them wash their clothes.
11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.
12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:
13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.
14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.
15 And he said unto the people, Be ready against the third day: come not at *your* wives.
16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.
17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.
18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them
11 wash their garments, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount
12 Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount
13 shall be surely put to death: no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they
14 shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their gar-
15 ments. And he said unto the people, Be ready against the third day: come not near a woman.
16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled.
17 And Moses brought forth the people out of the camp to meet God; and they stood at the nether
18 part of the mount. And mount Sinai was altogether on smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount
19 quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake,

people for the appearance of their God; **sanctify,** *purify,* and make ceremonially clean by ablutions and by sexual abstinence. (Cf. ver. 15.)

11a. Continuing directly ver. 10. After the two days of preparation the people are to be ready, prepared to come out and meet God, or to come up to the mount. The continuation is in ver. 13b.

11b-13a represent a different conception. God is not in the mount, as in ver. 3a, but is to descend upon it, **in the sight of all the people,** making himself visible in fire and smoke (ver. 18, 20); the mountain is to be cut off from approach by a limit set at its base; **set bounds** (cf. ver. 23) which the people must not cross lest they arouse the destructive wrath of Jehovah. (Cf. 4 : 24-26.) The limit excludes even the border of the mount; violation of the command, either by man or beast, is to be punished by death, but even the executioner is not allowed to cross the boundary; the offender must be killed by missiles, either stones or arrows, from a distance.

13b seems to command an ascent of the mountain when the signal is given (cf. ver. 17); **the trumpet,** a different word from that used in ver. 17, used in Josh. 6 : 5 and in the announcement of the Year of Jubilee; **when the trumpet soundeth long,** literally, *at the drawing out of the ram's horn,* **they,** that is, the people who on the third day are waiting in readiness, shall go up into the mount, not simply **to the mount.**

14, 15. Cf. ver. 10, 11a, with the additional sexual limitation. This conception of ceremonial uncleanness caused by sexual intercourse was ancient and wide-spread. (Cf. Lev. 15 : 18; Deut. 24 : 5, with note; 1 Sam. 21 : 4; Hast., IV, p. 827, with references.)

16, 17. The theophany, **on the third day in the** early **morning.** The accompaniments of the theophany are **thunders,** *voices* (9 : 23); **lightnings,** literally, *lightning flashes* (Ps. 18 : 14); **a thick cloud** (19 : 9), and the exceedingly powerful blast of a trumpet; its effect was to throw the people into great terror (cf. Amos 3 : 6); **to meet with God,** that is, into the presence of the God who was revealing himself in the theophany, taking their stand at the base of the mount, not ascending into it, as in ver. 13b.

18. Cf. ver. 20. The descent of Jehovah upon Mount Sinai is accompanied with many terrifying phenomena, **smoke** and **fire,** as if it were a volcano in action, fire being the form in which Jehovah had manifested himself in 3 : 2, while the **smoke ascended** like the **smoke of a** smelting **furnace** (9 : 8) and the whole mount shook with the violence of the physical manifestation (Judg. 5 : 4; Ps. 18 : 7).

19. Continuing ver. 17, with the people standing at the foot of the mountain, the trumpet continued to blow louder and louder, while

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.
21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.
22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.
23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.
24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.
25 So Moses went down unto the people, and spake unto them.

20 and God answered him by a voice. And the LORD came down upon mount Sinai, to the top of the mount: and the LORD called Moses to the
21 top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to
22 gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon
23 them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou didst charge us, saying, Set bounds about the
24 mount, and sanctify it. And the LORD said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth
25 upon them. So Moses went down unto the people, and told them.

Moses was speaking with God and God was answering him with an audible voice; the tenses are frequentative and describe a continuous action and not a single act, as E. V. implies. The continuation of ver. 19 in our present text is probably 20 : 18 ff.

20. Cf. ver. 11b. Jehovah comes down on the mount as he had promised, and summons Moses to an interview with him on the mount.

21 ff. Cf. ver. 12, 13a. The repetition of the command serves to intensify the reverence and dread of the people; **charge the people,** a strong word (Deut. 8 : 19), testify, make a solemn declaration to them; **break through,** as though there were some physical barrier that had been erected, which they might easily break down in their desire to come nearer to the presence of Jehovah (cf. 3 : 3), and in consequence **many of them** die a violent death (Judg. 5 : 27).

22. The priests, who, under ordinary circumstances, come near to Jehovah now must **sanctify themselves** and keep the bounds like the common people, **lest** *Jehovah* **break forth upon them** in sudden judgment (2 Sam. 6 : 8).

23, 24. After giving the command to the people, Moses is directed to return to the mount **—thou** is emphatic—accompanied by Aaron (cf. 18 : 12; 24 : 1, 2, 9), but the priests and the people are excluded (cf. ver. 21).

25. Continuing ver. 21, **spake unto them,** *said unto them,* the verse being incomplete, with no statement of what Moses was to say.

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2. **Chap. 20 : 1-21.** THE PROMULGATION OF THE DECALOGUE. (Cf. Deut. 5 : 6-21.) The so-called Ten Commandments are named the Ten Words (Exod. 34 : 28; Deut. 4 : 13; 10 : 4).

In the present text the narrative is abrupt. There is no indication as to the time or the circumstances under which God spoke all these words, nor to whom he spoke them. In Deut. 5 : 4, 5, 22 it is distinctly stated that the words were spoken in the hearing of all the people, and the same idea is suggested in Exod. 20 : 18-21, which probably originally preceded this chapter. These words are rightly regarded as the basis of Israelitish institutions and the primary covenant obligations which Jehovah imposed upon his people.

The form in which the words are preserved cannot be original. This is shown by the variations existing between the recensions in Exodus and Deuteronomy; by the variation in the length of the statements between the earlier and the later words. It seems practically certain, as might be expected in a primitive code engraved on tablets of stone, that the various commands and prohibitions were expressed in a single concise clause like those of ver. 3, 13-16. It is not difficult to reduce all the ten words to these simple clauses, though it cannot be asserted that these simplified forms represent the original statements.

In the primitive form there seems to be no satisfactory reason for denying the Mosaic authorship of the words. Many of the best modern authorities, it is true, assign them to the eighth or seventh centuries, perhaps to the time of the Deuteronomic reformation in 621. This is done because the words are ethico-religious rather than ceremonial; because they reflect the teaching of the prophets of the eighth and seventh centuries; and lastly and more positively, because the second and fourth commandments are said to reflect later conditions, while the tenth deals with motives rather than acts. It is argued that Moses could not have forbidden the use of images, since images are employed in early Israel even by devoted worshipers of Jehovah. It must be admitted that images do occur, cf. teraphim (1 Sam. 19 : 13); the ephod (Judg. 8 : 27, and probably 1 Sam. 21 : 9), to say noth-

CHAPTER XX.

1 AND God spake all these words, saying,
2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.

1 AND God spake all these words, saying,
2 I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have none other gods before me.

ing of the golden calves (1 Kings 12 : 28). But these cases are not sufficient to prove the non-existence of the commandment. The commandment was probably intended to prohibit the worship of Jehovah under any visible form. The cloud was the symbol of Jehovah's presence, and even Moses could only see his glory as he passed by (Exod. 33 : 20 ff.; 34 : 5). With the exception of the golden calf (Exod. 32; 1 Kings 12 : 28), which is distinctly branded as a violation of the covenant of Jehovah, there is no indication that any of these images were held to be representations of Jehovah, for the teraphim and the ephod are most probably to be regarded as primitive household or local deities which maintained themselves for a long time by the side of the imageless worship of Jehovah.

The Sabbath commandment, it is said, would only be possible in a settled agricultural community. This objection is only valid against the present enlarged form of the command, and has no force against the simpler original, and can hardly be maintained in view of the almost certain antiquity of the Sabbath observance in connection with the astronomical festival of the New Moon. (See Sabbath, Hast., IV., p. 319; Jastrow, in "Am. Journal of Theology," 1898, pp. 312 ff.)

The tenth commandment, with its prohibition of coveting, is said to deal with motives rather than acts, and hence to be too spiritual for such an early age. But this objection does not hold, because in the first place motives are dealt with in codes much older than this, *e. g.*, the Egyptian "Book of the Dead," and in the second place, as the interpretation will show, the coveting here forbidden is not the mere internal longing for the property of one's neighbor, but the longing which leads to the overt act.

The number of the words is fixed at ten, but there are at least three different enumerations. The form preserved in the ordinary Hebrew Bible treats the introductory statement of ver. 2 and the prohibitions of other gods and of image-worship in ver. 3-6 as the first commandment, and secures the ten by dividing the prohibition of coveting in ver. 17 into two. This division was followed by Augustine and the Latin Church Fathers, and was finally adopted by the Roman Church. Another division favored by the later Jews counts ver. 2 as the first, ver. 3-6 as the second, and ver. 17 as the tenth. Philo, Josephus, the Greek Church, and Calvin, followed by the Reformed Church, combine ver. 2, 3 as the first, and then follow the usual order to the end. Ver. 2 is clearly an introduction or preface, giving the basis for the following commands and prohibitions, and is not a command at all. The first four commandments deal with religious, the last five with moral or social duties, while the fifth, with its command to respect parental authority, might be connected either with the first or the second group. But parental authority is so closely connected with the divine that the best division is into two groups of five each, the first dealing with *pietas*, the second with *probitas*. This would agree with the view that the words were written on two tables, and also with the unmistakable evidence of an arrangement of some of the laws in chap. 21 to 23 in sets of ten, composed of two groups of five each.

1. An introductory sentence affirming that the following words are of divine origin (cf. the preface to the Code of Hammurabi). It is most likely that in the original context these words followed directly after 20 : 18-21.

2. Preface to and ground for the ten words. (Cf. Deut. 5 : 6.) Jehovah has proved himself to be the God of Israel by delivering them from the Egyptian bondage and taking them to be his own people (19 : 4, 5).

3. The First Commandment (Deut. 5 : 7), the command to worship Jehovah only. This command is fundamental in the Israelitish constitution; Jehovah is the God of Israel and the Israelites are the people of Jehovah, who forbids his people to worship any other God. In its form this is not absolute monotheism, but is monolatry and furnishes the basis for the later strict monotheism (cf. Davidson, "O. T. Theol.," pp. 83-96). **Other gods,** plural (Deut. 4 : 19; 11 : 16; 17 : 3; cf. the sg. in Exod. 34 : 14), **before me,** better, *besides me*, in addition to me.

4-6. The Second Commandment (Deut. 5 : 8-10). Prohibition of image-worship or the worship of the deity in any visible form. The original

4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:
5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;
6 And shewing mercy unto thousands of them that love me, and keep my commandments.
7 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

4 Thou shalt not make unto thee a graven image, nor *the likeness of* any form that is in heaven above, or that is in the earth beneath, or
5 that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth
6 generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.
7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

shorter form may very well have been, **Thou shalt not make unto thee any graven image.** The graven image, פֶּסֶל, *pesel*, means primarily an idol carved out of wood or stone; **or any likeness,** with these words the enlargement seems to have begun, making the original prohibition of images of Jehovah more comprehensive, so that it comes to prohibit the use of any images whatsoever in worship. The word likeness, תְּמוּנָה, *tĕmûnah*, means originally the form or figure which is characteristic of anything (Num. 12:8; Deut. 4:15, 16), but here it seems to mean likeness, representation, requiring the insertion of the words "of anything." The threefold division of the world is employed here as in Gen. 1:6-25; Deut. 4:17, 18; cf. the twofold division, Deut. 4:39; Josh. 2:11, and see the art. "Cosmogony," Hast., I, pp. 503, 504; the worship of the heavenly bodies came to be very common in the later pre-exilic period (cf. Deut. 4:19; 2 Kings 21:3; Jer. 44:15 ff.); **the earth beneath,** images of animals and human beings; the teraphim seem to have had human form, and so possibly the ephod; **the waters under the earth** (cf. Gen. 7:11), probably directed against the fish-formed gods of the northern Semites.

5. This states explicitly that it is the making of images for religious purposes that is prohibited. **Thou shalt not bow down thyself to them,** *worship them*, **nor serve them** (Deut. 4:19); the appeal is made to reverence and to fear, *Jehovah* **thy God am a jealous God** (cf. 34:14; Deut. 4:24), **visiting the iniquity of the fathers upon the children,** punishing the children for the sins of their fathers (Exod. 34:7; Num. 14:18), this conception of the solidarity of race and family is characteristic; **unto the third,** that is, down to the third and the fourth generation, probably the grandchildren and the great-grandchildren, though in Exod. 34:7 **the third and fourth generation** include the great-grandchildren and the great great-grandchildren (cf. Gen. 50:23); the figures are not to be taken literally, but convey the idea of indefiniteness; **iniquity,** that is, *guilt*, desert of punishment on the part of those who hate Jehovah and oppose his will (Ps. 32:2, 5; Deut. 7:10); the word hate is probably chosen as the antithesis of love. (Cf. Mal. 1:2, 3.)

6. Shewing mercy, *lovingkindness*, dealing graciously, manifesting his grace and mercy **unto thousands,** in Deut. 7:9 a thousand generations, here more probably thousands of individuals, an indefinitely large number of descendants of those **that love me and keep my commandments;** that is, just as the guilt of the fathers rests upon the children through successive generations, so the love and obedience of the ancestors secures for thousands of descendants the grace and mercy of Jehovah. Love and obedience are here the very essence of religion. (Cf. Deut. 4:2, 40; 5:10; 7:9; 10:12, etc.)

7. The Third Commandment (Deut. 5:11). Reverence in the use of the name of Jehovah, **take the name,** literally, *lift up upon the lips* (23:1) *the name of Jehovah for vanity*, a prohibition against speaking the divine name for or in connection with any worthless, godless, sinful purpose. The exact point of the prohibition is not clear. It is scarcely perjury, for that is the subject of the ninth commandment. It includes profanity and any careless utterance of the divine name, but it has a more extensive application. The word vanity is sometimes used of false gods, and it means anything that is worthless and opposed to the essential nature of Jehovah, so thou shalt not utter the name of Jehovah in connection with anything that is essentially contrary to his nature. The use of the name was supposed to carry with it a power over the being named, for the name is the equivalent or the double of the person. (Cf. Gen. 32:29; Exod. 3:13.) The main emphasis is clearly religious, as the general context shows; no gods but Jehovah; no visible representation of Jehovah; no degradation of the name of Jehovah; that is, no connection of his worship with other worthless things.

8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labour, and do all thy work:
10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:
11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
13 Thou shalt not kill.
14 Thou shalt not commit adultery.
15 Thou shalt not steal.
16 Thou shalt not bear false witness against thy neighbour.
17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his

8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labour, and do all thy work:
10 but the seventh day is a sabbath unto the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy
11 stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
13 Thou shalt do no murder.
14 Thou shalt not commit adultery.
15 Thou shalt not steal.
16 Thou shalt not bear false witness against thy neighbour.
17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor

8-11. The Fourth Commandment (Deut. 5: 12-15). The consecration of the Sabbath; here a positive injunction, possibly in its original and shorter form a prohibition, thou shalt not desecrate the Sabbath.

8. Remember, Deut., *keep, observe,* **to keep it holy,** sanctify it, consecrate it to the service of the deity, it is his day, while the greater part of the week is given over to man to be used for his own purposes; **9. Thy work,** that is, the ordinary business of men (Exod. 12: 16), note the phrase "servile work" (Lev. 23: 7, 8, etc.). The cessation from work is required not only from the householder, but also from all the members of his household, and all domestic animals; **10. Thy stranger** (cf. 12: 19, 45, 48), the term is particularly characteristic of Deuteronomy.

11. The reason for the observance of **the seventh day,** according to Exodus, is that it is and has been from the beginning the specifically sacred day of Jehovah the God of Israel, as is shown by the fact that he performed his creative work in six days and consecrated the seventh day by refraining from work, the reference being clearly to the close of the creation narrative (Gen. 2: 1-3). The universe is divided into three parts here as in ver. 4. In Deuteronomy the motive is humanitarian.

12. The Fifth Commandment (Deut. 5: 16). Reverence for parents, probably to be closely associated with the preceding as a distinctly religious command. This is also positive, but quite probably it was a prohibition in its original shorter form. (Cf. Exod. 21: 15, 17.) As is noted in Eph. 6: 2, this is the first commandment with promise, a statement which, of course, has to do with the present expanded form; **honour,** *reverence* (cf. Mal. 1: 6; Isa. 29: 13); Deuteronomy adds "as Jehovah thy God commanded thee"; **that thy days may be long,** literally, *prolonged* (Deut. 4: 26); Deuteronomy adds "and that it may be well with thee"; which Jehovah **giveth,** *is going to give,* the participle, as in Deut. 1: 20, etc.; length of days and many children were the principal blessings.

13. The Sixth Commandment (Deut. 5: 17). Prohibition of murder; wilful, premeditated murder is here meant. LXX gives the order seventh, eighth, sixth. In Hosea 4: 2, the order is killing, stealing, and committing adultery. (Cf. Matt. 5: 21 ff.; 19: 18 ff.)

14. The Seventh Commandment (Deut. 5: 18). Prohibition of adultery or violation of the marriage relation (Deut. 22: 22; Lev. 20: 10).

15. The Eighth Commandment (Deut. 5: 19). Prohibition of stealing; the right of private property is definitely recognized.

16. The Ninth Commandment (Deut. 5: 20). Prohibition of false witness or testimony. (Cf. Ps. 27: 12.) **False witness,** or, *testimony,* seems to be a technical term describing public action on the part of an official witness (Num. 35: 30; Deut. 19: 16, 18), an action in some judicial procedure. Deuteronomy has witness of vanity (cf. ver. 7), a witness whose testimony does not correspond to reality; **neighbour** is here used not in the sense of fellow man, as Jesus used it in the parable of the Good Samaritan, but fellow citizen, fellow tribesman.

17. The Tenth Commandment (Deut. 5: 21). Prohibition of covetousness (cf. Rom. 7: 7); **covet,** a longing after that which belongs to another, which leads to an attempt to make it one's own, the violent desire which impels to action (Exod. 34: 24; Deut. 7: 25; Josh. 8: 21). The original command probably ended with the **neighbour's house,** for house includes everything contained in and belonging to it, the items being enumerated in the following phrases, which were probably later specifications. This law supplements the eighth commandment, and

manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.
18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.
19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.
20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.
21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
18 And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people
19 saw it, they trembled, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest
20 we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his
21 fear may be before you, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

deals with more forcible and perhaps systematic attempt upon property rights. The house, property of the man, consists of his wife (Exod. 21 : 22; Deut. 22 : 23), his male and female slaves, his domestic animals, and other forms of property unspecified. Deuteronomy differs in using in the second clause a different verb, to long after, to set one's desire upon (Deut. 12 : 20; 14 : 26), in placing wife in the first clause and in giving a detailed enumeration of the various elements of property.

It seems probable that in the primitive tradition of the exodus, an account of the acceptance by the people of the Ten Words as a revelation from Jehovah and of their expression of submission to the will of Jehovah by some formal act followed immediately upon the account of the promulgation of the Words. But the later insertion of the Book of the Covenant (20 : 22 to 23 : 33) caused the account of the ratification of the covenant to be postponed, and to be so modified as to describe the acceptance by the people not merely of the Ten Words, but of the Book of the Covenant as well (24 : 3–8). In consequence, 20 : 18-21, which once followed directly after 19 : 19 and introduced the promulgation of the Ten Words, was placed after 20 : 17, and instead of describing the effect of the theophany of chap. 19, was regarded as describing the effect of the promulgation of the Ten Words, and also as accounting for the fact that subsequent revelations, like the Book of the Covenant, were not made directly to the people, but were mediated through Moses and by him promulgated to the people as occasion demanded (18 : 15; Deut. 5 : 22 ff.).

18-21. The effect of the promulgation of the Decalogue, originally of the theophany. There is no reference to any words heard by the people, but only to the physical phenomena of the theophany. **And when the people saw it,** better with LXX and Sam., "and the people feared and quaked" (Isa. 6 : 4). In their fear they dreaded the divine communication and sought to escape it; not merely further communication, but any divine word at all, for they feared that if God should speak to them they would perish. (Cf. Deut. 5 : 22.) Moses quiets their fears by assuring them that God is coming only to prove them (15 : 25; 16 : 4), so that reverence for him may determine their lives and keep them from sinning against him.

21. Cf. ver. 18; 19 : 22. The thick darkness is the abode of the deity (Deut. 4 : 11).

3. **20 : 22 to 23 : 33.** THE BOOK OF THE COVENANT AND THE PROMISES. A code of civil laws and religious and ethical regulations, with a hortatory conclusion, which, on the basis of 24 : 7, is usually known as the Book of the Covenant. It is the oldest collection of Israelitish laws extant. It seems to be composed partly of definite edicts, especially those dealing with religious subjects, and partly of case law based on legal decisions and on precedent. The former, generally speaking, are called "words" in the code. The latter are known as "judgments," and are found chiefly in 21 : 1 to 22 : 17, and are most of them composed in a certain definite form and introduced by the conjunction "if." They presuppose the settled life of an agricultural community. Many of them are probably not of distinctively Israelitish origin, for they are found in many cases in slightly different forms in the Code of Hammurabi. This would prove that they originated in very early times and were a part of what may be regarded as early Semitic law. Many of the laws appear in the Book of the Covenant in a more primitive form than in the Code of Hammurabi, indicating a stage of culture not so advanced as that reached in Babylon in the time of Hammurabi. It is especially noteworthy that there is no reference to city life nor to a king. This would indicate an origin early in the period of the judges, though it is highly probable that the laws continued to be in operation for a long period. The religious regulations, or "words," are probably some of them very ancient, antedating the conquest of Palestine, while some of them imply settled agricultural life and hence would only be applicable after the conquest.

It has been made highly probable by recent

critical investigation that the Book of the Covenant did not stand originally in connection with the history of the events at Horeb, but that it was the original digest of the laws given by Moses to the people in the plains of Moab just before his death; in other words, it occupied the place now taken by the book of Deuteronomy, and was transferred to its present position when the enlarged edition of the Covenant Code now found in Deuteronomy was published. This transference is responsible in part for the confusion which now exists in the Covenant Code, so that it is impossible to classify the laws perfectly either on the basis of the subject-matter or of the form. It also seems probable that some of the original laws have been transferred to the other codes of the Pentateuch, either to Deuteronomy or possibly in some cases to the Holiness Code of Lev. 17 to 26. The religious laws, or Words, appear in a slightly different form in 34 : 14-26, evidently from a different document or recension. This makes it probable that the religious laws once formed a code, or collection, by themselves. Their nucleus may well have been of Mosaic authorship and have been closely connected with the primitive form of the Ten Words. It is possible to arrange many of the laws in groups of ten, divided into two sections of five each, and it is not improbable that the original form of the Book of the Covenant actually had the form of a series of decalogues divided into two pentads. Subsequent enlargements, removals, and transpositions have so broken up this arrangement in decalogues that all attempts to restore a decalogue arrangement can have little more than an academic interest. The attempts of Paton, "Journal of Biblical Literature," 1893, pp. 79-93; Kent, "Israel's Laws and Legal Precedents," pp. 16-30; Klostermann, "*Der Pentateuch*," Vol. II, pp. 500-579, are all suggestive.

The following classification of the material, based chiefly upon the form but partly on the subject, is suggested as a helpful outline.

A. Laws which are thrown into the form of conditional sentences, with the conditional particle in the protasis and the apodosis in the third person singular.

1. Laws dealing with male and female Hebrew slaves (21 : 2-11), a decad composed of two pentads.
2. Laws dealing with quarrels and injuries resulting therefrom (21 : 18-27).
3. Laws dealing with fatal injuries caused by cattle (21 : 28-32).
4. Laws dealing with injuries done to cattle, causing loss of property (21 : 33-36; 22 : 1, 4).
5. Laws dealing with robbery (22 : 2, 3).
6. Laws dealing with damage to real property (22 : 5, 6).
7. Laws dealing with the loss of trust property (22 : 7-13).
8. Laws dealing with loans (22 : 14, 15).
9. Laws dealing with seduction (22 : 16, 17).

B. Laws, generally conditional in thought, with the protasis as a participle and the apodosis in the third person singular. They are not case law, but are based upon primitive religious and social instincts, or like the distinctively religious laws upon the edict of a religious authority. In this respect they are closely associated with the "Words." They are all capital offenses.

1. The murderer (21 : 12).
2. The parricide or matricide (21 : 15).
3. The man-stealer (21 : 16).
4. The curser of father or mother (21 : 17).
5. The Sodomist (22 : 19).
6. The idolater (22 : 20).

C. Laws put in the form of prohibitions, chiefly in the second person singular. They are essentially religious in their character, and, like the commands dealing with religious observances, belong to the "Words."

1. Prohibition of the sorceress (22 : 18).
2. Prohibition of the oppression of the stranger (22 : 21).
3. Of the oppression of the widow and orphan (22 : 22-24).
4. Of interest (22 : 25); the form is conditional.
5. Of retention of pledged garments (22 : 26, 27); form conditional.
6. Of blasphemy (22 : 28a).
7. Of cursing a prince (22 : 28b).
8. Of retention of the lawful offerings (22 : 29, 30).
9. Of defiling food (22 : 31).
10. Of injustice and false witness and fraud (23 : 1-3, 6-9).
11. Of inconsiderateness to the animals of an enemy (23 : 4, 5).

D. Religious commands dealing with religious observances.

1. Prohibition of molten gods (20 : 22, 23).
2. The law of the altar (20 : 24-26).
3. Observance of the Sabbatical year (23 : 10, 11).
4. The weekly Sabbath (23 : 12).
5. The three pilgrimage festivals (23 : 14-17).
6. Prohibition of leaven and keeping the sacrificial animal to the morning at the Passover (23 : 18).

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.
23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.
24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.
25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.
26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye yourselves have seen that I have talked with you
23 from heaven. Ye shall not make *other gods* with me; gods of silver, or gods of gold, ye shall not
24 make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will
25 bless thee. And if thou make me an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon it, thou hast
26 polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

7. Consecration of the firstfruits (23 : 19a).

8. Prohibition of cooking a kid in its mother's milk (23 : 19b).

(*a*) **22-26.** THE BOOK OF THE COVENANT IS INTRODUCED BY TWO REGULATIONS REGARDING WORSHIP: The prohibition of molten images and the prescription of the proper place of worship.

22, 23. The prohibition of molten images, probably images of Jehovah (32 : 31; 34 : 14). The prohibition is based upon the fact that Jehovah is a heavenly being, presumably without any visible form, and hence incapable of representation. E. V., which makes two commands the equivalent of the first and second commands of the Decalogue, is probably incorrect; read by a simple change of the verse division, **ye shall not make with me gods of silver, . .** and **gods of gold,** etc., a simple equivalent of the second commandment.

24-26. The law of the altar. The worship of Jehovah must have its altar, and it is prescribed that the altar shall be simple, of earth or unhewn stones. On this altar the sacrifices to Jehovah are to be offered. The two main classes of offerings are mentioned, the holocaust or whole burnt offering, which was wholly consumed by fire and so wholly offered to God, and the peace offering, the bulk of which was consumed by the worshipers in the sacrificial meal. (Cf. Exod. 18 : 12; 24 : 5; Lev. 1 : 3.)

24. The place of the altar was not to be chosen at will, but must be selected by Jehovah, the place **where I record my name** (cf. 2 Sam. 18 : 18); the meaning seems to be to cause to be praised or worshiped in a public way; but it is not limited to any special place, **in all places,** a collective (cf. Deut. 11 : 24); in these places Jehovah will come to his worshipers and will bless them (Deut. 1 : 11; 2 : 7, etc.). There is no indication as to how Jehovah will come to his people or as to how his choice of the place was to be made known. It probably implies a theophany.

25 refers to the more common stone **altar,** indicating a more advanced stage of culture than the earth altar. It must, however, be simple, made of unhewn stones, for hewing stones would pollute them (Deut. 27 : 5; Josh. 8 : 31); Elijah's altar (1 Kings 18 : 32) was so built; **tool,** literally, *sword;* why the hewing of the stones worked pollution is not stated. It was probably a form of *tabû* connected with the primitive belief that the deity was actually present in the stone. It may also represent an older usage, before iron had become common; cf. circumcision with a stone or knives of flint (4 : 25).

26. A further limitation of the altar: it must not be so high as to require steps; the prohibition seems to be based on primitive conceptions connected with the religious impurity of the sexual life, not merely upon motives of modesty. (Cf. 19 : 15; Deut. 20 : 7, etc.)

The altar of the later legislation was three cubits high, making steps or an inclined approach indispensable, and in consequence the priests were obliged to wear linen breeches or loin cloths (27 : 1; 28 : 42, etc.).

This law of the altar provides for more than one place of sacrifice, but the various places would seem to be successive and not simultaneous, and must be chosen by Jehovah himself. It does not, therefore, justify a plurality of places of worship. The altar probably would be situated at the sanctuary to which the annual pilgrimages were to be made (23 : 14-17). It is not improbable that it would be the scene of successive annual or triennial celebrations of the establishment of the covenant relation for which the celebration described in 24 : 3-8 may have furnished the model.

The actual practice in Canaan which recognized the multiplicity of altars would be favored in part by the force of religious conservatism which would hold as sacred a place once the seat of the sanctuary, even after the sanctuary had been removed; in part by the tendency to

CHAPTER XXI.

1 NOW these *are* the judgments which thou shalt set before them.
2 If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.
3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.
4 If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.
5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:
6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

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tribal disintegration and the consequent demand for tribal sanctuaries; in part by the adoption of Canaanitish practices; and in part by the probable fact that the covenant idea and requirements embraced at first only a limited part of the later people of Israel.

It is noteworthy that here, as in 24 : 5, there is no distinctively priestly class mentioned; the persons who bring the gift, offer the sacrifice, were usually probably the heads of the family or household, and this custom seems to have continued for a long period. At the same time it is quite certain that the sanctuary would be equipped with officials or priests. The sanctuary at Shiloh was in charge of the house of Eli, and that of Dan was in charge of the descendants of Gershom, the grandson of Moses (Judg. 18 : 30, 31).

(*b*) **Chap. 21 : 1 to 22 : 17.** THE JUDGMENTS. They are called judgments because they seem to have originated in decisions on cases at court. It seems quite probable that these decisions were rendered by the priests at the central sanctuary, perhaps at Shiloh.

2-11. A GROUP OF TEN LAWS DEALING WITH THE TREATMENT OF A HEBREW WHO WAS ENSLAVED.

2-6. Five laws dealing with the male slave. The enslavement of the Hebrew might be due to poverty (Lev. 25 : 39), or it might be a punishment for crime (22 : 3), but it was a temporary enslavement, for in the seventh year of his servitude he must be released. For the time-being, however, he was a bond-servant, a part of the property of his owner, like his cattle, and like them purchased. After the general statement in ver. 2 follow four special cases, the second and third cases being significant as illustrating the subordinate position of woman. The married man who is sold into slavery takes his wife with him as a matter of course, she belongs with him; if he is unmarried, then his master may marry him to one of his female slaves and she and her children belong to the master.

5, 6. The fourth special case provides for the perpetual enslavement of a Hebrew. This could occur only by the free choice of the man, who, on account of his love for his master, his wife, and his children, prefers his position as slave and declines to accept his freedom. This choice was ratified and attested by a definite public ceremony, the exact nature of which is not perfectly clear. The most common interpretation holds that the phrases "bring him unto God" and "bring him to the door" are synonymous, describing the same action from two different points of view. Then the whole ceremony must take place either at the local sanctuary or, in view of the fact that the symbolic act is intended to express the fact that the man is definitely attached to the house of his master, the door may be regarded as the door of the house of the owner of the slave. In this case God, or the gods, as the word may be rendered, must refer to the household gods who have their seat at the door or the door-post of the house. It seems, however, more probable that the two phrases represent two distinct acts in the ceremony. Bringing to God describes that part of the ceremony which comes under the cognizance of the community as a whole, whose court of record as well as of adjudication is at the sanctuary where the priests issued the divine decrees. The translation of A. V., *judges*, would not be so far wrong except that it obscures the essentially religious nature of the transaction. In the presence of the priests as the representatives of

7 And if a man sell his daughter to be a maid-
servant, she shall not go out as the men-
servants do.
8 If she please not her master, who hath be-
trothed her to himself, then shall he let her be re-
deemed: to sell her unto a strange nation he shall
have no power, seeing he hath dealt deceitfully
with her.
9 And if he have betrothed her unto his son,
he shall deal with her after the manner of
daughters.
10 If he take him another *wife,* her food, her
raiment, and her duty of marriage, shall he not
diminish.
11 And if he do not these three unto her, then
shall she go out free without money.
12 He that smiteth a man, so that he die, shall be
surely put to death.
13 And if a man lie not in wait, but God deliver

7 And if a man sell his daughter to be a maid-
servant, she shall not go out as the menservants
8 do. If she please not her master, who hath es-
poused her to himself, then shall he let her be re-
deemed: to sell her unto a strange people he
shall have no power, seeing he hath dealt de-
9 ceitfully with her. And if he espouse her unto
his son, he shall deal with her after the manner
10 of daughters. If he take him another *wife;* her
food, her raiment, and her duty of marriage,
11 shall he not diminish. And if he do not these
three unto her, then shall she go out for nothing,
without money.
12 He that smiteth a man, so that he die, shall
13 surely be put to death. And if a man lie not in
wait, but God deliver *him* into his hand; then I

God the slave makes his declaration, the substance of which is contained in ver. 5. Code Hammurabi describes processes of this sort as occurring before God, sections 23, 120, 266, 281.

The public transaction in which the slave abjures his right to freedom is followed by the more private ceremony in which by fastening the ear to the door-post the slave is branded as belonging permanently to the householder. The custom of boring the ear was widely extended. (Cf. Hast., D. B., IV, 464, footnote.)

It is noteworthy that in the parallel in Deut. 15 : 16b, there is no mention of bringing to God.

7-11. The treatment of the Hebrew girl sold by her father into slavery evidently as a concubine, for she was not released at the end of seven years, like the male. The purpose of the law is to secure her rights and to limit the power of her master. Deut. 15 : 17 provides for the release of the maid at the end of seven years. The structure of the law is like the preceding, giving first the general statement which is followed by four special conditions. The father sells **his daughter,** who is a part of his property, **to be a maidservant,** a concubine, אָמָה, *'āmāh,* of a concubine (Gen. 20 : 17; 21 : 10; Judg. 9 : 18; 19 : 19).

The first special condition (ver. 8a) gives difficulty. The text is uncertain; it may read, R. V. Marg., "so that he hath not espoused her," or R. V. text, "who hath espoused her to himself," לֹא, *lo',* for לְ, *lō.* The context, "seeing that he hath dealt deceitfully with her," implies cohabitation, and makes it highly probable that we should adopt the rendering of the text with the interpretation that espousal means consummation of the union, or else read by a simple transposition of consonants in the verb and omission of the negative, who hath known her, sexually, יְדָעָהּ, *yĕdhā'āh,* for יְעָרָהּ, *yĕ'ādhāh;* if she be displeasing in the eyes of her master after he has married her, then he shall let her be redeemed, *i. e.,* probably restored to freedom (cf. Lev. 19 : 20), but he shall not have the right to sell her to a non-Israelite, in case he does not keep his faith with her.

10. Third special condition. If her master take another concubine, he must not deprive the former of her rights, which consist in **food,** literally, *flesh,* probably the best of food, **raiment, and duty of marriage,** that is, cohabitation. The word in the original occurs only here and is of uncertain etymology.

11. In case he does not these three things to her, that is the three mentioned in ver. 10, then her freedom must be granted as a matter of course, without payment of redemption money. Similar conditions are dealt with in Code Hammurabi, 119, 137, 145–147.

12-17. A GROUP OF LAWS DEALING WITH CAPITAL OFFENSES. Cf. 22 : 18-20 for other capital offenses. The form of the laws is different from the preceding, except in ver. 13, 14, which deal with two special conditions of ver. 12. Each law stands by itself and is conditional in sense but not in form, the protasis being expressed by the participle, "the slayer of a man," etc., instead of, "if a man smite," etc.

12-14. Murder. **12.** The general statement. Murder is to be punished by death (Gen. 9 : 6; Lev. 24 : 17; Deut. 19 : 11 ff.), **shall be surely put to death.** (Cf. 19 : 12; 22 : 19.) In view of Deut. 19 : 12 it might seem that the execution of the penalty was left to the blood avenger. The formula, shall be surely put to death, which is the stereotyped expression in capital offenses, makes it at least possible that judicial execution, probably by stoning (Deut. 21 : 21), is meant, though execution by hanging was not unknown (Deut. 21 : 22 ff.).

13. A limitation of the general law in the case of accidental manslaughter; **if a man lie not in wait, but God,** probably deity, a general term for fate (8 : 19), is responsible, or as we

him into his hand; then I will appoint thee a place whither he shall flee.
14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.
15 And he that smiteth his father, or his mother, shall be surely put to death.
16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.
17 And he that curseth his father, or his mother, shall surely be put to death.
18 And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:
19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.
20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.
21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

will appoint thee a place whither he shall flee.
14 And if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.
15 And he that smiteth his father, or his mother, shall be surely put to death.
16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.
17 And he that curseth his father, or his mother, shall surely be put to death.
18 And if men contend, and one smiteth the other with a stone, or with his fist, and he die
19 not, but keep his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.
20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall
21 surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

should put it, if it is accidental, **then I,** that is God, **will appoint thee a place whither he shall flee.** The later legislation provides for cities of refuge, three (Deut. 19 : 1-13; 4 : 41-43); six (Num. 35 : 13). It is possible that the reference is to the sanctuary (cf. the altar, ver. 14), but in view of the difference in the terminology it seems probable that some special sanctuary or asylum is meant.

14. The man who uses craft and makes a violent attack upon his neighbor has no escape; he must be taken to execution even though he seek refuge at the very altar of the sanctuary itself. (Cf. 1 Kings 1 : 50 ff.; 2 : 28.)

15. The man that smites his father or mother in defiance of parental authority (20 : 12) must be put to death (Deut. 21 : 18 ff.). Code Hammurabi, 195, prescribes cutting off the hand of the son who strikes his father.

16. The man-stealer must be put to death. The law in Deut. 24 : 7 expressly limits this to stealing a fellow Israelite, and it is probable that this law must be interpreted in the same way. The death penalty is to be inflicted whether the thief sells his victim or keeps him himself. Code Hammurabi, 14, has the same penalty for the theft of the son of a freeman.

17. Cursing of parents, placed by LXX directly after ver. 15. Like blasphemy, this crime is a capital offense (Lev. 20 : 9; 24 : 16; Deut. 27 : 16).

18-27. A Series of Laws Dealing with Injuries Inflicted by One Person on Another. The present order is probably not original, as the laws about the slave in ver. 20, 21 would more naturally be followed by ver. 26, 27. To place ver. 23-25 directly after ver. 19, as is often done, does not commend itself. The word **mischief,** *harm,* in ver. 23, follows naturally after **mischief** in ver. 22. It is significant that the order in Code Hammurabi favors the order, ver. 18, 19, 22. (Cf. 206-214.) The structure of the laws approximates those of ver. 2-11, but the decimal arrangement is not so apparent.

18, 19. Damages for injuries arising from the strife of two free Israelites. **If men strive together,** LXX, *if two men contend,* in a strife involving physical force and one strike the other with a stone or his fist and inflict a temporary injury, then the aggressor must make good the loss of time and pay the expenses of the medical treatment. The evidence that the injury is not fatal is in the ability of the injured man to get up and walk about with the aid of his staff; in this case the aggressor is free from the death penalty; **quit** (Num. 5 : 28); **loss of his time,** Heb., either his resting or sitting, the involuntary idleness caused by the injury. (Cf. Code Hammurabi, 206, 207.)

20, 21, 26, 27. These laws, which deal with the subject of damage for injuries inflicted by a man upon his slaves, clearly belong together, and for convenience will be treated together out of the regular order. The master had the right to inflict corporal punishment, but the law limited the severity of the chastisement. A beating which results in the death of the slave is culpable, and the owner must be punished. The extent of the penalty is not given; Sam. gives, "shall surely be put to death." If this is not the case, then it must be assumed that the penalty would be imposed by the authorities. (Cf. ver. 22.) The master is exempt from punishment if the slave survives the beating for a day or two. The loss of property is regarded as a sufficient punishment.

26, 27. If the master inflict bodily injuries upon his slaves resulting in the loss of eye or

22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.
23 And if *any* mischief follow, then thou shalt give life for life,
24 Eye for eye, tooth for tooth, hand for hand, foot for foot,
25 Burning for burning, wound for wound, stripe for stripe.
26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.
27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.
28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.
29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.
30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.
31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

22 And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no mischief follow: he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine.
23 But if any mischief follow, then thou shalt give
24 life for life, eye for eye, tooth for tooth, hand
25 for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.
26 And if a man smite the eye of his servant, or the eye of his maid, and destroy it; he shall let
27 him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.
28 And if an ox gore a man or a woman, that they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox
29 shall be quit. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to
30 death. If there be laid on him a ransom, then he shall give for the redemption of his life what-
31 soever is laid upon him. Whether he have gored a son, or have gored a daughter, according to

tooth, he must let them go free, forfeit his rights as owner. (Cf. Code Hammurabi, 196, 199.)

22-25. Damages for injuries inflicted upon a pregnant woman by the quarrel of two Israelites. On the connection of these verses see note above. It seems probable that the *Lex Talionis*, ver. 23-25, was of much wider application than to the case with which it is connected.

22. If two (so LXX, cf. ver. 18) Israelites quarrel and injure a pregnant woman so that she miscarry, **her fruit depart** without inflicting upon her personally any injury, then the loss can be met by a money compensation at the will of the woman's husband, **he shall be surely punished.** The last clause of ver. 22 is uncertain; literally, *he shall pay at* or *by the order of the judges.* But if the penalty had been inflicted by the woman's husband, it seems superfluous to introduce the judges. The word for judges is rare and poetical and seems out of place here, and it is unlikely that LXX had the present Hebrew text. An acceptable emendation has not been suggested. Budde's correction, בִּנְפָלִים, *bĭnĕphālim* (Job 3 : 16), is most plausible, "he shall pay the fine for the miscarriage or untimely birth." (Cf. Code Hammurabi, 209–214.)

23-25. The *Lex Talionis*, the general ancient law (cf. Code Hammurabi, 3, 4, 196 ff.; Deut. 19 : 21; Lev. 24 : 17-22), connected with the preceding on account of the word **mischief,** and undoubtedly intended to apply primarily to the case of ver. 22; if in addition to the miscarriage some harm is inflicted upon the woman, then the law that any permanent physical injury must be punished by the infliction of a corresponding physical injury upon the wrong-doer comes into operation. The law is undoubtedly much more ancient than the beginnings of Israelitish legislation; and while introduced here in connection with this specific case, it had much wider applications. (Cf. Matt. 5 : 38; for ver. 25, cf. Isa. 1 : 6.)

28-32. A GROUP OF FIVE LAWS DEALING WITH THE INJURIES INFLICTED BY A GORING OX. The structure is similar to that of ver. 2-11: first the general statement, and then a number of special applications.

28. If an ox gore the free Israelite, whether **man or woman,** to death, the ox must be stoned; the flesh is *tabû* and must not be eaten like that of the animal which dies of itself or is torn (cf. 22 : 31; Deut. 14 : 21; Lev. 11 : 39, 40); **the owner of the ox shall be quit.** (Cf. ver. 19.)

29, 30. In case, however, the ox had been known to be dangerous and his owner had been warned, then the owner is responsible and is subject to the death penalty as though he had personally committed the murder (ver. 12). He may, however, save his life by the payment of a ransom, a money commutation, if the relatives of the person who had been killed (cf. the husband, ver. 22) were willing to accept it, **a ransom,** Hebrew, כֹּפֶר, *kōphĕr*, a money commutation, *weregeld.* (Cf. Code Hammurabi, 250 ff.)

31. The same law holds good if the person killed was a minor, the son or the daughter of a free Israelite.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.
33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;
34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.
35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.
36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

32 this judgement shall it be done unto him. If the ox gore a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.
33 And if a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass
34 fall therein, the owner of the pit shall make it good; he shall give money unto the owner of them, and the dead *beast* shall be his.
35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the price of it; and the dead also they shall di-
36 vide. Or if it be known that the ox was wont to gore in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead *beast* shall be his own.

CHAPTER XXII.

1 IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.
2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.
3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution: if he have nothing, then he shall be sold for his theft.

1 IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox,
2 and four sheep for a sheep. If the thief be found breaking in, and be smitten that he die,
3 there shall be no bloodguiltiness for him. If the sun be risen upon him, there shall be bloodguiltiness for him: he should make restitution; if he have nothing, then he shall be sold for his

32. But in case of a slave, male or female, there was a fixed money penalty instead of a penalty assessed by the relatives, as in ver. 30. The price of the slave was set at thirty shekels, from $18 to $20. Code Hammurabi, 251, fixes the money commutation for the death of a freeman at one-half of a mina of silver, and for a servant at one-third of a mina, *i. e.*, thirty and twenty shekels respectively, indicating that a slave was less valuable in Babylonia than in Israel.

21 : 33 to 22 : 4. Laws Dealing with Injuries to or Theft of Domestic Animals. The grouping is not quite so systematic as in ver. 2-11 or ver. 28-32.

33, 34. Damages for the loss of an ox or ass which falls into a pit left open through a neighbor's negligence. The careless neighbor is obliged to make a money restitution, probably the price of the dead animal, and is allowed to keep the carcass.

35, 36. Two laws dealing with the assessment of damages for losses occasioned by the ox of one man killing the ox of his neighbor. In the one case, where the ox is not notorious as a goring ox (ver. 28), the loss is divided equally between the two owners, by dividing the money derived from the sale of the live ox, and then by dividing the carcass of the dead ox. The use to which the carcass was to be put is not stated. If, however, the ox is notorious, as in ver. 29, then the entire loss falls on the owner of the goring ox, who is obliged to make restitution in kind, but is permitted to keep the dead ox. Why this case requires a restitution in kind, while ver. 34 provides a money compensation, is not clear.

Chap. 22 : 1-4. Damages for the Theft of a Domestic Animal. (Ver. 2, 3a seem to be foreign to the original connection, dealing with the question of blood-guiltiness for killing a thief, probably inserted here because the original law deals with the subject of theft.)

If an animal is stolen and butchered for food or sold, the thief must make restitution in kind, five oxen for the **ox** and four sheep for the **sheep.** The law with regard to sheep is presupposed in 2 Sam. 12 : 6. The difference in the ratio of restitution suggests the larger relative value of oxen. In Code Hammurabi, 268–270, the ox has double the value of the ass. The continuation of this law would seem to be in ver. 3b.

2, 3a. A law dealing with killing of the **thief** caught in the act; its foreignness to the connection is shown by the fact that this law deals with the thief who has been killed and so is unable to make the restitution which the other laws demand. In case a thief is detected and killed when he is in the act of breaking in, not **up,** in the night, then the one who kills him is not guilty of murder. If, however, the theft occurs in the daylight, then the one who kills the thief shall be guilty of murder, and, according to LXX, must pay the penalty of murder (21 : 12). The original conclusion to the law seems to have been replaced by the words, "he shall make restitution," not **should,** A. V., which is an attempt to lessen the difficulty, which cannot have belonged in this connection, for how can one make restitution for a life? The words, "he shall make full restitution," properly connect with ver. 1 and introduce the rest of

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.
5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.
7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.
8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.
9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges;

4 theft. If the theft be found in his hand alive, whether it be ox, or ass, or sheep; he shall pay double.
5 If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
6 If fire break out, and catch in thorns, so that the shocks of corn, or the standing corn, or the field, be consumed; he that kindled the fire shall surely make restitution.
7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall
8 pay double. If the thief be not found, then the master of the house shall come near unto God, *to see* whether he have not put his hand unto his
9 neighbour's goods. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, whereof one saith, This is it, the cause of both parties

ver. 3, which is to be closely connected with ver. 1, so "four sheep for a sheep" he shall restore. Restitution is necessary even if the thief be without property; in this case the thief shall be sold for his theft; in many cases he would probably become the property of the man who had been robbed; but, of course, according to the law of 21:2 ff., would be freed in the seventh year. (Cf. Gen. 44:17; Jos. "Ant.," IV, viii, 28; XVI, i, 1.) If, instead of being sold or killed, the stolen property, whether ox or ass or sheep, be found in the possession of the thief, he must make twofold restitution. Code Hammurabi is much more severe, requiring a restitution of from ten to twentyfold, according to the wealth of the thief, or the infliction of the death penalty if he can make no restitution (sec. 8; cf. Cook, "Laws of Moses and Code of Hammurabi," pp. 213–216).

5-17. LAWS DEALING WITH DAMAGES FOR THE LOSS OF PROPERTY. **5, 6.** Injuries to crops through pasturage or fire. Ver. 5 is ambiguous, the words rendered, **eaten, beast, feed,** come from the root בָּעַר, *bā'ăr*, the same root from which the words "kindled the fire," in ver. 6, come. It seems probable that the laws both dealt originally with damage by fire; the first with a fire caused by carelessness, the second with a fire whose origin was accidental. The traditional interpretation is supported by LXX and Sam., and may be correct, but the view that both laws refer to fire seems more likely. Hence we read (ver. 5) *if a man kindles a fire in his field or vineyard* (evidently to destroy stubble and rubbish), *and allows his fire to spread, send his burning,* not **put in his beast,** *so that it starts a fire in the field of another man, he must make restitution of the very best of his own field or vineyard, i. e.,* not merely according to the value of the material destroyed, but, inasmuch as the loss is due to his carelessness, of the best of his produce.

6. If, however, the fire spread of itself, **break out, and catch in thorns** used to form the hedge about the field, and in consequence the shocks of grain, the standing grain, or even the whole field be burnt over, then, as the damage is accidental, the man in whose field the fire started is under obligation to make only simple restitution.

7-9. Loss of money or goods left on deposit. **Stuff,** articles of value (cf. Jewels, 3:22) entrusted to another. If they are stolen and the thief is caught, restitution must be made by the thief according to 22:4. In case the thief is not caught, then the question of misappropriation may arise and the settlement is made by means of a judicial decision at the sanctuary, probably by oath, as in ver. 11, though possibly by the ordeal. **The master of the house,** *i. e.,* the one to whom the goods have been entrusted, **shall be brought unto the judges,** better R. V., *shall draw near to God; i. e.,* to the sanctuary (21:6) to take the oath to purge himself of the charge of misappropriation. It is not stated whether, in case he be freed of the charge of misappropriation, he is to make restitution; in view of ver. 11, it might be assumed that he was freed from all responsibility.

9. This seems to be a supplementary law dealing with any form of property which may be found in a man's possession and to which another man may lay claim; in any **manner,** or *charge,* **of trespass,** *transgression,* probably misappropriation or theft (Gen. 31:36; Prov. 28:24) of anything whatever which has been lost, in regard to which a man says "this is the thing which I have lost," then the case shall be brought before God at the sanctuary for decision, and the one whom the **judges,** better, *deity,*

and whom the judges shall condemn, he shall pay double unto his neighbour.
10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:*
11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.
12 And if it be stolen from him, he shall make restitution unto the owner thereof.
13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.
14 And if a man borrow *aught* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.
15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* a hired *thing,* it came for his hire.
16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.
17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

shall come before God; he whom God shall condemn shall pay double unto his neighbour.
10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing
11 it: the oath of the LORD shall be between them both, whether he hath not put his hand unto his neighbour's goods; and the owner thereof shall accept it, and he shall not make restitution.
12 But if it be stolen from him, he shall make resti-
13 tution unto the owner thereof. If it be torn in pieces, let him bring it for witness; he shall not make good that which was torn.
14 And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution.
15 If the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for its hire.
16 And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a
17 dowry for her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

convict of theft shall make twofold restitution. The method of ascertaining the will of the deity is not stated. The law probably refers simply to conviction of the man who is accused; if he is acquitted, then there would be no question of restitution. Cook, *op. cit.*, p. 218, however, interprets, the accused, if convicted, pays twofold; if the defendant is acquitted, the accuser shall pay twofold for having brought false charges.

10-13. Damages for the loss of a domestic animal left in care of another man. If the animal die, is hurt, or is driven away, that is, stolen without witnesses, then, if the trustee is freed by the oath of Jehovah, probably essentially the same as before God in the preceding, he is not obliged to make restitution. The phrase, **the owner of it shall accept,** is difficult. In the present text it must mean the decision of the oath, a statement which implies that it may not be accepted, which is very strange in this context. It is probable that it originally meant the owner shall accept, take the dead or injured animal. As the animal could not be taken if it were driven away, it will be necessary on this interpretation to omit the word נִשְׁבָּה, *nĭshbāh,* as an erroneous repetition, dittography of נִשְׁבָּר, *nĭshbār,* hence simply if **it die, or be hurt.** This interpretation is favored by the fact that theft, which is the equivalent of driving away, is dealt with in ver. 12, where simple restitution is demanded.

13. If the animal is **torn in pieces,** probably by wild beasts (in ver. 10 the reference is to accidental death or injury), then, if the carcass can be produced, the trustee, as in ver. 10, is not obliged to make restitution. (Code Hammurabi, 244, 263, 266.)

14, 15. Damages for injury to an animal loaned or hired. If the animal is not accompanied by nor in the care of its owner and die or be hurt, simple restitution is required from the borrower. If the owner accompany it, then the borrower need not make good. The significance of the last clause is not clear. The most common interpretation is, if it, the animal, is a hired animal, it, the loss, is charged up to the hire. But the word **hired thing,** שָׂכִיר, *sākhîr,* is usually applied to a man, a hireling, and the whole phrase is awkward. It may mean if he be a hireling who is in charge of the animal, then the loss is chargeable to his wages. (Cf. Code Hammurabi, 245–249.)

16, 17. Still dealing with property, the damages for injury to the estate of a man through the seduction of his virgin daughter. The seducer of an unbetrothed virgin who is still a member of her father's household and a part of his property must take the girl as his wife, endowing her, *i. e.*, paying to the father the מֹהַר, *mōhār,* or bride price (Gen. 34 : 12; 1 Sam. 18 : 25). If the father refuses to give the girl to her seducer, he must still pay the virgin's bride price, or *mōhār.* In Deut. 22 : 28, 29, the payment of fifty shekels and marriage without right of divorce are required; cf. Code Hammurabi, 130 ff., 156, which are not exactly parallel.

22 : 18 to 23 : 19. A GROUP OF LAWS OFTEN CALLED "THE WORDS," DEALING WITH RELIGIOUS AND ETHICAL SUBJECTS.

18-20. A GROUP OF LAWS DEALING WITH CAPITAL OFFENSES. Ver. 19, 20 have the same form as the laws dealing with capital offenses in 21 : 15-17, while ver. 18, with its **thou shalt not,** has the form of the Decalogue and of the laws in 22 : 21 ff.

18 Thou shalt not suffer a witch to live.
19 Whosoever lieth with a beast shall surely be put to death.
20 He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.
21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.
22 Ye shall not afflict any widow, or fatherless child.
23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;
24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.
25 If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.

18 Thou shalt not suffer a sorceress to live.
19 Whosoever lieth with a beast shall surely be put to death.
20 He that sacrificeth unto any god, save unto
21 the LORD only, shall be utterly destroyed. And a stranger shalt thou not wrong, neither shalt thou oppress him: for ye were strangers in the
22 land of Egypt. Ye shall not afflict any widow,
23 or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely
24 hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.
25 If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him usury.

18. The **witch,** *sorcerer,* and the *sorceress* (Deut. 18 : 10; Mal. 3 : 5; Dan. 2 : 2; 2 Chron. 33 : 6) seem to have been connected with idolatrous cults, and hence their existence was abhorrent to the worship of Jehovah, and so the death penalty was denounced against them. The practice of witchcraft seems to have continued in Israel at least to the time of the exile. (Cf. Deut. 18 : 9 ff.; Code Hammurabi, 2.)

19. This sin seems to have been common among the Canaanites (cf. Lev. 18 : 23–25; 20 : 15, 16; Deut. 27 : 21), and its practice seems to have continued among the people of Israel.

20. Worship of other gods; for **any god** should probably be read, with Sam. and LXX A, *other gods.* **He that sacrificeth** to other gods **shall be utterly destroyed,** literally, *put under the ban;* probably put to death; but since the sin is connected with worship, the religious instead of the judicial term is employed. The ban, חֵרֶם, *hĕrĕm,* was pronounced upon everything hostile to Jehovah, especially upon foreign cities and peoples (Deut. 2 : 34), but Israelites who fell away from the worship of Jehovah or who disobeyed him might also be put under the ban (Deut. 13 : 15; Josh. 6 : 17). On the wide extent of this custom of putting under the ban and so withdrawing from ordinary use, cf. Hast., I, p. 534.

21-27. A GROUP OF LAWS ENJOINING HUMANITY IN THE TREATMENT OF THOSE MEMBERS OF THE COMMUNITY WHOSE DEPRIVATION OF NATURAL PROTECTORS RENDERED THEM PARTICULARLY LIABLE TO OPPRESSION. Laws of this sort are particularly characteristic of Deuteronomy, but they are also found in the earlier codes. (Cf. 23 : 6–9.) In form these laws are mainly prohibitions, like the Decalogue.

21. The **stranger,** *sojourner,* or *gēr* (12 : 19), is the first object of concern, and it is forbidden to wrong or oppress him (Deut. 10 : 19; Lev. 19 : 33; Exod. 23 : 9), the motive being, as in 23 : 9, that the Israelites were strangers, sojourners in the land of Egypt.

22. The **widow** and the **fatherless,** as in Deut. 10 : 18; 14 : 29; 16 : 11, 14; the use of the second plural in ver. 21b, 22 suggests that these clauses may have been inserted here from some other source, especially as the construction of ver. 23 reverts to the second singular, and the pronouns referring to the subject of discussion are in the singular in the Hebrew, instead of plural, as in A. V. The reference originally was probably to the sojourner alone, so that ver. 23 was connected directly with ver. 21a.

23 f. If any one of these helpless members of the community is oppressed and cries to Jehovah for help, Jehovah asserts that he will certainly **hear their cry** and in his wrath will slay the oppressor and make his wife a widow and his children fatherless.

25 ff. Further laws against the oppression of the poor fellow Israelite, who in his poverty requires financial assistance from his well-to-do neighbor. **If thou lend** (Deut. 28 : 12, 44) **money** to a poor fellow Israelite, **thou shalt not** act the part of the **usurer,** *interest-exactor,* to him, literally, *a money-lender, a professional usurer.* This practice of taking interest from a poor man was positively forbidden in Israel. Strict accuracy requires the rendering, *interest,* as in R. V., rather than the "usury" of A. V. This prohibition is based upon the idea of primitive society, that borrowing was resorted to only in case of real need and distress on the part of the borrower; it had none of the character of our modern commercial borrowing. This is an indication of the simple character of the Hebrew society, for which these laws were intended. In Babylon in the time of Hammurabi the period of commercialism had begun, and so interest is recognized and the king seeks in his laws to regulate it and to protect the farmer from the unjust creditor. (Cf. Deut. 23 : 20; Lev. 25 : 35, 36; Hast., I, p. 579; IV, p. 841.)

26 If thou at all take thy neighbour's raiment to
pledge, thou shalt deliver it unto him by that the
sun goeth down:
27 For that *is* his covering only, it *is* his raiment
for his skin: wherein shall he sleep? and it shall
come to pass, when he crieth unto me, that I will
hear; for I *am* gracious.
28 Thou shalt not revile the gods, nor curse the
ruler of thy people.
29 Thou shalt not delay *to offer* the first of thy
ripe fruits, and of thy liquors: the firstborn of thy
sons shalt thou give unto me.
30 Likewise shalt thou do with thine oxen, *and*
with thy sheep: seven days it shall be with his
dam; on the eighth day thou shalt give it me.
31 And ye shall be holy men unto me: neither
shall ye eat *any* flesh *that is* torn of beasts in the
field; ye shall cast it to the dogs.

26 If thou at all take thy neighbour's garment to
pledge, thou shalt restore it unto him by that
27 the sun goeth down: for that is his only cover-
ing, it is his garment for his skin: wherein shall
he sleep? and it shall come to pass, when he
crieth unto me, that I will hear; for I am gra-
cious.
28 Thou shalt not revile God, nor curse a ruler
29 of thy people. Thou shalt not delay to offer of
the abundance of thy fruits, and of thy liquors.
The firstborn of thy sons shalt thou give unto
30 me. Likewise shalt thou do with thine oxen,
and with thy sheep: seven days it shall be with
its dam; on the eighth day thou shalt give it
31 me. And ye shall be holy men unto me: there-
fore ye shall not eat any flesh that is torn of
beasts in the field; ye shall cast it to the dogs.

26, 27. The garment of the poor Israelite taken in pledge must be returned before sundown. The matter of pledges is fully dealt with in Deut. 24 : 6, 10 ff. The **raiment,** *garment*, or, *mantle* (cf. raiment, ver. 9); the most characteristic as well as the most easily attached article of wearing apparel is mentioned as the one thing which even the poorest could probably give as a pledge. Garments seem often to have been pledged in the Orient, and this form of oppression seems to have been regarded as particularly reprehensible. (Cf. Amos 2 : 8; Job 22 : 6.) The mantle must be returned before sundown, for it was the only covering which the poor man had to protect him from the cold when he lay down to sleep; the reason for this command, like that of ver. 23, is not legal, but ethical and religious; Jehovah intervenes to protect those who are wronged; they are the special objects of Jehovah's grace, and hence the whole force of the religion of Jehovah was against oppression. But notwithstanding all this, the practice did not conform to the requirements. (Cf. Amos 3 : 10; 4 : 1; Isa. 1 : 17; Micah 2 : 1, 2; 3 : 1–3.)

28–31. A Group of Laws Dealing with Religion and Worship. The first law enjoins reverence for the powers that be. So **the gods,** or, God, that is, the deity (there seems to be no warrant for R. V. Marg., judges), is not to be reviled, treated with contempt, and **the ruler,** *prince*, as representing the secular authority, must not be cursed (cf. 21 : 17); the ruler, as in 16 : 22; 34 : 31, the common word for the head of the tribe. The laws in ver. 29-31, dealing with the ritual, seem to be better connected with 23 : 10-19. Ver. 29, 30 deal with offerings.

29a requires the prompt presentation to God of the first product of the threshing-floor and of the wine or olive press, **liquor,** literally, *thy fulness* or overflow, and *thy trickling*. Fulness in Num. 18 : 27 is connected with the wine press, and seems to mean overflow; in Deut. 22 : 9 it means the full product. On the analogy of ver. 29b the meaning here seems to be that the first ripe grain and the first flow of the press should be offered to God. The amount is not fixed in this law; according to Deut. 14 : 22, it was fixed at one-tenth.

29b. The firstborn of thy sons belong to Jehovah and must be consecrated to him (11 : 5; 12 : 12, 29; 13 : 2; 34 : 20). It is hardly likely that it was intended to convey the idea that the firstborn sons were actually to be sacrificed; the privilege of redemption is understood even if it is not definitely stated.

30. The firstborn of the **oxen** and the **sheep** must be consecrated to Jehovah **on the eighth day.** It is possible that originally the sacrifice took place on the eighth day, but in this legislation it is probably intended that the animal should be set apart and designated for Jehovah and then be sacrificed at one of the annual pilgrimage festivals (23 : 14 ff.; 13 : 11–16; 34 : 19; Deut. 14 : 23–27; 15 : 19–22, etc.).

31. An independent law dealing with unclean food, perhaps inserted here because animals were being discussed (cf. Deut. 14 : 21; Lev. 11 : 39); **holy men,** literally, *men of holiness* (cf. 19 : 6), because of the relation of the men of Israel to Jehovah, they must refrain from defiling themselves by eating polluted food; the words, **any flesh that is torn of beasts in the field,** do not represent the original accurately, which reads, *flesh in the field a torn thing*. LXX omits "in the field," and so by connecting flesh closely with what follows we may read, *flesh of the animal torn in pieces in the field;* **ye shall cast it to the dogs,** probably to be taken literally, though a comparison of Deut. 14 : 21, which permits the sale of such a carcass to a foreigner, suggests the possibility that the outcast is meant. (Cf. 1 Sam. 17 : 43; 2 Sam. 9 : 8, etc.)

Chap. 23 : 1-9. Laws Commanding the Practice of Justice in all Public Dealings, ver. 1-3, 6-9, interrupted, ver. 4, 5, by two

CHAPTER XXIII.

1 THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.
2 Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment:*
3 Neither shalt thou countenance a poor man in his cause.
4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.
5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.
6 Thou shalt not wrest the judgment of thy poor in his cause.
7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.
8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.
9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.
10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

1 THOU shalt not take up a false report: put not thine hand with the wicked to be an unright-
2 eous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest
3 *judgement:* neither shalt thou favour a poor man in his cause.
4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him
5 again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.
6 Thou shalt not wrest the judgement of thy poor
7 in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not:
8 for I will not justify the wicked. And thou shalt take no gift: for a gift blindeth them that have sight, and perverteth the words of the
9 righteous. And a stranger shalt thou not oppress: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.
10 And six years thou shalt sow thy land, and

laws enjoining consideration for one's enemies. In some respects these laws are like the judgments of 21 : 2 to 22 : 17, but it seems better to connect them with the moral and ethical commands of 22 : 21 ff., for laws like these are not the outcome of judicial decisions, but of ethical and religious principles.

1. Deals with two phases of false witness: the promulgation of an unfounded rumor, and in the second place association with an evil-doer, so as to be a witness in favor of a wrong or an injury. (Cf. Deut. 16 : 19, 20; Lev. 19 : 11.)

2. Two laws forbidding wrong-doing or false witness under compulsion of the majority of the community, or possibly of its great men. **2a.** Literally, *thou shalt not be after many for evil things*, be after, follow or associate oneself with, to do injury (Gen. 31 : 52; Deut. 29 : 21); multitude might also be rendered the great, the mighty. (Cf. Job 35 : 9.) **2b** more specifically forbids a testimony intended to pervert justice under the influence of the multitude or the great. (Cf. Deut. 16 : 19; 24 : 17, etc.)

3. The **poor man;** some would read *the great,* דַּל for דָּל, *gādhól* for *dāl,* but in view of Lev. 19 : 15 it seems better to retain the text, the poor (30 : 15); the change to the great is made chiefly on the ground that a command not to favor the poor man would be superfluous.

4, 5. These verses dealing with love for one's enemy disturb the connection. **4.** The injunction to bring back the straying ox or ass of an enemy takes high ground; the law in Deut. 22 : 1-4 limits its application to one's brother or friend.

5. The overladen ass is not to be abandoned, **lying under his burden** and unable to lift it; the last clause, **thou shalt surely help with him,** is not a translation of the Hebrew, which can only mean *thou shalt surely leave with him* (Deut. 22 : 4); thou shalt surely aid him in causing it to stand up again, suggests the thought here whatever the text may be. Read עָזֹר תַּעֲזֹב for תַּעֲזֹב עִמּוֹ, *'āzôr tă' āzōr* for *'ăzōbh tă'ăzōbh.*

6. Continuation of ver. 3, **thou shalt not** prevent the poor man who is dependent upon thee (22 : 25) from securing justice in his case at law.

7. Keep thee far from a false matter, *hold aloof from every lying case;* that is, every case whose success depends upon false witness (Deut. 19 : 18); **the innocent and righteous;** that is, the man who is legally righteous must not be put to death unjustly by illegal means, **for I will not,** better with LXX, *thou shalt not,* **justify the wicked,** decide a case in favor of a wrong-doer (Deut. 25 : 1).

8. A gift; in legal cases it means a gift to secure a decision, a bribe (Deut. 16 : 19), **for the gift,** *bribe,* **blindeth** *the open-eyed* (4 : 11) **and perverteth,** a strong word, *upsets just* or *righteous causes* rather than **words of the righteous.**

9. Cf. 22 : 21. Here the appeal is to personal experience.

10-19. LAWS ON WORSHIP. In subject-matter they are allied to 20 : 22-26 and to 22 : 29, 30. It is probable that the code originally closed with the laws on worship, and that the laws in 20 : 22-26 were closely connected with 23 : 10-19. Exod. 34 : 14-26 is a variant version of many of these laws.

10, 11. The Sabbatical year. Cf. Deut. 15 : 1-10; Lev. 25 : 1-7, where the law is considerably

11 But the seventh *year* thou shalt let it rest and
lie still; that the poor of thy people may eat: and
what they leave the beasts of the field shall eat. In
like manner thou shalt deal with thy vineyard, *and*
with thy oliveyard.
12 Six days thou shalt do thy work, and on the
seventh day thou shalt rest: that thine ox and
thine ass may rest, and the son of thy handmaid,
and the stranger, may be refreshed.
13 And in all *things* that I have said unto you be
circumspect: and make no mention of the name of
other gods, neither let it be heard out of thy mouth.
14 Three times thou shalt keep a feast unto me in
the year.
15 Thou shalt keep the feast of unleavened bread:
(thou shalt eat unleavened bread seven days, as I
commanded thee, in the time appointed of the
month Abib; for in it thou camest out from Egypt:
and none shall appear before me empty:)
16 And the feast of harvest, the firstfruits of thy
labours, which thou hast sown in the field: and
the feast of ingathering, *which is* in the end of the
year, when thou hast gathered in thy labours out of
the field.
17 Three times in the year all thy males shall ap-
pear before the Lord God.
18 Thou shalt not offer the blood of my sacrifice

11 shalt gather in the increase thereof: but the
seventh year thou shalt let it rest and lie fal-
low; that the poor of thy people may eat: and
what they leave the beast of the field shall eat.
In like manner thou shalt deal with thy vine-
12 yard, *and* with thy oliveyard. Six days thou
shalt do thy work, and on the seventh day thou
shalt rest: that thine ox and thine ass may have
rest, and the son of thy handmaid, and the
13 stranger, may be refreshed. And in all things
that I have said unto you take ye heed: and
make no mention of the name of other gods,
neither let it be heard out of thy mouth.
14 Three times thou shalt keep a feast unto me in
15 the year. The feast of unleavened bread shalt
thou keep: seven days thou shalt eat unleavened
bread, as I commanded thee, at the time ap-
pointed in the month Abib (for in it thou camest
out from Egypt); and none shall appear before me
16 empty: and the feast of harvest, the firstfruits
of thy labours, which thou sowest in the field:
and the feast of ingathering, at the end of the
year, when thou gatherest in thy labours out of
17 the field. Three times in the year all thy males
shall appear before the Lord God.
18 Thou shalt not offer the blood of my sacrifice

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modified. The Sabbatical year is modeled after the weekly Sabbath, and it is therefore probable that there was a chronological regularity in its observance, and that the whole community was expected to observe it at the same time. The law does not indicate any starting-point for the chronology, and it seems to represent ideal rather than practical conditions. It is possible that originally it was intended to abrogate private ownership in land once in seven years and a reversal to communal use, to be followed probably by a new assignment of holdings. The humanitarian or community element is strong in the law; sowing and gathering of fruits, that is, private exploitation of the soil, is forbidden in the seventh year. The land must be released and given up, *i. e.*, not worked or exploited (cf. Neh. 10 : 31), so that the needy members of the community may enjoy the produce and the beasts may consume the surplus; the same law applies to the vineyards and olive orchards.

12. The weekly Sabbath, celebrated for humanitarian motives as in Deut. 5 : 13, so that the animals, the servants, and the **stranger may be refreshed,** *get breath* (31 : 17; 2 Sam. 16 : 14).

13a has no direct connection with what precedes or what follows; it seems to be the conclusion of some promulgation of laws. **Be circumspect,** *take heed in regard to everything;* LXX, *keep, observe everything.*

13b. Cf. 20 : 23. **Make no mention of the name,** *i. e., do not call upon them in worship;* cf. "record my name" (20 : 24).

14-17. The Three Annual Pilgrimage Festivals. **14. Keep a feast** (5 : 1; 12 : 14), involving a pilgrimage to the sanctuary to observe the festival in honor of Jehovah. (Cf. ver. 17.) These pilgrimage festivals are (a) **unleavened bread,** to be observed for seven days in the month Abib, the month of the exodus (cf. 12 : 18; 13 : 3; 34 : 18); **none shall appear before me** (cf. 34 : 20; Deut. 16 : 16; Isa. 1 : 12); probably originally it read *none shall see my face,* יִרְאוּ פָנָי, *yir'ú pānāy* for יֵרָאֶה פָנָי, *yērā'ĕh pānāy* instead of *yērā'ĕh pānāy;* **empty,** *i. e., without an offering.*

16a. (b) **The feast of harvest,** called feast of Weeks (34 : 22; Deut. 16 : 9-11); the harvest, literally, *the cutting,* hence the grain harvest; the wheat harvest is here meant, which closed the harvest proper; the grain harvest seems to have lasted about seven weeks; **the firstfruits,** better, *the first products;* the reference is clearly to the grain harvest; **labours,** either thy agricultural work (1 Sam. 25 : 2), or perhaps produce (Hab. 3 : 17), so the firstfruits of the produce of that which thou sowest.

16b. (c) **Ingathering** (34 : 22), called tabernacles in Deut. 16 : 13-17; Lev. 23 : 33-44; Num. 29 : 12-38; at **the end of the year,** the preexilic year from autumn to autumn, the so-called profane year. This feast marking the close of the agricultural year was the most universally and joyously celebrated of all the Hebrew festal occasions.

17-19 seem to be a kind of supplement to this collection of laws, copied, perhaps, from 34 : 23, 25, 26. Ver. 17 repeats in essence ver. 14, except that the fact of the pilgrimage to the sanctuary is definitely commanded, **appear before the Lord,** *Jehovah.* (Cf. ver. 15.)

18. Cf. 34 : 25, which uses the word *slay,* שָׁחַט, *shāḥăṭ,* for sacrifice, and in the second clause calls the feast the Passover. It seems

with leavened bread; neither shall the fat of my sacrifice remain until the morning.
19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.
20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.
21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.
22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

with leavened bread; neither shall the fat of my
19 feast remain all night until the morning. The first of the firstfruits of thy ground thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.
20 Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the
21 place which I have prepared. Take ye heed of him, and hearken unto his voice; provoke him not: for he will not pardon your transgression;
22 for my name is in him. But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

clear that in both clauses and in both laws the Passover is meant; **leavened bread** was specifically forbidden in connection with the Passover (12 : 15); **the blood of my sacrifice,** *i. e., of the animal sacrificed to me;* **the fat of my sacrifice,** my feast of the Passover (34 : 25), referring to the flesh which is to be consumed during the nocturnal meal, **remain** (Deut. 16 : 4).

19. Two further laws identical with 34 : 26.

19a. The requirement of the **firstfruits** (Deut. 18 : 4; 26 : 1–11; Lev. 2 : 14–16, etc.). In substance this law is parallel to 22 : 29, though it is more precise and definite. The first of the first ripe fruits; the first products of thy soil, including all kinds of products, and hence wider than ver. 16; to **the house of the Lord,** *Jehovah*, indicating some kind of permanent sanctuary, probably a temple, and the same shrine as that to which the pilgrimage festivals were to be made, possibly at the time of the promulgation of this code, either Shiloh or Shechem.

19b repeated in 34 : 26; Deut. 14 : 21b; in Deuteronomy in connection with the food laws. In its original bearing it must have had a ceremonial or religious basis rather than humanitarian or sanitary. It is undoubtedly very ancient, originating among a shepherd people. It is not to be taken as a general culinary prohibition, for the cooking of the kid must refer to the preparation of the sacrificial animal. The prohibition implies that the practice was not uncommon and that it was forbidden to Israel, just as the sacrifice of unclean animals was forbidden, a prohibition which Sam. and some MSS. of LXX add in Deut. 14 : 21. A satisfactory explanation of the real meaning of the law has not been offered. It probably has some connection with the numerous *tabu* customs of primitive peoples. Frazer, in "Anthropological Essays, in honor of E. B. Tylor," pp. 151–167, connects it with the idea of sympathetic magic.

20 - 33. THE CONCLUDING ADDRESS OF THE BOOK OF THE COVENANT. The section is clearly out of place in its present context, for the whole tenor of the passage indicates a speedy entrance into and conquest of Palestine. Its natural position would be, therefore, in the fields of Moab, where, according to hypothesis, the Book of the Covenant originally belonged. Furthermore, it interferes between the Book of the Covenant and the ratification of the covenant in chap. 24. LXX seeks to improve the connection by inserting the bulk of 19 : 5, 6 between ver. 22a and b. In its present form the passage is not a unity; note the twofold reference to the angel, ver. 20, 23, whose place is supplied by the hornet, ver. 28. Furthermore, the reference to the gradual conquest in ver. 29, 30 seems to contradict ver. 27, 31, and to reflect the spirit of Judg. 1 : 20; 3 : 2, etc. The basis of this section is undoubtedly very ancient, but the modifications of the narrative occasioned by the adoption of Deuteronomy as the Book of the Covenant in the land of Moab, and the consequent change of place of this shorter Book of the Covenant, make it practically impossible to determine the original connection. Parts of this address are repeated in 33 : 1-4, 14-17, representing probably a different form of the tradition or another document.

20 ff. Jehovah promises to lead his people into Palestine, guiding them by an angel and helping them to conquer the land. The angel appears here as the divine representative in possession of the divine power, obedience to whom will secure the divine blessing and the subsequent conquest of the land. **An Angel,** better with LXX, *my angel* (cf. ver. 23), the angel of God (14 : 19; 32 : 34; 33 : 2); **the place,** *i. e.*, the land of Canaan (15 : 17).

21. Beware of him, *be on your guard*, so as not to offend or disobey; **provoke him not,** better, R. V. Marg., *be not rebellious against him* (Deut. 9 : 7, 24); **for he will not pardon;** because he has possession of the power of God, **my name is in him.** Obedience to him and to the revelation of Jehovah's will, which comes through him, will secure the favor of Jehovah and will make him hostile to all the foes of the

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.
24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.
25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.
26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.
27 I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee.
28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.
30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.
31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the

23 For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and
24 the Jebusite: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and break in pieces
25 their pillars. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of
26 thee. There shall none cast her young, nor be barren, in thy land: the number of thy days I
27 will fulfil. I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies
28 turn their backs unto thee. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from be-
29 fore thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.
30 By little and little I will drive them out from before thee, until thou be increased, and inherit the
31 land. And I will set thy border from the Red Sea even unto the sea of the Philistines, and

people. Ver. 22 seems to be continued by ver. 25b, ver. 23, 24, 25a being a later addition mentioning the angel again and inserting the command not to worship foreign gods, which is strange in this context. The language is characteristic of Deuteronomy.

23. Cf. 3 : 17. **Cut them off,** *destroy them.*

24. Bow down . . . nor serve (cf. 20 : 5); **do after their works,** *imitate their idolatrous practices;* **utterly overthrow them,** their **gods** and **their images** (Deut. 12 : 3), their pillars, *maççeboth,* or stone pillars required at every Canaanitish sanctuary, probably originally thought of as the abode of the deity, forbidden in Deuteronomy but common in the patriarchal narratives (Gen. 28 : 18, 22; 31 : 13); they are used in the ceremony of the ratification of the covenant (24 : 4; cf. Isa. 19 : 19; Hosea 3 : 4).

25a. And instead of serving the Canaanitish gods ye shall serve Jehovah.

25b. This verse beginning with **and he shall bless,** continues ver. 22; read with LXX, first person, *and I will bless* **thy bread, and thy water,** *i. e., make thy food healthful* (Isa. 3 : 1), and so **take sickness away from . . . thee.** (Cf. 15 : 26; Deut. 28 : 59–61; 7 : 15.)

26 ff. Further elements in the blessing, no miscarrying or barren mothers (Deut. 7 : 14; 28 : 11; 30 : 9); the words **in thy land** indicate that the blessing deals with conditions after the conquest. **I will fulfil;** the length of the life of the individual and the nation shall be extended to the normal limits.

27. The conquest of the land is to be brought about as a continuation of the blessing of Jehovah, who will send in advance of the invading hosts a **fear,** *terror,* which he will inspire (15 : 16; Deut. 32 : 25); **turn their backs unto thee,** *flee before thee* (Gen. 49 : 8; Ps. 18 : 40).

28. Hornets, literally, *the hornet* (Deut. 7 : 20; Josh. 24 : 12); usually taken literally, the hornet swarms as a type of natural forces, like the plagues of Egypt, employed by Jehovah to accomplish his ends, and here actually driving out the hostile nations, the hornet being the subject of the verb. It seems better to interpret the hornet figuratively, describing the terror produced among the peoples similar to that produced by the attack of unseen foes. This interpretation is favored if, with LXX B, we read *and thou shalt drive out,* or, better with LXX A, Sam., and Syr., *I will drive out* for **which shall drive out.**

29, 30. This limitation of the promise to a gradual expulsion seems to be a later addition. As a matter of fact the Canaanites were not driven out immediately (Judg. 1 : 19, 27). The reason for the gradual expulsion is given here as the fear lest the land should become uninhabited and in consequence be overrun by wild beasts, therefore God will drive the nations out little by little (Deut. 7 : 22), while the people are steadily increasing in numbers and growing capable of really occupying the land.

31. Continuing the thought of ver. 28, fixing the boundaries of the land, as in Gen. 15 : 18; Deut. 11 : 24, broadly **from the Red sea,** seemingly the Gulf of Suez to the Mediterranean as the west boundary, and from the wilderness, that is, the wilderness of Arabia Petræa, southeast of Palestine, to the Euphrates as the east limit.

31b. Probably better to be taken as an independ-

desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.
32 Thou shalt make no covenant with them, nor with their gods.
33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before
32 thee. Thou shalt make no covenant with them,
33 nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

CHAPTER XXIV.

1 AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

1 AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye

ent piece in connection with ver. 32, 33, and not to be regarded as giving the reason for the preceding. It is noteworthy that here the people themselves are charged with the work of driving out their foes whom Jehovah gives into their power, and they must drive them out, the work of expulsion being a sign of their obedience to the divine will. They are forbidden to enter into an alliance with them or to adopt any of their corrupt religious practices (Deut. 7 : 2). The expulsion is necessary also because if they are allowed to remain they would probably lead the people of Israel astray. The last clause of ver. 33 is difficult. Hebrew has simply, *for thou wilt serve their gods, for* **it will surely be a snare unto thee.** Another arrangement is possible, *lest they make thee sin against me, for*, or *in that, thou shouldest serve their gods; for it*, the service, *would be a snare unto thee;* snare, a cause of destruction, not a moral corruption (34 : 12; Deut. 7 : 16; Josh. 23 : 13).

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4. Chap. 24 : 1-18. The Ratification of the Covenant and the Sojourn of Moses in the Mount.

1-11. The Ratification of the Covenant. In its present form this describes the ratification of the covenant contained in the Book of the Covenant (20 : 22 to 23 : 19). It is highly probable that in the original account the promulgation of the Ten Words was followed by an account of a covenant compact (cf. 34 : 10, 28), and it seems probable that fragments of the account of this compact are contained in 24 : 3-8 with the reference to the "words." On this hypothesis, 24 : 3 ff., in the original form, were the narrative continuation of 20 : 17, following the promulgation of the Ten Words. Though, as Deuteronomy indicates, the words were spoken in the hearing of all the people (Deut. 5 : 22), yet it would not be possible for them to understand them on account of their great terror. Hence it would be natural for Moses to rehearse these words in the hearing of the people before they agreed to obey them (24 : 3). This original account of the ratification of the Ten Words was of necessity transformed into an account of the ratification of the Book of the Covenant after this book had been inserted in its present place. The words then come to mean not the Ten Words, but the sections often called words included in 20 : 22 to 23 : 19; cf. introductory note to 20 : 22; also 34 : 27, 28, which seem to suggest that at least this larger collection of words, if not the whole Book of the Covenant, was thought of as written on the two tables of stone. (Cf. Deut. 27 : 8; Josh. 8 : 32.) Eerdman's view is worthy of consideration (cf. "*Alttestamentliche Studien*," III, *das Buch Exodus*, pp. 59–98). He summarizes the substance of his view on the Book of the Covenant in "Expositor," Seventh Series, Vol. VIII, p. 166, as follows: "The Israelites came to the desert and camped before the mount. Moses sanctified the people and on the third day Jehovah descended, speaking in thunderings (19 : 1-19). The people trembled and stood afar off, but Moses came nearer to the thick darkness where God was (20 : 18-21). Jahve spoke to him the words (Exod. 20 : 22-26; 23 : 14-19). After that Moses came and told the people all the words of Jahve; the people promise to do all the words that Jahve has spoken. On the next day the covenant between Jahve and his people is read. Then Jahve commands Moses to go up into the mount to receive the law that he himself has written on tables of stone. Moses went up and Jahve read to him the legislation (Exod. 21 to 22 : 13) and gave the tables to Moses."

1, 2, 9-11 have no immediate connection with their present context. They imply a covenant meal, like 18 : 12. They seem to give an independent account of the ratification of the covenant; possibly they once were connected in some way with 19 : 3b-8.

1. Is introduced very abruptly; Jehovah is speaking, and perhaps the original reading had the name. **Come up** (cf. 19 : 3) . . . **thou, and Aaron, Nadab, and Abihu,** the two oldest sons of Aaron (28 : 1), **and seventy of the**

2 And Moses alone shall come near the LORD:
but they shall not come nigh; neither shall the
people go up with him.
3 And Moses came and told the people all the
words of the LORD, and all the judgments: and all
the people answered with one voice, and said, All
the words which the LORD hath said will we do.
4 And Moses wrote all the words of the LORD,
and rose up early in the morning, and builded an
altar under the hill, and twelve pillars, according
to the twelve tribes of Israel.
5 And he sent young men of the children of Is-
rael, which offered burnt offerings, and sacrificed
peace offerings of oxen unto the LORD.
6 And Moses took half of the blood, and put *it* in
basins; and half of the blood he sprinkled on the
altar.
7 And he took the book of the covenant, and read
in the audience of the people: and they said, All
that the LORD hath said will we do, and be obedient.
8 And Moses took the blood, and sprinkled *it* on
the people, and said, Behold the blood of the cove-
nant, which the LORD hath made with you con-
cerning all these words.

2 afar off: and Moses alone shall come near unto
the LORD; but they shall not come near; neither
3 shall the people go up with him. And Moses
came and told the people all the words of the
LORD, and all the judgements: and all the people
answered with one voice, and said, All the words
4 which the LORD hath spoken will we do. And
Moses wrote all the words of the LORD, and rose
up early in the morning, and builded an altar
under the mount, and twelve pillars, according
5 to the twelve tribes of Israel. And he sent
young men of the children of Israel, which
offered burnt offerings, and sacrificed peace
6 offerings of oxen unto the LORD. And Moses
took half of the blood, and put it in basons;
and half of the blood he sprinkled on the altar.
7 And he took the book of the covenant, and read
in the audience of the people: and they said,
All that the LORD hath spoken will we do, and
8 be obedient. And Moses took the blood, and
sprinkled it on the people, and said, Behold the
blood of the covenant, which the LORD hath
made with you concerning all these words.

elders (Num. 11 : 16, 17, 24, 25; Exod. 3 : 18; 4 : 29), they were representatives of the people, **and worship ye,** better with LXX, *and they shall worship afar off*, and let Moses alone come near into the presence of Jehovah (20 : 21), while the body of the people are not to come up into the mount, reading with LXX, *with them*, instead of **with him.** This command is executed with some variations in ver. 9-11.

3-8. The ratification of the covenant between Jehovah and Israel on the basis of the Book of the Covenant. In ver. 3, Moses, who in 20 : 21 had withdrawn into the cloud to receive the further revelations of Jehovah and had received the words and judgments of 20 : 22 to 23 : 19, now comes back to the people. The improbability of this conception has already been shown in the discussion of the composition of the Book of the Covenant. The laws there collated, and especially the concluding address (23 : 20-33), could not well have originated at Sinai. Furthermore, the conception is not in harmony with 24 : 12, according to which Moses is to go into the mount to receive the tables of stone on which the Decalogue is written, and also supplementary laws and commandments which are to be used for the further instruction of the people. These laws and commandments must in their original form have been the laws and judgments now found in the Book of the Covenant. We conclude, therefore, that, in its original content, 24 : 3-8 referred to the Decalogue.

3. Moses came, *i. e.*, from the cloud where he had been sojourning with Jehovah (20 : 21; cf. 19 : 7, 8); **words and judgments,** the same word as in 21 : 1.

4. Moses wrote (cf. 17 : 14) **all the words of the Lord,** *Jehovah*, all his revelations, presumably in a book (ver. 7). After writing he proceeds with the ceremony of ratification; he **builded an altar** (17 : 15; 20 : 25); and set **up twelve pillars,** or, *maççeboth* (23 : 24), one for each of the tribes of Israel. This would make a regular Semitic sanctuary. (Cf. Hast., "High Places.")

5. He sent, *commissioned* (3 : 12, 13), **young men** of the Israelites to officiate as priests, so that the professional priest has no place in this most important function in Israel. This may be due to the fact that the priesthood does not seem to have been fully differentiated in Israel, or it may be a tacit recognition of the fact that the whole nation stood in priestly relation (cf. 19 : 5, 6); on the sacrifices, cf. 20 : 25, the victims were young bullocks rather than oxen.

6-8. The covenant ceremony; the blood is sprinkled on the people (ver. 8), and upon the altar as representing the deity, so that the two contracting parties are included (cf. Gen. 15 : 9 ff.; Jer. 34 : 18 ff.); for other forms of the ceremony, see Hast., D. B., I, p. 509 ff.; cf. 29 : 16, where sprinkling is employed as a rite of consecration.

7. The book is **read in the audience,** *hearing*, **of the people,** and they respond by agreeing to obey all that Jehovah had spoken. (Cf. 19 : 7, 8.)

8. The completion of the account of the ratification; after the sprinkling of the people the solemn formula of ratification was spoken, **Behold the blood of the covenant,** the blood of the ceremony in ratification of the covenant; blood was the symbol of the covenant or agreement in profane as well as sacred matters (cf. Zech. 9 : 11; Matt. 26 : 28 and parallels; 1 Cor. 11 : 25), **which** Jehovah **hath made,** literally, *cut* (Deut. 4 : 23; 5 : 2, etc.), **concerning,** better with

9 Then went up Moses, and Aaron, Nadab, and
Abihu, and seventy of the elders of Israel;
10 And they saw the God of Israel: and *there was*
under his feet as it were a paved work of a sapphire
stone, and as it were the body of heaven in *his*
clearness.
11 And upon the nobles of the children of Israel
he laid not his hand: also they saw God, and did
eat and drink.
12 And the LORD said unto Moses, Come up to me
into the mount, and be there: and I will give thee
tables of stone, and a law, and commandments
which I have written; that thou mayest teach them.
13 And Moses rose up, and his minister Joshua;
and Moses went up into the mount of God.
14 And he said unto the elders, Tarry ye here for
us, until we come again unto you: and, behold,
Aaron and Hur *are* with you: if any man have any
matters to do, let him come unto them.
15 And Moses went up into the mount, and a
cloud covered the mount.
16 And the glory of the LORD abode upon mount
Sinai, and the cloud covered it six days: and the
seventh day he called unto Moses out of the midst
of the cloud.
17 And the sight of the glory of the LORD *was* like
devouring fire on the top of the mount in the eyes
of the children of Israel.

9 Then went up Moses, and Aaron, Nadab, and
10 Abihu, and seventy of the elders of Israel: and
they saw the God of Israel; and there was under
his feet as it were a paved work of sapphire
stone, and as it were the very heaven for clear-
11 ness. And upon the nobles of the children of
Israel he laid not his hand: and they beheld
God, and did eat and drink.
12 And the LORD said unto Moses, Come up to me
into the mount, and be there: and I will give
thee the tables of stone, and the law and the
commandment, which I have written, that thou
13 mayest teach them. And Moses rose up, and
Joshua his minister: and Moses went up into
14 the mount of God. And he said unto the elders,
Tarry ye here for us, until we come again unto
you: and, behold, Aaron and Hur are with you:
whosoever hath a cause, let him come near unto
15 them. And Moses went up into the mount, and
16 the cloud covered the mount. And the glory of
the LORD abode upon mount Sinai, and the cloud
covered it six days: and the seventh day he
called unto Moses out of the midst of the cloud.
17 And the appearance of the glory of the LORD
was like devouring fire on the top of the mount

R.V.Marg., *upon all these conditions*, on the basis of all these words, which are therefore the norm or standard of the covenant (Num. 35 : 24; Deut. 17 : 11).

9-11. Cf. ver. 1, 2. Not connected immediately with ver. 3-8. **10.** The theophany; they saw him enthroned in brightness in the azure heavens rather than manifested in the cloud, as in chap. 19; 34. The writer makes no attempt to describe the form of the deity, but **under his feet** they saw what looked like a pavement made of **sapphire** or lapis lazuli (28 : 18; Ezek. 1 : 26). Cf. Isa. 6, who mentions only the flowing robes of the deity enthroned in the temple.

11. Such a theophany would ordinarily be fatal (cf. 3 : 5, 6), but in this case it was not, because the representatives of the people had been invited by God to come into his presence. So upon the nobles, the chosen or representative men, **he laid not his hand,** *did them no harm* (Ps. 138 : 7). **11b** describes the covenant meal eaten in the presence of the deity, who thus enters into fellowship with them. (Cf. 18 : 12.)

12-18. RETURN OF MOSES TO THE MOUNT TO RECEIVE THE TABLES OF THE LAW AND OTHER INSTRUCTIONS. This section has no connection with ver. 9-11, and it seems to be the continuation of ver. 8. In its present context it serves to introduce chap. 25 to 31, with their extended legislation about the sanctuary.

12. Moses, who is now at the foot of the mount (ver. 3 ff.), is summoned to come up into the mount and to remain there while Jehovah gives him the tables of stone which he has written and the law and the commandments as a basis for further instruction of the people. According to ver. 18, Moses remained there forty days. The present form of the text implies that both the two tables and all the other commandments were already written by God. But as, according to the ordinary view (31 : 18), only the two tables were actually written by God, it is possible that with a slight transposition we should read, the **tables of stone which I have written,** etc., so that the **law and commandments** refer to supplementary revelation. (Cf. Deut. 5 : 31; 6 : 1.)

13. Moses, accompanied by his attendant, **Joshua,** goes up to the **mount of God.** (Cf. 17 : 9; 33 : 11; Num. 11 : 28.)

14. The elders, *the heads of the people*, as in 18 : 12, hardly the seventy of ver. 1, 9, but the representatives of the people as a whole, to whom the control of the people is committed; they rather than the judges of 18 : 13 are in authority; furthermore, **Aaron and Hur** take the place of Moses in all matters of dispute (17 : 12).

15a. This is a repetition of ver. 13 on account of the intervention of ver. 14. **15b. A cloud covered the mount,** the beginning of the description of the theophany according to P, continuing 19 : 2; the cloud is the cloud of the presence of Jehovah (16 : 10; 40 : 34; Num. 10 : 11, 12).

16. With the cloud came the glory of Jehovah, thought of as an unspeakable brightness (ver. 17; cf. 16 : 10). **The glory . . . abode,** *settled*, upon the mount (40 : 35) and enveloped it for **six days,** during which Moses was probably preparing himself for the interview. (Cf. the third day, 19 : 11.) At the expiration of the period of preparation, on **the seventh day,** God calls Moses into his presence in **the cloud.**

17. The glory breaks through the cloud and

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

18 in the eyes of the children of Israel. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

CHAPTER XXV.

1 AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.
3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,
4 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

1 AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering.
3 And this is the offering which ye shall take of
4 them; gold, and silver, and brass; and blue, and purple, and scarlet, and fine linen, and goats'

is visible to the Israelites as a **devouring fire.** (Cf. 3 : 2.)

18a. Cf. ver. 16.

18b. This continues ver. 15a and is itself continued by 31 : 18. The long sojourn was necessary not merely to get the tables, but to learn the law and the commandment for the future instruction of the people. According to Deut. 6 : 1, this law and commandment were contained in Deuteronomy. In the original form it is probable that they were thought of as contained in the Book of the Covenant. But there must have been some other laws as well; 33 : 7 ff. indicate that there was some provision for a sanctuary, the tent, and it seems certain that there was some direction for the construction of a box or ark to hold the tables of stone. (Cf. Deut. 10 : 1-5.) These primitive laws seem to be replaced in our present edition by the elaborate regulations in chap. 25 to 31, with regard to the structure of the tabernacle, its furniture, and its ministers.

B. Chap. 25 to 31. THE LAW OF THE TABERNACLE; ITS FURNITURE, MINISTERS, AND SERVICE.

The tabernacle legislation in chap. 25 to 31 falls into two main divisions: (a) chap. 25 to 29, providing for the construction of the tabernacle and all its furniture, and for the consecration of its ministers, ending with the promise that the tent, when constructed, shall become the dwelling-place of Jehovah in the midst of Israel; (b) chap. 30, 31, which form a kind of appendix containing several supplementary laws, some of which clearly presuppose the existence of the tent. There is a marked similarity of structure in the various subdivisions, most of them beginning with the words, "and Jehovah spake unto Moses, saying," followed in most cases by the words, "thou shalt make."

Section (a) chap. 25 to 29, is a closely constructed piece of writing and moves forward logically and systematically. A few slight textual changes are needed, and there are evidences of some minor later additions, *e. g.*, 29 : 21; 29 : 26-30, 36-42, which seem to connect permanent laws with special occasions, but with these exceptions the whole work seems to be the product of a single mind. It is probable that the material was originally arranged in groups of sevens, though the carrying out of the heptadic arrangement perfectly involves a good many emendations and adjustments of our present text. (See Klostermann, "*Der Pentateuch*," Vol. II, pp. 92 ff.)

25 : 1-9. These verses contain the command to collect a free-will offering for the construction of the tabernacle, its furniture, and the materials for service in it, according to the model which Moses is about to receive in the mount. The command is directed to Moses in the form which is usual in P. (Cf. 12 : 1, 3; 13 : 1, etc.)

2-7. An offering, a contribution or gift, a portion or selection from the general material; the rendering, *heave offering*, based on the idea that it was lifted up to indicate that it was dedicated to God, is probably incorrect (cf. Exod. 30 : 15; 36 : 6; Lev. 7 : 14; Num. 15 : 19 ff.; Deut. 12 : 6, 11, 17, etc.; cf. Hast., III, p. 588); it is a free-will offering, not something ordained by law or fixed in amount. (Cf. 35 : 5, 21, 29.) It is to consist of materials of various sorts (ver. 3-7), metals, **gold, silver,** and bronze, not **brass,** in a descending scale of value, and hence of sanctity; colored yarns, to be woven into stuffs for the curtains and the garments; **blue,** LXX, *hyacinth*, a violet-colored material for the hangings of the tabernacle, etc., named from the shellfish, from which the color was derived (see D. B.); **purple,** the reddish purple usually connected with violet and, like it, derived from a variety of the murex; **scarlet,** literally, *the worm or insect of shānī*, the cochineal insect, called in Arabic *kermiz*, whence our word crimson (cf. Isa. 1 : 18; Lev. 14 : 4); **fine linen;** LXX, *byssos*, a fine-spun white cotton or linen (Ezek. 27 : 7; cf. Hast., art. Cotton). These materials were all used in the hangings or curtains of the tabernacle and for the priests' garments; then **goats' hair** (26 : 7; 35 : 6, 26, etc.), spun by the women into material used for

5 And rams' skins dyed red, and badgers' skins, and shittim wood,
6 Oil for the light, spices for anointing oil, and for sweet incense,
7 Onyx stones, and stones to be set in the ephod, and in the breastplate.
8 And let them make me a sanctuary; that I may dwell among them.
9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.
10 And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.
11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.
12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

5 *hair;* and rams' skins dyed red, and sealskins,
6 and acacia wood; oil for the light, spices for the
7 anointing oil, and for the sweet incense; onyx stones, and stones to be set, for the ephod, and
8 for the breastplate. And let them make me a
9 sanctuary; that I may dwell among them. According to all that I shew thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.
10 And they shall make an ark of acacia wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and
11 a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon
12 it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of

the tent or covering over the tabernacle; skins for the outer coverings; **rams' skins dyed red,** coming directly over the tent (26 : 14; 36 : 19); for the outer covering the **badger** (*seal*, or *tahash*) skin. The meaning of the word is quite uncertain, probably not A. V. badger, or even seal or porpoise of R. V.; used for sandals according to Ezek. 16 : 10; perhaps some water animal, the dugong or sea-cow, allied to the dolphin; perhaps an Egyptian loan word meaning simply leather; *acacia*, **shittim wood,** a hard wood, several varieties of which are found in Palestine and the neighboring countries, probably an Egyptian loan word; **oil** for the lamps (27 : 20; 35 : 14); **spices,** sweet-odored substances for the oil to anoint the priests and the tabernacle, etc. (29 : 7; 30 : 22 ff.), and for the **sweet incense,** incense of fragrant spices (30 : 34), etc.; precious stones for **the ephod and . . . breastplate** of the high priest (28 : 8–20); **onyx stones,** literally, *shoham stones* (Gen. 2 : 12; Ezek. 28 : 13), identification uncertain: LXX, various passages, gives sardius, onyx, beryl, emerald, etc.; **and stones to be set,** the various gems used for **the ephod,** or *robe*, of the high priest, which was ornamented with precious stones (28 : 6 ff.), and for **the breastplate,** or *sacred pouch*, for the Urim and Thummim (28 : 15 ff.).

8. The purpose of the material, especially that of ver. 3-5. Out of **them,** *they*, the Israelites, shall construct, LXX, *thou, Moses, shalt*, **a sanctuary,** מִקְדָּשׁ, *miqdāsh*, used in Exodus and Leviticus of the tabernacle or dwelling, a sacred or consecrated place secure from profanation, so that Jehovah may take up his abode among his people (29 : 45; 40 : 34 ff.).

9. These are all to be made, not merely on the basis of oral instructions, but in exact imitation of a pattern or model which Jehovah is about to show Moses in the mount. *I am about to show*, better than **I shew;** the verb is a participle; *shalt thou make*, so LXX and Sam., rather than **shall ye make.**

10-22. DIRECTIONS FOR THE CONSTRUCTION OF THE ARK. (Cf. the execution in 37 : 1–9; see art. Ark, D. B.) The only description of this early shrine of the Israelites is this given by P. It was regarded by them as the seat or dwelling-place of Jehovah (Num. 10 : 35; 1 Sam. 4 : 6 ff.; 2 Sam. 6 : 6 ff.); it was made to hold the tables of stone containing the Ten Words (Deut. 10 : 3-5); it was the chief glory of the temple of Solomon, but was not found in the second temple.

10, 11. And they, better with LXX and Sam., *and thou*; an **ark,** *chest*, or box. (Cf. Gen. 50 : 26; 2 Kings 12 : 10.) This box was to be oblong, two and one-half by one and one-half by one and one-half cubits. The length of the cubit varies, two standards being employed (Ezek. 40 : 5), a shorter of six handbreadths, and the longer one handbreadth longer; probably the shorter cubit is here intended, measuring seventeen and six-tenths inches (cf. Hast., art. Weights and Measures), so that the ark measured forty-four by twenty-six and four-tenths by twenty-six and four-tenths inches; **pure gold,** *i. e.*, gold carefully freed from alloy, often in these chapters of Exodus, also 1 Chron. 28 : 17, etc.

The ark was to be adorned with **a crown,** a rim or molding of pure gold running about it on all its four sides (cf. 30 : 3 ff.; 37 : 2; 25 : 24). This circlet or molding may have been placed on the upper edge of the chest, or it may have run around the middle; 30 : 4, 5 seem to favor the latter.

12-15. The **corners,** better, *feet*, not mentioned elsewhere, seem to have been short supports for the ark placed at the four corners, and at the point of junction of the feet and the ark

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.
14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.
15 The staves shall be in the rings of the ark: they shall not be taken from it.
16 And thou shalt put into the ark the testimony which I shall give thee.
17 And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.
18 And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.
19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubim on the two ends thereof.
20 And the cherubim shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubim be.
21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.
22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which *are* upon the

13 it. And thou shalt make staves of acacia wood,
14 and overlay them with gold. And thou shalt put
the staves into the rings on the sides of the ark,
15 to bear the ark withal. The staves shall be in
the rings of the ark: they shall not be taken
16 from it. And thou shalt put into the ark the tes-
17 timony which I shall give thee. And thou shalt
make a mercy-seat of pure gold: two cubits and
a half *shall be* the length thereof, and a cubit
18 and a half the breadth thereof. And thou shalt
make two cherubim of gold; of beaten work
shalt thou make them, at the two ends of the
19 mercy-seat. And make one cherub at the one
end, and one cherub at the other end: of one
piece with the mercy-seat shall ye make the
20 cherubim on the two ends thereof. And the
cherubim shall spread out their wings on high,
covering the mercy-seat with their wings, with
their faces one to another; toward the mercy-
21 seat shall the faces of the cherubim be. And
thou shalt put the mercy-seat above upon the
ark; and in the ark thou shalt put the testi-
22 mony that I shall give thee. And there I will
meet with thee, and I will commune with thee
from above the mercy-seat, from between the

the **rings** were placed so that there would be two on each side.

These rings were to be used to insert in them **the staves,** provided for carrying all the larger pieces of furniture. These staves were not to be removed from the ark, *i. e.*, probably to be kept near it, for Num. 4 : 6 indicates that they had to be inserted in the rings before the journey.

16. The testimony, the tables of the testimony (31 : 18; 34 : 29), the tables of the law or Decalogue (Deut. 10 : 1 ff.); on account of what it contained, the ark is called the ark of the testimony (ver. 22; 26 : 33, 34, etc.).

17. The **mercy seat,** literally, כַּפֹּרֶת, *kăpōrĕth,* of **pure gold** of the same length and breadth as the ark, so that it could be placed upon it. It was by no means a simple covering, R. V. Marg., but was an independent thing (26 : 34; 30 : 6); it was the place of manifestation of Jehovah, especially in his forgiving grace, and was the scene of the expiatory rites of the day of Atonement (Lev. 16 : 14). The name is connected with the root כָּפַר, *kāphăr,* ordinarily interpreted as meaning cover, and technically to cover sin, but more probably meaning to wipe away, erase. The name propitiatory has been suggested for *kăpōrĕth,* about the equivalent of the LXX ἱλαστήριον, *hilastērion;* it is the most sacred object in the entire equipment, for it is the place where God meets his people and in grace forgives their sins.

18, 19. Cherubims, better, *cherubim,* composite figures, similar to those which appear in the art of other Oriental nations (cf. Hast. and other Bible dictionaries); perhaps personifications of the storm clouds on which Jehovah rides (Ps. 18 : 10), and then the regular attendants and bearers of the deity (1 Sam. 4 : 4; Ezek. 1 : 5 ff.). They had a place in Solomon's temple (1 Kings 6 : 23, etc.), and it was in connection with them that Jehovah manifested himself. Like the candlestick (ver. 31) and the silver trumpets (Num. 10 : 2), they were to be made of beaten work, probably hollow, not solid, and to be of or from the *kăpōrĕth,* so as to form, as it were, a single piece with it, being attached either by soldering or in some similar way to its ends (cf. ver. 31, 35, 36; 27 : 2; 30 : 2); **shall ye,** better, *shalt thou.*

20. The position of the cherubim is significant; they were to stand with outspread wings, lifted up as if for flight, so that their wings should cover the *kăpōrĕth,* facing each other and with their faces turned downward to the *kăpōrĕth,* the central element in the complex construction. They seem to have only one face and one pair of wings each, and otherwise seem to have had human form. The cherubim in Solomon's temple were somewhat different in both structure and position. (Cf. 1 Kings 6 : 23 ff.)

21. The *kăpōrĕth,* **the mercy seat,** was put **above,** *upon,* that is, on the ark, but above it, seemingly not a proper cover. (Cf. 40 : 20.)

22. I will meet with thee, *keep an appointment* (cf. 29 : 42; 30 : 6; Num. 17 : 4); the tent of meeting is named from the same root יָעַד, *yā'ădh,* which, accordingly, means always the tent where Jehovah meets with his servants and reveals himself to them, and in the tent of meet-

ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.
23 Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.
24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.
25 And thou shalt make unto it a border of a handbreadth round about, and thou shalt make a golden crown to the border thereof round about.
26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.
27 Over against the border shall the rings be for places of the staves to bear the table.
28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.
29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.
30 And thou shalt set upon the table shewbread before me always.
31 And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.
23 And thou shalt make a table of acacia wood: two cubits *shall be* the length thereof, and a
24 cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt
25 overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to
26 the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet
27 thereof. Close by the border shall the rings be,
28 for places for the staves to bear the table. And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be
29 borne with them. And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, to pour out withal: of pure gold shalt thou make them.
30 And thou shalt set upon the table shewbread before me alway.
31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with

ing it was just at this particular place above the *kăppōrĕth* and between the cherubim that Jehovah was thought of as particularly manifesting himself; **commune,** *speak with thee of everything which I shall command thee.*

23-30. THE TABLE. (Cf. the execution in 37 : 10-16.) In Solomon's temple the place of the **table** is taken by the golden altar (1 Kings 6 : 22); Ezek. 41 : 22 also seems to have thought of the table as an altar. It is called the pure table (Lev. 24 : 6). In size somewhat smaller than the ark, thirty-five and two-tenths inches by seventeen and six-tenths inches by twenty-four and four-tenths inches, and, like the ark, having a crown or circlet of gold. In addition it was to have **a border,** literally, *an enclosing,* probably a rail binding the four legs together, **of a handbreadth** in width, and, like the table, provided with the circlet of **gold.** It was to be equipped with **rings,** which were to be put at the **four corners** of the table, where the legs ended in the feet, probably at the angle formed by the foot or leg where it was crossed by the rail or border, close to the latter. (37 : 14.)

29. Dishes, *platters for holding the bread* (ver. 30; 37 : 16, etc.); **spoons,** *a hollow pan or vessel used for holding incense* (Lev. 24 : 7); **covers,** better, *flagons* (37 : 16; 1 Chron. 28 : 17), jars for the wine of the drink-offering; **bowls,** not to cover, but to pour out the wine as a libation upon the altar (Exod. 37 : 16).

30. Upon this table was to be set the **shewbread,** literally, *bread of faces;* bread placed in the presence of or before Jehovah, probably originally thought of as the food of the deity. (Cf. 1 Sam. 21 : 6 ff.) In 1 Chron. 9 : 32 it is called in the Hebrew, "bread of arrangement," because it was set out in a definite order. (Cf. Lev. 24 : 7.) The Babylonians seem to have had a similar custom of exposing twelve loaves of bread or cakes before the deity, and it is probable that they called it *'akāl-panû,* food, or, *bread of faces.* (Cf. Zimmern, in "*Keilinschriften und das Alte Testament,*" p. 600.)

This table was found in the second temple and was among the things taken to Rome by Titus, and a mutilated representation of it may still be seen on the famous arch. (Cf. Smith's D. B., Am. Ed., Vol. IV, p. 2992.)

31-40. THE GOLDEN CANDLESTICK, OR LAMPSTAND. (Cf. for the execution, 37 : 17-24.) The lampstand here described was that of the second temple, whose form is made familiar from its representation on the arch of Titus (cf. Kennedy in Hast., IV, p. 663; Ecclus. 26 : 17, 18; 1 Macc. 4 : 49 ff.). Solomon's temple (1 Kings 7 : 49) had ten single-armed lamps. According to Exod. 30 : 7, the light was kindled each night to burn until morning (Lev. 24 : 3; Num. 8 : 2, 3.) Jos., "Ant.," III, viii, 3, states that three of the lamps burned in the daytime. The form of the seven-armed lampstand is that of a tree, and it is possibly of Babylonian origin.

This **candlestick,** or *lampstand,* was made of pure gold, and, like the cherubim, **of beaten, or** *hollow,* **work; shaft,** literally, *thigh,* the part of the lampstand below the point where the arms branch off and terminating at the bottom in some sort of support, possibly, as Kennedy suggests, in a tripod; the **branches,** better, *shaft,* the upward continuation of the central stem, terminating in the central lamp; **bowls,**

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:
33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.
34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.
35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.
36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.
37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.
38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.
39 *Of* a talent of pure gold shall he make it, with all these vessels.
40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

32 it: and there shall be six branches going out of
the sides thereof: three branches of the candle-
stick out of the one side thereof, and three
branches of the candlestick out of the other
33 side thereof: three cups made like almond-
blossoms in one branch, a knop and a flower;
and three cups made like almond-blossoms in
the other branch, a knop and a flower: so for
the six branches going out of the candlestick:
34 and in the candlestick four cups made like
almond-blossoms, the knops thereof, and the
35 flowers thereof: and a knop under two branches
of one piece with it, and a knop under two
branches of one piece with it, and a knop under
two branches of one piece with it, for the six
36 branches going out of the candlestick. Their
knops and their branches shall be of one piece
with it: the whole of it one beaten work of pure
37 gold. And thou shalt make the lamps thereof,
seven: and they shall light the lamps thereof, to
38 give light over against it. And the tongs thereof,
and the snuffdishes thereof, shall be of pure
39 gold. Of a talent of pure gold shall it be made,
40 with all these vessels. And see that thou make
them after their pattern, which hath been shewed
thee in the mount.

or *cups*, **knops,** and **flowers;** according to ver. 33, the words *knops* and *flowers* are in apposition with *bowls*, and are intended to describe the almond-shaped blossoms; **knop,** *kaphtor*, elsewhere *capital* (Amos 9 : 1), but as a capital it describes the flower-shaped termination of the pillar; cf. the Egyptian lotus and papyrus capitals; the **flowers,** the petal-like leaves springing out of the knop, so that the bowl, or cup, is thought of as composed of the knop with the flower-like leaves which spring out of it.

32, 33. From the main central shaft shall spring **six branches,** three on each side and each one provided with three almond-shaped ornaments, arranged probably so that one of them was placed on the top of the branch to serve as the lampholder, while the other two came lower down.

34, 35. On the main central shaft there shall be **four** of these ornaments. Their distribution is not certain. If ver. 35 is to be taken as an additional explanation of ver. 34, then it may be assumed that three of the ornaments on the main stem were placed at the points where the pairs of side branches left the main stem, while the fourth was the crown of the stem. If, however, the knops of ver. 35 are independent ornaments, then the four cups of the main stem must be placed two below the first pair of branches and two above the third pair of branches, one of the two being on top, making seven flower-like ornaments on the central shaft; so in Kennedy's illustration in Hast., but the first interpretation seems to be the more probable.

37. Seven lamps, one for the main stem and one each for the branches; they were the regular Oriental lamps of the saucer-like pattern, made to set in the almond-shaped cups with which the shafts terminated. **They shall light the lamps,** literally, *one shall cause the lamps to go up* or *into;* LXX and Sam., *thou shalt cause the lamps to go up*, that is, *thou shalt set the lamps in their places on the top of the arms*, which is probably the meaning; **that they may give light over against it,** the lamps shall lighten the space to the north of the lampstand, which was placed on the south side of the sanctuary (26 : 35). The light burned, it would seem, from dark till dawn (27 : 20, 21; 30 : 7, 8; 1 Sam. 3 : 3), but Josephus ("Ant.," III, 8, 3), says three lamps were allowed to burn all day.

38. Tongs, better, *snuffers* (Num. 4 : 9; 1 Kings 7 : 49); **snuffdishes,** or *trays* (Num. 4 : 9), elsewhere a pan for coals (27 : 3; 38 : 3).

39. It, the lampstand with its utensils, **a talent of pure gold,** of three thousand shekels (38 : 5, 26), undoubtedly the shekel of the sanctuary of twenty gerahs, or about 224.6 grains, and hence worth about thirty thousand dollars. (Cf. Hast., Vol. III, pp. 419 ff.)

40. The **pattern . . . in the mount.** (Cf. ver. 9.)

Chap. 26. The Directions for the Construction of the Dwelling or Sanctuary in the Narrower Sense. (Cf. ver. 9.) **1-14.** Prescriptions for the Four Coverings which are to be made to Cover the Wooden Frame (ver. 15 ff.). The execution is described, 36 : 8-19.

CHAPTER XXVI.

1 MOREOVER thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubim of cunning work shalt thou make them.
2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.
3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.
4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.
5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.
6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.
7 And thou shalt make curtains of goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.
8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

1 MOREOVER thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman shalt thou
2 make them. The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains shall
3 have one measure. Five curtains shall be coupled together one to another; and *the other* five
4 curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the edge of the curtain that is outmost in the second
5 coupling. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the second coupling; the loops shall be opposite one to
6 another. And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps: and the tabernacle shall be
7 one. And thou shalt make curtains of goats' *hair* for a tent over the tabernacle: eleven cur-
8 tains shalt thou make them. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven

1. The tabernacle, or *dwelling*, is to be made **with,** better, *out of*, **ten curtains** of costly material. They form the inner covering of the dwelling and are sometimes, as here, regarded as *the* dwelling. The materials are as in 25 : 3 ff. The curtains are to be embroidered **with cherubim of cunning work**, or better, *the work of the skilful workman*, literally, *planner, deviser* (28 : 6); it is not quite clear how he is to be distinguished from the embroiderer (cf. wrought with needle-work, ver. 36); the latter seems to have used only the fabrics, employing the various colors to secure the desired effect, while the former, the skilful workman, embroidered figures, some of them with gold thread, upon the fabric (cf. ver. 31; 36 : 8, 35).

2-6. The curtains were to be joined so as to form two sets, each set being twenty-eight by twenty cubits, forty-two by thirty feet; the method of joining is not given, probably they were to be sewed. The two large pieces were then connected by fifty golden **taches,** *hooks*, or *clasps of gold*, inserted in fifty loops on the edge of each piece, so that the tabernacle, or dwelling, was made a unity. According to ver. 33, the veil, which was hung ten cubits from the west end of the dwelling, was to be directly under the hooks, so that one piece of the curtain twenty cubits in length covered the holy place twenty cubits in length, leaving nothing to hang over the open front, while the twenty cubits of the other piece would be taken up by the ten cubits' length of the most holy place, the one cubit thickness of the frame (ver. 22), and then cover nine of the ten cubits of the height of the frame, leaving one cubit uncovered. The loops were made of violet on the edges of the curtains which were the outer ones of the connected piece, so R. V. Marg.; *coupling*, or more accurately, *the connected or joined piece or set*, each loop being opposite to the corresponding loop in the other section. If the outside measurement of the framework was twelve cubits and the sides were ten cubits high, the curtains twenty-eight cubits in length would hang two cubits from the ground on each side of the dwelling.

7-13. The outer covering forming the tent, or covering, over the dwelling. This was to be made of **goats' hair** (cf. 25 : 4). **Eleven curtains** thirty by four cubits each. These eleven curtains were to be made up into two sets, one containing six curtains, the other five, and the sixth curtain was to be doubled, that is, folded back, laid double, reducing the total length from forty-four to forty-two cubits. The edge of the fold would be then placed directly at the front of the dwelling, and the whole complex of curtains would be pulled forward two cubits so that the joint in the goats'-hair covering would not lie over the joint in the inner set. The remaining two cubits, or half of the extra or sixth curtain, would then be left to extend below the curtains of the dwelling at the back or west end. On our hypothesis as to the structure of the framework, these two cubits were one cubit more than enough to reach the ground. It seems probable that this extra amount was taken up by some tentlike arrangement; note the pins and cords (27 : 19;

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.
10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.
11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.
12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back side of the tabernacle.
13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.
14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.
15 And thou shalt make boards for the tabernacle *of* shittim wood standing up.
16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.
17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.
18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.
19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
20 And for the second side of the tabernacle on the north side *there shall be* twenty boards,
21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.
22 And for the sides of the tabernacle westward thou shalt make six boards.
23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

9 curtains shall have one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent.
10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain
11 which is *outmost in* the second coupling. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent
12 together, that it may be one. And the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang
13 over the back of the tabernacle. And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side,
14 to cover it. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of sealskins above.
15 And thou shalt make the boards for the taber-
16 nacle of acacia wood, standing up. Ten cubits shall be the length of a board, and a cubit and
17 a half the breadth of each board. Two tenons shall there be in each board, joined one to another: thus shalt thou make for all the
18 boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards for the south side southward. And
19 thou shalt make forty sockets of silver under the twenty boards; two sockets under one
20 board for its two tenons, and two sockets under another board for its two tenons: and for the second side of the tabernacle, on the north side,
21 twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets
22 under another board. And for the hinder part of the tabernacle westward thou shalt make
23 six boards. And two boards shalt thou make for the corners of the tabernacle in the hinder

38 : 20; 39 : 40). It is likely that the first covering, the dwelling proper, was laid flat over the framework, but it hardly seems likely that these heavy outer coverings were laid flat across the fifteen-feet-wide enclosure.

13. The two cubits, the difference between thirty and twenty-eight, by which the outer covering exceeded the inner, were to be equally divided on the two sides of the dwelling, so that the outer tent would hang down one cubit below the inner covering on each side of the dwelling.

14. Above the tent of goats' hair came as a third covering the **rams' skins,** and a fourth the *tahash* **skins** (cf. 25 : 5).

15-30. The Construction of the Wooden Framework of the Dwelling. Execution, 36 : 20-34. **15-25.** The **boards,** or *frames,* with their **sockets.** The framework has been usually thought to have been composed of solid posts of acacia wood, each ten by one and one-half by one cubits. The weight of these posts would be enormous, and if the framework was solid the beautiful embroidery of the curtains would be entirely hidden. It seems probable, therefore, that Kennedy, in his article in Hast., D. B., Vol. IV, p. 659 ff., has suggested the proper view that, instead of solid boards, the pieces of the framework were composed of two upright strips (the **tenons** of ver. 17), joined together by crosspieces. The word rendered "tenons" means, literally, *hands,* or **sides,** and the word rendered "joined" comes from a root which in 1 Kings 7 : 28 means ledges or crosspieces, and in new Hebrew means ladder rungs, so that the frames would appear something like a ladder, nothing being said as to the number of the crosspieces.

18. Twenty of these frames for **the south side,** literally, *the side toward the neghebh* (Gen. 12 : 9, etc.), implying here a situation in the land of Palestine; **southward,** literally, *to the right,* and so south for the Oriental, who faces east to orient himself.

19. The **sockets,** or *bases,* **of silver,** one for each one of the side pieces of the frames.

22. The **sides,** strictly the back part of the building, to the **westward,** or seaward from the Palestinian point of view, needed six frames with a breadth of nine cubits.

23-25. These verses are very difficult to interpret, because it is practically impossible to decide with certainty the use of the two extra

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.
25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.
26 And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,
27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.
28 And the middle bar in the midst of the boards shall reach from end to end.
29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.
30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.
31 And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made.
32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.
33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.
34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place.*

24 part. And they shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them
25 both; they shall be for the two corners. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.
26 And thou shalt make bars of acacia wood; five for the boards of the one side of the tabernacle,
27 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the hinder part west-
28 ward. And the middle bar in the midst of the
29 boards shall pass through from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars:
30 and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which hath been shewed thee in the mount.
31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the cunning workman
32 shall it be made: and thou shalt hang it upon four pillars of acacia overlaid with gold; their hooks *shall be* of gold, upon four sockets of silver.
33 And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the
34 most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy

frames. Ver. 23, taken in connection with ver. 25, seems to imply that the west side would show eight frames, making a total width of twelve cubits outside measurement, and this seems the most plausible interpretation. As ten cubits was the inside measurement, the six frames, measuring nine cubits, would leave an extra cubit to be filled; this would be divided between the two sides, and one each of the two extra frames would be used in part to fill in this space; and the rest of the width of the frame, one cubit on each side, would overlap the cubit-wide side frame; on this interpretation ver. 24 may be rendered, *and they*, the corner frames, *shall be double*, literally, *twins*, *beneath*, at the bottom, *i. e.*, overlaying and attached to the side frames at the bottom, *and so they shall be double* (reading with LXX and Sam., תְּאֹמִים, *tĕ'ōmīm*, for תַּמִּים, *tāmīm*) at the top up to the first ring (cf. ver. 29). Kennedy suggests an entirely different view dependent upon different dimensions. He holds that the outer dimensions are thirty and ten, respectively, hence the six frames measuring nine cubits would occupy all the space on the west side, allowing only one-half cubit for the thickness of the frames. Then the two extra frames are for buttresses at the corners, which would then be double from top to bottom, overlapping the end frame of the six on each side and covering the half-cubit side frame. (Cf. Hast., D. B., IV, pp. 660 ff.)

26-28. The **bars** to hold the frames in position, five for each one of the three sides. Their position is uncertain. Kennedy suggests that four of them were only half length, and so two would be used at the top and two at the bottom, while the fifth, of full length, would run through from end to end. This is plausible and may account for the description of the middle bar as passing through from end to end. A more natural explanation would be to assume five full-length bars, one at top and bottom and one each between the middle and the bottom and top respectively, then the middle bar would extend beyond the corners, and the ends of the three bars being fastened together would make one continuous bar from one side across the end and then back on the other side.

31-35. THE VAIL TO DIVIDE THE DWELLING INTO ITS TWO PARTS.

31. **A vail,** *parokheth*, literally, *the separation*; a technical term for the veil, or screen, dividing the most holy place from the holy places. Cf. the Assyrian *pārâkku*, apartment or shrine, the enclosed room or oracle of the temple as the dwelling-place of the deity.

32. The *parokheth* hung upon four gold-covered acacia pillars set in silver sockets provided with golden hooks, and placed directly under the clasps (26:11), thus giving the dimensions of the two divisions, twenty cubits for the holy place and ten for the most holy, the latter being the place for the ark of the testimony.

34. Cf. 25:21. LXX reads *parokheth* for *kapporeth: and thou shalt conceal by the veil the ark of the testimony in the most holy place.*

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.
36 And thou shalt make a hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.
37 And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

35 place. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.
36 And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine
37 twined linen, the work of the embroiderer. And thou shalt make for the screen five pillars of acacia, and overlay them with gold; their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

1 AND thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.
2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.
3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans; all the vessels thereof thou shalt make *of* brass.
4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.
5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.
6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.
7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.
8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

1 AND thou shalt make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof
2 shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: the horns thereof shall be of one piece with it: and
3 thou shalt overlay it with brass. And thou shalt make its pots to take away its ashes, and its shovels, and its basons, and its fleshhooks, and its firepans: all the vessels thereof thou shalt
4 make of brass. And thou shalt make for it a grating of network of brass; and upon the net shalt thou make four brasen rings in the four
5 corners thereof. And thou shalt put it under the ledge round the altar beneath, that the net may
6 reach halfway up the altar. And thou shalt make staves for the altar, staves of acacia wood,
7 and overlay them with brass. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar,
8 in bearing it. Hollow with planks shalt thou make it: as it hath been shewed thee in the mount, so shall they make it.

36, 37. The **hanging,** or *screen*, for the door, or opening, at the east end of the dwelling. This seems not to be a part of the dwelling in the strict sense.

Chap. 27 : 1-19. The Brazen Altar and the Court. **1-8.** The Altar. Execution, 38 : 1-7. This is the altar, the one sacrificial altar of the sanctuary; 38 : 1 calls it the altar of burnt-offering to distinguish it from the incense altar (30 : 1; 37 : 25). It is probable that the incense altar was no part of the original tabernacle legislation. (Cf. notes on chap. 30, 31.) There was a brazen altar in Solomon's temple (1 Kings 8 : 64; cf. Ezek. 43 : 13 ff.); for the altar of the second temple, see 1 Macc. 4 : 44 ff. The height of the altar, three cubits, required steps, or perhaps an inclined plane, to approach it, as the priest went up to and descended from the altar (Lev. 9 : 22). This law for the brazen altar is quite out of harmony with the law in 20 : 24 ff.

1. The dimensions, five by five by three cubits, the top surface being square; the word **foursquare** is an archaism.

2. The horns. The hornlike projections at the corners of the altar and an important part of it. Grasping them is the symbol of claiming the right of sanctuary (1 Kings 1 : 50), and in many ceremonies of expiation and purification they were smeared with the blood of the victim (29 : 12; Lev. 4 : 7; 8 : 15; Amos 3 : 14; Jer. 17 : 1). They seem to have been widely used by other peoples, but they are not provided for in the altar law in 20 : 24. Their purpose could not have been merely ornamental. (Cf. Hast., D. B., I, pp. 76, 77.)

3. The implements, **pans,** or *kettles*, for taking away the **ashes,** literally, *to defat it* (Num. 4 : 13), the meaning being to remove the ashes produced by burning the fat; **shovels** (Num. 4 : 14; 1 Kings 7 : 45, etc.), utensils for putting the ashes into the pots; **basins** (Num. 4 : 14), probably for pouring the blood on the altar (24 : 6); **fleshhooks,** some kind of forks for handling the sacrificial flesh (1 Sam. 2 : 13); **firepans,** the same word rendered snuffdishes in 25 : 38, a pan or dish for transfer of coals.

4. A grate of network, better, *a grating, a network*, the words are in apposition; a latticework, or grilling, provided with rings at the corners for the staves for the transportation of the altar (ver. 6, 7); this grilling was to cover only the lower part of the altar to protect it from profanation, reaching up to the ledge (38 : 4), a kind of narrow platform on which it is probable that the priest stood while officiating. (Cf. Hast., IV, pp. 657, 658.)

8. In structure the altar was a simple box made of *planks*, or **boards,** of acacia wood.

9 And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of a hundred cubits long for one side:
10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.
11 And likewise for the north side in length *there shall be* hangings of a hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.
12 And for the breadth *of* the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.
13 And the breadth of the court on the east side eastward *shall be* fifty cubits.
14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.
15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.
16 And for the gate of the court *shall be* a hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.
17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen
10 an hundred cubits long for one side: and the pillars thereof shall be twenty, and their sockets twenty, of brass; the hooks of the pillars and
11 their fillets *shall be* of silver. And likewise for the north side in length there shall be hangings an hundred cubits long, and the pillars thereof twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets of silver.
12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pil-
13 lars ten, and their sockets ten. And the breadth of the court on the east side eastward shall
14 be fifty cubits. The hangings for the one side *of the gate* shall be fifteen cubits: their pillars
15 three, and their sockets three. And for the other side shall be hangings of fifteen cubits: their
16 pillars three, and their sockets three. And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer:
17 their pillars four, and their sockets four. All the pillars of the court round about shall be filleted with silver; their hooks of silver, and

9-19. THE COURT OR ENCLOSURE OF THE TABERNACLE, OR DWELLING. Execution, 38: 9-20. This court was one hundred by fifty cubits, enclosed on three sides by *curtains*, or **hangings,** suspended by hooks from **pillars,** or *columns*, of which there were twenty each on the north and south sides and ten on the west side. The idea is to represent the north and south sides as enclosed by twenty curtains five cubits square, with ten curtains of the same dimensions on the west side; on the east side there are to be three curtains of the same dimensions on each side of the gate, while the gate is to be occupied by four similar sections. To support these hangings sixty pillars were to be made. These totals correspond exactly to the facts, and it seems probable that to secure symmetry in his numbers the author purposely avoided counting the corners twice, and simply counted the pillars around in order. To secure twenty spaces on the north and south sides, twenty-one pillars each would be needed, and for ten spaces on the west side, eleven pillars, making a total of fifty-three; or, deducting the corner pillars, which would be used twice, a total of fifty-one pillars; for the east side eleven pillars, deducting the corners nine, making a total for the whole of sixty. (Cf. Kennedy's plan in Hast., IV, p. 657.) The curtains, or hangings, of the court were made of fine-twined linen and were not so handsome nor so costly as the hangings of the dwelling itself (26 : 1). The pillars and the bases were to be made of bronze, while the hooks of the pillars for attaching the curtains were of silver. The columns were also to be provided with silver fillets, the nature and purpose of which are not clear. The root חָשַׁק, *hāshăq*, means *to bind, to attach*, and the word is rendered in A. V. "fillets," on the theory that the reference is to some sort of band or ornament put on under the capitals of the pillars. Another suggestion is that they were rods on which the curtains were strung. A positive decision is impossible with the data at hand, but it must be said that without some sort of support between the pillars the curtains, with their seven and one-half feet stretch, would sag badly.

13-16. The provision for the gate, or entrance, on the east side demands that the curtain fall into three sections, one piece of fifteen cubits on each **side,** literally, *shoulder*, of the gate or court, and attached to the curtains of the north and south sides, respectively, and then a screen of twenty cubits to fill up the intervening space. The arrangement given provides for ten pillars, three for each of the fifteen-cubit stretches on each side of the entrance screen, and four for the twenty-cubit stretch of the entrance screen. This division must be, however, ideal rather than practical, and is a part of the method of counting the pillars which the author seems to have adopted, so that one of the ten pillars must be one of the corner pillars, and one of the four pillars of the entrance screen serves also as one of the three pillars of the side curtain, the arrangement being somewhat as follows:

Three side curtains;	Four widths for screen;	Three side curtains.
x x x	x x x x	x x x

The eleventh, or corner pillar, not being counted for the front.

18 The length of the court *shall be* a hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.
19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.
20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.
21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

18 their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits, of fine twined linen, and their sockets of
19 brass. All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.
20 And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn con-
21 tinually. In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

1 AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
2 And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.
3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.
4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

1 AND bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
2 And thou shalt make holy garments for Aaron
3 thy brother, for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he
4 may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a coat of chequer work, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto

18. Fifty every where, literally, *fifty by fifty;* read with Sam., fifty cubits בָּאַמָּה, *bĕ'ammāh,* for בַּחֲמִשִּׁים, *bāhāmīshim.*

19. All; read with LXX, *and all,* וְכָל, *wĕkhol,* for Hebrew לְכֹל, *lĕkhōl,* which is anomalous; all the instruments of bronze are here summarized. The instruments are not those needed in the service or ministry of the tabernacle, but for the work of construction and erection. (Cf. 35 : 21.) **The pins,** the regular name for the tent pin, probably to sustain the tent of goats' hair, constructed like a regular tent with cords and pegs. (Cf. 35 : 18.)

20, 21. A brief law dealing with the oil for the lights of the lampstand. (Cf. Lev. 24 : 1-4; Num. 8 : 1-4.) It would seem to be out of place here. There is no mention of its execution, and it presupposes the selection and consecration of Aaron and his sons, which forms the subject of chap. 28, 29.

Pure olive oil, unmixed with foreign substances, made by beating the olives instead of pressing them (29 : 40; Num. 28 : 5); *to set up a lamp continually,* R. V. Marg., as in 25 : 37, referring to the placing of the lighted lamp on the socket of the lampstand; **tabernacle of the congregation,** more accurately, *the tent of meeting,* the technical name for the dwelling (25 : 22), **without the vail** (26 : 34, 35); **from evening to morning.** (Cf. 30 : 7, 8; 25 : 37.) **A statute for ever** (cf. 12 : 14, 17), a permanent regulation or requirement from the children of Israel that they bring the pure olive oil.

Chap. 28 : 1-43. The Sacred Garments of the Priests. The account is introduced by a brief statement of the command to select Aaron and his sons from among the Israelites to serve as priests; **take thou unto thee,** better, *and thou, bring thou near, i. e.,* separate, set apart from the people; **to minister in the priest's office,** to serve me as priest (29 : 1, 44); **Nadab and Abihu** (cf. 24 : 1, 9); **Eleazar** (6 : 23; Deut. 10 : 6; Josh. 24 : 33); **Ithamar** (6 : 23; Lev. 10 : 6).

2-39. The Garments and Ornaments of the High Priest. Execution, 39 : 1-31. **Holy garments . . . for glory and for beauty,** garments set apart for the holy service, for honor and adornment, to adorn him properly for his honorable and dignified office.

3. The **wise hearted,** who are skilful in technical work (31 : 6; 35 : 10) as a result of divine inspiration (31 : 2, 3); **to consecrate him,** or, *set him apart.*

4. The enumeration of the garments, the description of which is given in detail in the following verses: **the breastplate,** or *pouch,* ver. 15 ff.; the **ephod,** ver. 6 ff.; the **robe,** ver. 31 ff.; **broidered coat,** or *tunic,* undergarment to be worn next to the skin, made of some kind of plaid, ver. 39, 40; the **mitre,** or *turban,* ver. 37,

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.
6 And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.
7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together.
8 And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.
9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:
10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.
11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.
12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.
13 And thou shalt make ouches *of* gold;
14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.
15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.
16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

5 me in the priest's office. And they shall take
the gold, and the blue, and the purple, and the
scarlet, and the fine linen.
6 And they shall make the ephod of gold, of
blue, and purple, scarlet, and fine twined linen,
7 the work of the cunning workman. It shall
have two shoulderpieces joined to the two ends
8 thereof; that it may be joined together. And
the cunningly woven band, which is upon it, to
gird it on withal, shall be like the work thereof
and of the same piece; of gold, of blue, and pur-
9 ple, and scarlet, and fine twined linen. And
thou shalt take two onyx stones, and grave on
10 them the names of the children of Israel: six of
their names on the one stone, and the names of
the six that remain on the other stone, accord-
11 ing to their birth. With the work of an en-
graver in stone, like the engravings of a signet,
shalt thou engrave the two stones, according to
the names of the children of Israel: thou shalt
make them to be inclosed in ouches of gold.
12 And thou shalt put the two stones upon the
shoulderpieces of the ephod, to be stones of me-
morial for the children of Israel: and Aaron
shall bear their names before the LORD upon his
two shoulders for a memorial.
13 And thou shalt make ouches of gold: and two
14 chains of pure gold; like cords shalt thou make
them, of wreathen work: and thou shalt put the
15 wreathen chains on the ouches. And thou shalt
make a breastplate of judgement, the work of the
cunning workman; like the work of the ephod
thou shalt make it; of gold, of blue, and purple,
and scarlet, and fine twined linen, shalt thou
16 make it. Foursquare it shall be *and* double; a
span shall be the length thereof, and a span the

39, 40; 29 : 6; the **girdle** for binding the robe about the loins, ver. 39, 40. The last three were worn by the ordinary priest as well as the high priest. The six garments with the linen breeches (ver. 42) form the holy apparel of the high priest.

6-14. The ephod. The ephod was a garment worn by priests (cf. the linen ephod, 1 Sam. 2 : 18; 2 Sam. 6 : 14), and seems always to refer to the garment connected with the oracle, or sacred lot; the pouch bearing the Urim and Thummim was an integral part of the ephod.

6. The materials, as in 26 : 1, with **gold** added; according to 39 : 3, the gold was beaten out and cut into threads for the embroidery (26 : 1).

7. On basis of LXX and Sam., read as in 39 : 4, *it shall have two shoulderpieces attached to it*, or *joined together; at its two ends shall it be joined.* The ephod seems to have consisted of a single piece of fabric joined together at the two ends, forming a kind of shirt and put on over the head, like a chasuble. To it two shoulderpieces, or straps, were attached, joined to it probably by a coupling or separate piece of fabric (ver. 27). The ephod itself seems to have reached well up under the arms, and was held up by the shoulder-straps, aided by the girdle.

8. The curious girdle, literally, *the artistic work of its binding,* or *its artistically woven girding-band upon it.*

9, 10. Onyx, *shoham stones* (25 : 7), with six names of the children of Israel graven on each.

11. Engraver in stone, better, *gem-cutter*; **to be set in ouches,** or *settings*, **of gold;** *thou shalt make for them settings of gold filagree work*, filagree of gold wire woven up into the form of plaids or squares.

12. Stones of memorial unto, or, *on behalf of the Israelites.* Whenever Aaron performs his functions as priest in the presence of Jehovah, these stones with the names upon them serve to remind him of his people and cause him to be gracious to them. (Cf. 30 : 16; Num. 10 : 10, and the memorial offering, Lev. 2 : 2; 5 : 12.)

13, 14. Cf. ver. 25. Chains for attaching the breastplate, or pouch; **ouches,** or *settings* (cf. ver. 11), probably some sort of rosette or other ornament for attaching the chains, made of **wreathen,** *twisted* or *cord-work*, **chains** without links.

15-30. The breastplate, or pouch, and its attachments. This is made double, like a pocket or pouch, and is called the breastplate of judgment or decision, because it is the receptacle for the Urim and Thummim, the sacred lot, or oracle, by which the decisions of Jehovah are rendered; **breastplate,** literally, חֹשֶׁן, *hoshen*, possibly ornament; the etymology is uncertain; in dimensions **a span,** *i. e.*, about nine inches square, and folded double.

17 And thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.
18 And the second row *shall be* an emerald, a sapphire, and a diamond.
19 And the third row a ligure, an agate, and an amethyst.
20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.
21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.
22 And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.
23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.
24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.
25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.
26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.
27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.
28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.
29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.
30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before

17 breadth thereof. And thou shalt set in it settings of stones, four rows of stones: a row of
sardius, topaz, and carbuncle shall be the first
18 row: and the second row an emerald, a sapphire,
19 and a diamond; and the third row a jacinth, an
20 agate, and an amethyst; and the fourth row
a beryl, and an onyx, and a jasper: they shall
21 be inclosed in gold in their settings. And the
stones shall be according to the names of the
children of Israel, twelve, according to their
names; like the engravings of a signet, every
one according to his name, they shall be for the
22 twelve tribes. And thou shalt make upon the
breastplate chains like cords, of wreathen work
23 of pure gold. And thou shalt make upon the
breastplate two rings of gold, and shalt put the
two rings on the two ends of the breastplate.
24 And thou shalt put the two wreathen chains of
gold on the two rings at the ends of the breast-
25 plate. And the *other* two ends of the two
wreathen chains thou shalt put on the two
ouches, and put them on the shoulderpieces
26 of the ephod, in the forepart thereof. And thou
shalt make two rings of gold, and thou shalt put
them upon the two ends of the breastplate, upon
the edge thereof, which is toward the side of the
27 ephod inward. And thou shalt make two rings
of gold, and shalt put them on the two shoulder-
pieces of the ephod underneath, in the forepart
thereof, close by the coupling thereof, above the
28 cunningly woven band of the ephod. And they
shall bind the breastplate by the rings thereof
unto the rings of the ephod with a lace of blue,
that it may be upon the cunningly woven band
of the ephod, and that the breastplate be not
29 loosed from the ephod. And Aaron shall bear
the names of the children of Israel in the breast-
plate of judgement upon his heart, when he goeth
in unto the holy place, for a memorial before the
30 LORD continually. And thou shalt put in the
breastplate of judgement the Urim and the
Thummim; and they shall be upon Aaron's

17-20. The pouch, provided with a setting of precious stones enclosed in gold filagree work (cf. ver. 13), the stones to be arranged in four rows with three in each row. The names of the stones are variously rendered in all the older versions, and the identification of the Greek names is not always certain. One or more alternatives may be suggested for most of the names. (Cf. R. V. Marg., and Hast., IV, pp. 619–621. Similar lists are found, Ezek. 28: 13 ff.; Rev. 21: 19 ff.) It seems very probable a desire for artistic effect, especially for symmetry of colors and for separation of stones of the same or similar colors operated in the selection of the stones.

21. Each stone is to be engraved with the name of one of the tribes of the Israelites.

22-25. The counterpart of ver. 13, 14, providing for the attachment of the breastplate, or pouch, to the **shoulderpieces.**

22. The two twisted chains of gold attached to the breast ornament, but according to ver. 25 attached to the rings; they seem to be identical with the chains of ver. 14.

23. The rings of gold are to be attached to the two upper ends of the breast ornament, and **24,** to them are to be attached the **wreathen chains,** or *cords of gold,* the other ends of which are attached to the settings on the shoul. derpieces (ver. 14).

26-28. Further provision for the attachment of the breast ornament. Two rings were to be attached to the lower end of the ornament and on its inner side, next to the ephod, and two rings were to be fastened to the shoulderpieces underneath, *i. e.,* at the lower ends close to where they joined the ephod, just above the girdle, and these two sets of rings were to be connected by means of cords of violet, so that the breast ornament would come just **above,** not *upon,* the girdle of the ephod and be securely attached to it. Assuming that the ephod came above the waist but stopped below the armpits, there would be room for the rings (ver. 27), which could be put on the lower part of the shoulderpieces, near where they joined the ephod, where they would be just above the girdle (ver. 28).

30. The purpose of the breastplate of decision is to hold the **Urim and the Thummim.**

the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all

heart, when he goeth in before the LORD: and Aaron shall bear the judgement of the children of Israel upon his heart before the LORD continually.

31 And thou shalt make the robe of the ephod all
32 of blue. And it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not
33 rent. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells
34 of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round
35 about. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.
36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet,
37 HOLY TO THE LORD. And thou shalt put it on a lace of blue, and it shall be upon the mitre;
38 upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which

The derivation and the original significance of both of these words is uncertain. Their purpose is clearly that of the sacred lot, or oracle, by means of which the divine will was ascertained. The most important passage on the lot is 1 Sam. 14 : 41, corrected on the basis of Lucian: "*If the iniquity be in me, or Jonathan my son, give Urim; and if thou sayest the iniquity is in the people, give Thummim.*" (Cf. 1 Sam. 28 : 6.) According to Deut. 33 : 8, the priests were charged with the Urim and Thummim (cf. also Lev. 8 : 8; Num. 27 : 21; Ps. 43 : 3; Ezra 2 : 63; Neh. 7 : 65; 1 Esdras 5 : 40; Ecclus. 33 : 3; 45 : 10; Jos., "Ant.," III, viii, 9); **shall bear the judgment,** possibly the breast ornament, but more probably the Urim and Thummim as the source of correct decisions and laws.

31-35. The robe of the ephod, probably meaning the robe over which the ephod was worn; מְעִיל, *mĕ'il*, the robe worn by dignitaries (1 Sam. 15 : 27, etc.), a long mantle-like robe, the equivalent of the שִׂמְלָה, *simlāh*, of the ordinary man (22 : 26, 27). For the high priest it was made of **blue,** or, more correctly, *violet*, and is supposed to have reached nearly to the feet.

32. Aaron's robe was to be made probably of one piece and with no opening in the front, but provided with a head opening so that it could be put on over the head, like a jersey or sweater; nothing is said about sleeves, but it had at least armholes. The neck opening had a binding of woven-work, or, according to 39 : 23, which puts the words **woven work** after robe, perhaps simply a binding. According to 28 : 32, the binding would be rather a woven edge or selvedge, like the opening in a linen corselet.

33, 34. The **pomegranates** and the **bells** in alternation around the lower edge of the robe. The **pomegranates** (1 Kings 7 : 18), the fruit was common in Palestine. As a religious symbol it seems to typify fruitfulness, and in Israel may have been a case of survival. The number of pomegranates used on the robe is not given, and the later authorities give different numbers, varying from twelve to three hundred and sixty-five.

35. To minister, that is, when he performs his priestly functions (cf. ver. 43; 29 : 30, etc.), *the* **sound** of *the bells* will **be heard—that he die not,** that is, that he do not enter unannounced the presence of Jehovah and so incur his wrath. This is also probably a case of survival of primitive belief, the bells being intended to drive away the evil spirits. Ecclus. 45 : 9 says he compassed him with many golden bells round about, so that as he went there might be a sound and a noise that might be heard in the temple for a memorial to the children of his people, *i. e.*, to remind Jehovah of his people.

36-38. The diadem for the turban, a further indication of high priestly dignity; **a plate,** literally, *a glittering, shining thing*, engraved with the inscription **Holiness,** *i. e.*, consecrated to Jehovah, indicating that its wearer, the high priest, is consecrated to the service of Jehovah. The plate is attached by a violet **lace,** or *thread*, to the front of the turban, and according to 29 : 6; 39 : 30, forms a holy diadem, or crown, *i. e.*, probably makes out of and with the ordinary turban a holy diadem.

38. That Aaron may bear the iniquity of the holy things, the iniquity or guilt of

their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.
39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.
40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.
41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.
42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:
43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the
39 LORD. And thou shalt weave the coat in chequer work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle,
40 the work of the embroiderer. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and headtires shalt thou make
41 for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.
42 And thou shalt make them linen breeches to cover the flesh of their nakedness; from the
43 loins even unto the thighs they shall reach: and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and unto his seed after him.

CHAPTER XXIX.

1 AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,
2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

1 AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office; take one young bullock and two
2 rams without blemish, and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil: of fine

the consecrated things (Num. 18 : 1). The idea seems to be that Aaron shall be responsible for any guilt incurred by defect or deficiencies in the gifts which the Israelites consecrated to Jehovah. His position and work are representative and vicarious, and his holiness, or perfect consecration, makes up for the deficiencies of others. The plate upon his forehead, which is the symbol of his consecration, secures the favor of Jehovah for the Israelites.

39. The rest of Aaron's garments (cf. ver. 4), **the coat** embroidered, better, R.V., *of checker-work, i. e.,* some sort of plaid or pattern; the coat, or tunic, was something like a shirt and was worn next to the skin, reaching to the knees or the ankles; **mitre,** something wound round the head, so a turban rather than a mitre; **girdle,** or *sash,* all made of שֵׁשׁ, *shēsh,* or **fine linen,** and all the work of the embroiderer (26 : 1 ff.; Jos., "Ant.," III, vii, 3).

40. The **coats,** *tunics;* **girdles,** or *sashes, and caps,* rather than **bonnets for Aaron's sons.** These garments seem to have been more simply made; the tunic was not woven in plaid or checker-work, and instead of the turban they wore a linen head covering, something like a conical-shaped cap, for the word מִגְבָּעוֹת, *mĭgbā'ōth,* is connected with the root meaning cup, or beaker.

41. Probably a later addition, as it summarizes rather inadequately 29 : 1 ff.; note that here Aaron and his sons are anointed, while in 29 : 7 only Aaron is anointed; **consecrate them,** literally, *fill the hand;* the idea seems to be commissioning or appointing to fill an office; that with which the hand is filled is probably the offering (29 : 9, 24; Judg. 17 : 5); **sanctify,** consecrate, set apart (ver. 3).

42, 43. The **linen breeches,** or *loin cloths,* to cover the nakedness, private parts, of the priests when they go to minister at the altar (cf. 27 : 1 ff.; 20 : 26; 39 : 28); **that they bear not iniquity and die;** failure to wear the loin cloths and the consequent exposure of the person caused by the ministration at the elevated altar would be a mortal sin.

Chap. 29 : 1-37. The Ceremonies Connected with Consecration of Aaron and his Sons to the Priestly Office. These ceremonies, which were to be repeated for seven days, consisted of (a) washing; (b) investiture; (c) anointing Aaron; (d) a sin offering of a bullock; (e) a burnt offering of a ram; (f) the offering of the ram of consecration with the attendant ceremonies. The execution of these commands is given in Lev. 8.

1-3. The offerings for the service of consecration, **1a,** cf. 28 : 41; **1b,** the animals, the **young bullock** for the sin offering, ver. 10 ff.; the **rams,** one for the burnt offering, ver. 15 ff.; the other the ram of consecration, ver. 19 ff.; **without blemish,** 12 : 5.

2. The vegetable accompaniments of the consecration offering (a) **unleavened bread,** probably a round loaf; (b) **cakes,** probably

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.
4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.
5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:
6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.
8 And thou shalt bring his sons, and put coats upon them.
9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.
10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock.
11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.
12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.
13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.
14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

3 wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two
4 rams. And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt
5 wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the cunningly woven
6 band of the ephod: and thou shalt set the mitre upon his head, and put the holy crown upon the
7 mitre. Then shalt thou take the anointing oil,
8 and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon
9 them. And thou shalt gird them with girdles, Aaron and his sons, and bind headtires on them: and they shall have the priesthood by a perpetual statute: and thou shalt consecrate
10 Aaron and his sons. And thou shalt bring the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head
11 of the bullock. And thou shalt kill the bullock before the LORD, at the door of the tent of meet-
12 ing. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood
13 at the base of the altar. And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the
14 altar. But the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without

round with a hole in the middle, made of unleavened material, the dough mixed with oil; (c) flat **wafers,** also **unleavened . . . with oil** poured over them (Lev. 2 : 4; 7 : 12; 8 : 26; Num. 6 : 15).

4. The first act in the ceremony, the ritualistic bath at the door of the tent of meeting, and hence after the erection of the sanctuary.

5-9. The second act, the investiture first of Aaron (ver. 5-7), then of his sons (ver. 8, 9). In the investiture of Aaron the linen loin cloth of 28 : 42 is not mentioned; the **garments** are named in the order in which they would be put on, the tunic, the **robe,** the **ephod,** the **breastplate,** the **girdle,** the turban, and the **holy crown,** the engraved golden plate. The concluding act in the investiture of Aaron is the anointing with the **anointing oil,** performed on Aaron alone, who is thus the anointed priest (Lev. 4 : 3, 5; 21 : 10). Other priests were anointed (28 : 41; 30 : 30; 40 : 15; Lev. 7 : 36, etc.). The king was anointed and was Jehovah's anointed *par excellence* (1 Sam. 24 : 6; 26 : 9, etc.). The act came to be regarded as the symbol of the communication of the divine spirit (Zech. 4 : 6; Isa. 61 : 1).

8, 9. The investiture of the sons of Aaron. The words **Aaron and his sons,** after **girdles,** in ver. 9, are lacking in LXX and are probably a gloss, as they are superfluous. **9b** summarizes the whole description of ver. 5-9, **consecrate,** *fill the hand* (28 : 41).

10-14. The third act, the sacrifice of the **bullock** of the sin offering (on the sin offering cf. Lev. 4); **put their hands,** this is a regular part of the ritual of the sin offering (Lev. 1 : 4, etc.), and seems to indicate that the offerer solemnly recognizes the animal as his and the sacrifice as an operation which intimately concerns him.

11. Thou shalt kill. Moses here acts as the priest.

12. The ritual applies the **blood** to the altar, its **horns** (27 : 2) and its **bottom,** or *base,* as the means of offering it to Jehovah as a symbol of purification. According to Lev. 8 : 15, this act was intended to sanctify the altar and make atonement for it; that is, wipe away its defects and make it acceptable in the sight of Jehovah.

13. The portions offered as a burnt offering, the **fat** covering **the inwards,** or *entrails* (Lev. 3 : 3, 9); **the caul,** the יֹתֶרֶת, *yôthĕrĕth,* the superfluous or overhanging part of the liver (ver. 22; Lev. 3 : 4, 10, 15, etc.); the **kidneys, and the fat . . . upon them,** references as above, **and** *thou shalt* **burn,** הַקְטִיר, *hiqtîr,* cause to go up in smoke, same term used for incense (30 : 7; 40 : 27); the part which is burned is given to the deity **upon the altar,** literally, *altarwards.*

14. Like the sin offering of the priest (Lev. 4 : 8-11), **the flesh of the bullock,** which had

15 Thou shalt also take one ram; and Aaron and
his sons shall put their hands upon the head of the
ram.
16 And thou shalt slay the ram, and thou shalt
take his blood, and sprinkle *it* round about upon
the altar.
17 And thou shalt cut the ram in pieces, and wash
the inwards of him, and his legs, and put *them* unto
his pieces, and unto his head.
18 And thou shalt burn the whole ram upon the
altar: it *is* a burnt offering unto the LORD: it *is* a
sweet savour, an offering made by fire unto the LORD.
19 And thou shalt take the other ram; and Aaron
and his sons shall put their hands upon the head of
the ram.
20 Then shalt thou kill the ram, and take of his
blood, and put *it* upon the tip of the right ear of
Aaron, and upon the tip of the right ear of his sons,
and upon the thumb of their right hand, and upon
the great toe of their right foot, and sprinkle the
blood upon the altar round about.
21 And thou shalt take of the blood that *is* upon
the altar, and of the anointing oil, and sprinkle *it*
upon Aaron, and upon his garments, and upon his
sons, and upon the garments of his sons with him:
and he shall be hallowed, and his garments, and
his sons, and his sons' garments with him.
22 Also thou shalt take of the ram the fat and the
rump, and the fat that covereth the inwards, and
the caul *above* the liver, and the two kidneys, and
15 the camp: it is a sin offering. Thou shalt also
take the one ram; and Aaron and his sons shall
16 lay their hands upon the head of the ram. And
thou shalt slay the ram, and thou shalt take its
blood, and sprinkle it round about upon the
17 altar. And thou shalt cut the ram into its
pieces, and wash its inwards, and its legs, and
put them with its pieces, and with its head.
18 And thou shalt burn the whole ram upon the
altar: it is a burnt offering unto the LORD: it is
a sweet savour, an offering made by fire unto the
19 LORD. And thou shalt take the other ram; and
Aaron and his sons shall lay their hands upon
20 the head of the ram. Then shalt thou kill the
ram, and take of its blood, and put it upon the
tip of the right ear of Aaron, and upon the tip of
the right ear of his sons, and upon the thumb of
their right hand, and upon the great toe of their
right foot, and sprinkle the blood upon the altar
21 round about. And thou shalt take of the blood
that is upon the altar, and of the anointing oil,
and sprinkle it upon Aaron, and upon his gar-
ments, and upon his sons, and upon the gar-
ments of his sons with him: and he shall be
hallowed, and his garments, and his sons, and
22 his sons' garments with him. Also thou shalt
take of the ram the fat, and the fat tail, and the
fat that covereth the inwards, and the caul of
the liver, and the two kidneys, and the fat that

not been burnt, together with all the unclean parts, must be burned, while at the **sin offering** of the ordinary Israelite these parts were the portion of the priests (Lev. 5 : 13; 6 : 26). As there was no one to eat these parts in the priest's sacrifice, they must be destroyed without the camp, far from human contact, and according to Lev. 4 : 12, in a clean place. The sin offering is propitiatory or expiatory, and in a sense substitutionary.

15-18. The fourth act, the **ram** of the burnt offering. This offering (20 : 24) has no propitiatory or expiatory character; it is an act of worship, and the ritual varies in some important particulars from that of the sin offering; the blood is not applied to the horns of the altar, but is sprinkled, not poured, at its base. The ram, after being killed, seems to have been skinned and then cut in pieces and the various pieces, including the head, the legs, the viscera, and the fat, after being washed, were placed upon the altar, so that the whole could be burned as a whole burnt offering to Jehovah. (Cf. Lev. 9 : 7-10.)

18. A sweet savour, an acceptable or soothing odor (Gen. 8 : 21; Ezek. 6 : 13, etc.); used often in Exodus and Numbers, and almost exclusively of burnt offerings, meal offerings, etc. The conception which lies at the basis of the term is naïve and anthropomorphic; the odor pleases the deity, who is aerial and cannot enjoy material things unless they have been reduced to their least tangible form.

19-35. The fifth act, the offering of the ram of consecration, ending in the solemn sacrificial meal (ver. 31-35). The whole service is really a sacrificial meal, like the peace offering (Lev. 3), with special features due to the special purpose of the sacrifice.

20, 21. The blood is applied to the persons of **Aaron and his sons,** and blood and oil applied to their garments to consecrate them. As applied to the person, the blood is put on the organs of hearing and touch and locomotion to symbolize the consecration of the powers and senses, so that the priests might perceive the divine communications and be fitted to perform their holy functions and to enter the holy place, the rest of the blood being sprinkled on the altar. As a further act in the purification and consecration, the blood from the altar, where or how preserved is not stated, and the anointing oil (cf. Lev. 14 : 17) are sprinkled upon the persons of Aaron and his sons and on their garments, so that they are **hallowed,** literally, *so that they shall be holy, i. e.,* purified and prepared for their sacred work.

22-26. The solemn induction into office, through the act of consecration or filling the hands, the elements in ver. 22 being **the fat,** *even* **the rump,** more exactly, *fat tail;* so Sam., better than **and the rump,** for it was included as a part of the fat (Lev. 3 : 9; 7 : 3, etc.), the large tail of the particular variety of Oriental sheep, known as the broad-tailed sheep, the tail being a great delicacy, from which, according to Post (Hast., IV, p. 486), as much as ten pounds of pure fat is derived; **fat that covereth the inwards,** etc. (cf. ver. 13), **the right shoulder,** better, *thigh,* the upper

the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:
23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:
24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the LORD.
25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.
26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.
27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:
28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* a heave offering: and it shall be a heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.
29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.
30 *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.
31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

is upon them, and the right thigh; for it is a ram
23 of consecration: and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before the
24 LORD: and thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons; and shalt wave them for a wave offering before
25 the LORD. And thou shalt take them from their hands, and burn them on the altar upon the burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the
26 LORD. And thou shalt take the breast of Aaron's ram of consecration, and wave it for a wave offering before the LORD: and it shall be thy
27 portion. And thou shalt sanctify the breast of the wave offering, and the thigh of the heave offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is for his
28 sons: and it shall be for Aaron and his sons as a due for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifices of their peace offerings, even their
29 heave offering unto the LORD. And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be con-
30 secrated in them. Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister
31 in the holy place. And thou shalt take the ram of consecration, and seethe its flesh in a holy

part of the right hind leg (Lev. 7 : 32; 8 : 25; 9 : 21), which, like all the rest of the pieces here mentioned, was usually the priest's portion; **for it is a ram of consecration,** here parenthetical and a little too early in the statement; it would come in better with ver. 25, explaining why the material in this case was not given to the priest but was burned as a burnt offering; being destined to be used in the ceremony of consecrating, filling the hands of the priests, it could not be assigned to them as their portion.

23-25. The vegetable material (ver. 2, 24); the elements are all placed in the hands of Aaron and his sons, a literal filling of the hands, and are then waved as **a wave offering** before Jehovah, Moses waving or moving the hands of the priests with the offerings upon them toward the altar (Lev. 7 : 30; 8 : 29), indicating a formal presentation to Jehovah, and followed by the return motion indicating that the elements are given by Jehovah to the priest to whom these portions were assigned. The destination here is different, because in the act of consecration of the priests, the material was burned, though the ritual seems to be the same.

26. The wave breast, a portion not included in the list in ver. 22, but, like them, assigned to the priests (Lev. 7 : 30, 31, etc.) in the ordinary ritual; here assigned to Moses, who throughout this act of consecration is acting as priest.

27, 28. Omitted in the account in Lev. 8, and probably a later addition here to state that the assignment of these portions to the priests was a part of the original law of consecration. The wave **breast** of the ram of consecration, which, according to ver. 26, was assigned to Moses, and the **shoulder,** or *thigh,* of the **heave,** or *selected,* **offering** (cf. 25 : 2; Lev. 7 : 34, etc.), which, according to ver. 25, have been or are to be burned, are here to be set apart, sanctified to the use of Aaron and his sons, that is, the priests, forever. It is one of the cases where the description of a particular incident gives rise to a general law.

29, 30. Also a later addition, dealing with the transfer of high priestly functions from Aaron to that one of his sons who succeeds him and so succeeds to the high priestly garments; **sons** is used here generically of descendants who in succession inherit the high priesthood, and are inducted into office by the ceremony of consecration and anointing described in this chapter. As in the present consecration, in which the ceremonies are repeated for seven days, so in the transfer of the office, the son who succeeds to his father in the priestly office, *who comes,* or *is to come,* better than *when he cometh,* **into the tabernacle,** must for seven days put on the holy garments.

31-34. The consecration meal. The festal meal played a large part in all peace offerings. Cf. the Deuteronomic phrase, *eat before*

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.
33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.
34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.
35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.
36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.
37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.
38 Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.
39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:
40 And with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine *for* a drink offering.
41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering

32 place. And Aaron and his sons shall eat the
flesh of the ram, and the bread that is in the
33 basket, at the door of the tent of meeting. And
they shall eat those things wherewith atonement
was made, to consecrate *and* to sanctify them:
but a stranger shall not eat thereof, because
34 they are holy. And if aught of the flesh of the
consecration, or of the bread, remain unto the
morning, then thou shalt burn the remainder
with fire: it shall not be eaten, because it is
35 holy. And thus shalt thou do unto Aaron, and
to his sons, according to all that I have com-
manded thee: seven days shalt thou consecrate
36 them. And every day shalt thou offer the bul-
lock of sin offering for atonement: and thou
shalt cleanse the altar, when thou makest atone-
ment for it; and thou shalt anoint it, to sanctify
37 it. Seven days thou shalt make atonement for
the altar, and sanctify it: and the altar shall be
most holy: whatsoever toucheth the altar shall
be holy.
38 Now this is that which thou shalt offer upon the
altar: two lambs of the first year day by day
39 continually. The one lamb thou shalt offer in
the morning; and the other lamb thou shalt
40 offer at even: and with the one lamb a tenth
part *of an ephah* of fine flour mingled with the
fourth part of an hin of beaten oil; and the
fourth part of an hin of wine for a drink offer-
41 ing. And the other lamb thou shalt offer at
even, and shalt do thereto according to the meal
offering of the morning, and according to the

Jehovah, Deut. 12 : 7; 14 : 26, etc. The material for the meal in this case was the rest of the flesh of the ram of consecration, and the rest of the bread, the flesh being boiled (Lev. 6 : 28; Num. 6 : 19) in a holy place, according to Lev. 8 : 31, *at the door of the tent of meeting*, where the meal was eaten.

33, 34. To consecrate and to sanctify them, better, *when they were being consecrated and set apart.* The essential part of the ceremony of consecration, according to this verse, is that by the materials of sacrifice atonement was made for the consecrated persons, the distinctive act being probably the sprinkling and pouring of the blood and its application to the person (ver. 20); because of its expiatory significance the food is holy, and the **stranger,** any one who is not a member of the high priestly family (30 : 33; Lev. 22 : 10, 13), must not eat it, and anything that remains over to **the morning** must be burnt (ver. 14; 12 : 10).

35. The consecration is made complete by being repeated **seven days,** the perfect number which plays so large a part in the priestly legislation.

36, 37. A supplement to the laws governing the ceremony of consecration, which adds to the offering of the bullock of the sin offering in the ceremony, the offering of an additional bullock as a burnt offering for the atonement, and consecration of the altar. This ceremony also lasts seven days. **A bullock for a sin offering for atonement,** to secure atonement or expiation (30 : 16), **and thou shalt cleanse,** *purify from sin* (Lev. 8 : 15; Ezek. 43 : 20-23, etc.); **when thou hast made,** or *makest,* **atonement,** unless we read simply as LXX suggests, *and thou shalt make atonement.* In addition to the blood ceremony, the altar must also be anointed to consecrate it (30 : 28 ff.), and in consequence of these ceremonies the altar becomes most holy (30 : 10, 29; 40 : 10), and may not be touched with impunity; the one who touched it became holy, *i. e.*, consecrated to the sanctuary. Originally, the *tabu* probably carried with it the death penalty (2 Sam. 6 : 6; Num. 4 : 15); later it required a special ceremony to prepare for ordinary life again (Lev. 6 : 27 ff.).

38-42. The law of the daily morning and evening burnt offering, clearly not a part of the priestly law of consecration, nor a part of the tabernacle law. Its inclusion here seems to be due to the fact that it was regarded as a sort of appendix to the ritual for the consecration of the altar, probably taken from Num. 28 : 3-8. The daily burnt offering consists of **two** yearling **lambs,** one offered in the morning and one in the evening, literally, *between the evenings* (12 : 6), accompanied by a מִנְחָה, *minhah,* or *vegetable offering,* consisting of a tenth of an ephah, equal to the omer (cf. 16 : 21), of fine **flour,** mixed **with the fourth part of a hin,** from two and one-half to three pints, **of beaten oil** (27 : 20), and the same amount of **wine** as a

thereof, for a sweet savour, an offering made by fire unto the LORD.
42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD, where I will meet you, to speak there unto thee.
43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.
44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.
45 And I will dwell among the children of Israel, and will be their God.
46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

drink offering thereof, for a sweet savour, an
42 offering made by fire unto the LORD. It shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the LORD: where I will meet with you, to
43 speak there unto thee. And there I will meet with the children of Israel: and *the Tent* shall be
44 sanctified by my glory. And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to minister to me in the
45 priest's office. And I will dwell among the chil-
46 dren of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

CHAPTER XXX.

1 AND thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.
2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.
3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.
4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.
5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

1 AND thou shalt make an altar to burn incense
2 upon: of acacia wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the
3 horns thereof shall be of one piece with it. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it
4 a crown of gold round about. And two golden rings shalt thou make for it under the crown thereof, upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall
5 be for places for staves to bear it withal. And thou shalt make the staves of acacia wood, and

drink offering, or *libation* (Lev. 23 : 13; Num. 15 : 5 ff.). According to Ecclus. 50 : 17, the wine was poured on the base of the altar.

42. This offering is to be **continual,** *i. e.,* observed regularly and perpetually by the people *at the door of the tent of meeting* where the altar is placed (40 : 29), **where I will meet** with thee, *i. e.,* Moses, and **speak . . . unto thee.**

43-46. The conclusion of the law of the tabernacle. It is the place where Jehovah will meet all Israel, revealing himself in glory, sanctifying the tent and everything in it as he takes up his abode in the midst of his people.

43. There, at the tent; and it **shall be sanctified,** *hallowed, i. e.,* in this context the tent; but as the tent is not in the original context, perhaps following LXX, *I will manifest myself as holy* (Lev. 10 : 3), or with Sam., *and they, the Israelites, shall be* **sanctified,** *hallowed,* **by my glory,** by means of my glorious self-revelation (16 : 10; 40 : 34), which will consecrate the tent, the altar, and the priests.

45, 46. The solemn formula concluding the law of the tabernacle (6 : 7; 19 : 5; 25 : 8). This act of Jehovah, in taking up his abode among his people, will be the proof that he has kept his word to the fathers.

Chap. 30 : 1 to 31 : 17. AN APPENDIX TO THE TABERNACLE LAW OF chap. 25 to 29, dealing with (1) the incense altar (30 : 1-10); (2) the poll tax (30 : 11-16); (3) the bronze laver (30 : 17-21); (4) the anointing oil and the incense (30 : 22-38); (5) the inspiration of Bezaleel and Aholiab to direct the work of construction (31 : 1-11); (6) a Sabbath law (31 : 12-17).

(1) **1-10.** THE INCENSE ALTAR. Execution briefly, 37 : 25-28. It seems probable that in the original tabernacle law the incense altar had no place, and that there was only one altar (cf. the altar, 27 : 1). The position of this law is against its originality, for otherwise it should have been placed where Sam. puts it, at the close of the section on the furniture of the holy place (26 : 38). It is not referred to in Lev. 16, and according to Lev. 10 : 1; Num. 16 : 6, incense was offered in a censer; 1 Kings 6 : 20; Ezek. 41 : 22, etc., probably refer to the equivalent of the table of shewbread. This incense altar seems to have stood in the second temple (1 Chron. 28 : 16; 2 Chron. 4 : 19; 26 : 16-19; Heb. 9 : 4; 1 Macc. 1 : 21; 4 : 49). Jos., "Wars," V, v, 5, mentions it, but he does not include it in his list of spoils taken by Titus ("Wars," VII, v, 5). The evidence, therefore, is conflicting, and it may be that originally this altar was the counterpart of the table of shewbread.

1-5. An altar to burn incense upon. It is a diminutive copy of the bronze altar (27 : 1 ff.), but is covered with gold instead of bronze,

6 And thou shalt put it before the vail that *is* by
the ark of the testimony, before the mercy seat that
is over the testimony, where I will meet with thee.
7 And Aaron shall burn thereon sweet incense
every morning; when he dresseth the lamps, he
shall burn incense upon it.
8 And when Aaron lighteth the lamps at even,
he shall burn incense upon it, a perpetual incense
before the LORD throughout your generations.
9 Ye shall offer no strange incense thereon, nor
burnt sacrifice, nor meat offering; neither shall ye
pour drink offering thereon.
10 And Aaron shall make an atonement upon
the horns of it once in a year with the blood of the
sin offering of atonements; once in the year shall
he make atonement upon it throughout your gen-
erations: it *is* most holy unto the LORD.
11 And the LORD spake unto Moses, saying,
12 When thou takest the sum of the children of
Israel after their number, then shall they give every
man a ransom for his soul unto the LORD, when
thou numberest them; that there be no plague
among them, when *thou* numberest them.
13 This they shall give, every one that passeth
among them that are numbered, half a shekel after
the shekel of the sanctuary: (a shekel *is* twenty
gerahs:) a half shekel *shall be* the offering of the
LORD.

6 overlay them with gold. And thou shalt put it
before the veil that is by the ark of the testi-
mony, before the mercy-seat that is over the
7 testimony, where I will meet with thee. And
Aaron shall burn thereon incense of sweet
spices: every morning, when he dresseth the
8 lamps, he shall burn it. And when Aaron
lighteth the lamps at even, he shall burn it,
a perpetual incense before the LORD throughout
9 your generations. Ye shall offer no strange in-
cense thereon, nor burnt offering, nor meal
offering; and ye shall pour no drink offering
10 thereon. And Aaron shall make atonement
upon the horns of it once in the year: with the
blood of the sin offering of atonement once in
the year shall he make atonement for it through-
out your generations: it is most holy unto the
LORD.
11 And the LORD spake unto Moses, saying, When
12 thou takest the sum of the children of Israel,
according to those that are numbered of them,
then shall they give every man a ransom for his
soul unto the LORD, when thou numberest them;
that there be no plague among them, when thou
13 numberest them. This they shall give, every one
that passeth over unto them that are numbered,
half a shekel after the shekel of the sanctuary:
(the shekel is twenty gerahs:) half a shekel for

and is provided with a molding like the table and the ark (25 : 11, 24), instead of the ledge of the bronze altar.

6. The description of the position is not quite certain. It is to be placed **before the vail,** or *screen* (26 : 31), which is *by,* or *over,* **the ark of the testimony.** This would seem to mean outside of the screen and presumably in the middle of the holy place, between the table and the lampstand and in a line with the ark; the text is probably in disorder, and the two clauses **before the vail** and **before the mercy seat** are probably simply copyist's repetitions, with the change of *parokheth* to *kapporeth* in the second clause; the second clause is probably to be omitted with LXX. Heb. 9 : 4 places the altar within the most holy place, while here it is put in the holy place.

7-10. The service of the incense altar. It is a perpetual service to be offered at night and morning, at the time that the high priest attended to the lamps of the golden lampstand (25 : 37; 27 : 20); no strange incense is to be used, *i. e.,* incense not made according to the regulations of ver. 34 ff. (cf. 29 : 33; Lev. 10 : 1; Num. 3 : 4; 26 : 61), nor is it to be used like the sacrificial altar (29 : 40 ff.).

10. Once in a year, on the day of atonement (Lev. 16), **with the blood of the sin offering** of the atonement, Aaron shall perform the rite of expiation on its **horns** (29 : 36, 37). In the ritual of the day of atonement (Lev. 16) no reference is made to the altar of incense.

(2) **11-16.** The Poll Tax for the Support of the Sanctuary Service. This law presupposes the command to number the people (Num. 1 : 2 ff.), and also the existence of the sanctuary, whose service is to be supported. There is an interesting parallel to this law in 38 : 21-31, which deals with the voluntary contributions made by the people for the construction of the furniture, etc., of the tabernacle.

12. After their number, better with R.V., *according to those that are numbered of them,* or are mustered; the term is a military word and indicates P's conception of the people as an organized host; not all were mustered, only the males of twenty years old and upward (ver. 14). **A ransom for his** *life,* not **soul** (21 : 30; 29 : 33); ransom from the same root as atone, so something which wipes away guilt or sin and appeases the wrath of the deity; here the idea seems to be that by the act of numbering Jehovah's ownership is recognized and the poll tax is simply the tribute money to the supreme lord, which frees the people from obligation, otherwise Jehovah might take their lives by sending the plague among them (12 : 13). A primitive idea seems to have been that the very act of numbering was liable to expose a people to the wrath of the deity and make them liable to plague (2 Sam. 24; Frazer, in "Anthropological Essays," p. 173 ff.)

13. The amount of the tribute and the method of numbering, **passeth among,** better R. V., *over unto,* **them that are numbered,** pass by the one who is numbering, probably using the rod, and join those who are numbered (Jer. 33 : 13; Lev. 27 : 32). The tax is a half-shekel according to the shekel of the sanctuary (ver. 24; Lev. 5 : 15; Num. 3 : 47), the standard shekel, of silver and worth a little over sixty cents, so that the half-

14 Every one that passeth among them that are
numbered, from twenty years old and above, shall
give an offering unto the LORD.
15 The rich shall not give more, and the poor
shall not give less, than half a shekel, when *they*
give an offering unto the LORD, to make an atone-
ment for your souls.
16 And thou shalt take the atonement money of
the children of Israel, and shalt appoint it for
the service of the tabernacle of the congregation;
that it may be a memorial unto the children of
Israel before the LORD, to make an atonement for
your souls.
17 And the LORD spake unto Moses, saying,
18 Thou shalt also make a laver of *brass*, and his
foot *also of* brass, to wash *withal:* and thou shalt
put it between the tabernacle of the congregation
and the altar, and thou shalt put water therein.
19 For Aaron and his sons shall wash their hands
and their feet thereat:
20 When they go into the tabernacle of the con-
gregation, they shall wash with water, that they die
not; or when they come near to the altar to minister,
to burn offering made by fire unto the LORD:
21 So they shall wash their hands and their feet,
that they die not: and it shall be a statute for ever
to them, *even* to him and to his seed throughout
their generations.
22 Moreover the LORD spake unto Moses, saying.
23 Take thou also unto thee principal spices, of
pure myrrh five hundred *shekels*, and of sweet cin-
namon half so much, *even* two hundred and fifty
shekels, and of sweet calamus two hundred and fifty
shekels,
24 And of cassia five hundred *shekels*, after the
shekel of the sanctuary, and of oil olive a hin:
25 And thou shalt make it an oil of holy oint-
ment, an ointment compound after the art of the
apothecary: it shall be a holy anointing oil.

14 an offering to the LORD. Every one that passeth
over unto them that are numbered, from twenty
years old and upward, shall give the offering of
15 the LORD. The rich shall not give more, and
the poor shall not give less, than the half shekel,
when they give the offering of the LORD, to
16 make atonement for your souls. And thou shalt
take the atonement money from the children of
Israel, and shalt appoint it for the service of the
tent of meeting; that it may be a memorial for
the children of Israel before the LORD, to make
atonement for your souls.
17 And the LORD spake unto Moses, saying, Thou
18 shalt also make a laver of brass, and the base
thereof of brass, to wash withal: and thou shalt
put it between the tent of meeting and the altar,
19 and thou shalt put water therein. And Aaron
and his sons shall wash their hands and their
20 feet thereat: when they go into the tent of
meeting, they shall wash with water, that they
die not; or when they come near to the altar to
minister, to burn an offering made by fire unto
21 the LORD: so they shall wash their hands and
their feet, that they die not: and it shall be
a statute for ever to them, even to him and
to his seed throughout their generations.
22 Moreover the LORD spake unto Moses, saying,
23 Take thou also unto thee the chief spices, of
flowing myrrh five hundred *shekels*, and of
sweet cinnamon half so much, even two hun-
dred and fifty, and of sweet calamus two hun-
24 dred and fifty, and of cassia five hundred, after
the shekel of the sanctuary, and of olive oil an
25 hin: and thou shalt make it an holy anointing
oil, a perfume compounded after the art of the

shekel would be a little over thirty cents. Neh. 10 : 32 puts the tax at one-third of a shekel, but the standard is probably different. Of this tax, which in Exodus seems to be special, the later Jews made an annual tax (2 Chron. 24 : 6, 9; Matt. 17 : 24–27).

14. Twenty years old and above; the Israelite came of age at twenty and became a member of the community both for military and religious purpose (Num. 1 : 3; 14 : 29).

15. Rich and poor are alike in the theocratic community, and no distinction is made between them. **16.** The tax is to be used for the service, that is, the regular worship of the sanctuary (Num. 4 : 37; 7 : 5; Exod. 35 : 21), and is **a memorial** before **the Lord,** *Jehovah, i. e.*, something intended to keep Israel in the favorable memory of Jehovah (28 : 12, 29), so as to provide a ransom for their lives.

(3) **17–21.** THE BRONZE LAVER BETWEEN THE BRONZE ALTAR AND THE TENT. Execution, 35 : 16; 38 : 8. Solomon's temple had a molten sea and ten lavers (1 Kings 7 : 23, 38, 43, 44); in the post-exilic temple there was one laver (Ecclus. 50 : 3).

19 ff. In addition to the bath of consecration, the priests were obliged to wash their hands and feet before entering upon the sacred service, especially before entering the tent or the sanctuary proper, on penalty of death, and also when in the outer court they came to perform service at the bronze altar.

(4) **22–38.** THE PREPARATION AND USE OF THE ANOINTING OIL AND THE INCENSE. (*a*) **22–33.** The oil (cf. 31 : 11; 35 : 8, 15, 28, etc.). It is significant that the law requires the anointing of the sons of Aaron (ver. 30; 28 : 41, but cf. 29 : 7), and also of the various objects in the sanctuary (ver. 26 ff.; cf. 29 : 36).

23. Principal spices (cf. 25 : 6); **pure,** or *flowing,* **myrrh,** *i. e.*, myrrh which exudes of itself, in distinction from that which requires the cutting or crushing of the bark of the shrub; **sweet,** *fragrant,* **cinnamon,** from Ceylon (Prov. 7 : 17); **sweet,** *aromatic,* **calamus,** from India and Arabia (Isa. 43 : 24; Jer. 6 : 20; Ezek. 27 : 19); **cassia** (Ezek. 27 : 19) to the amount of five hundred, two hundred and fifty, two hundred and fifty, five hundred shekels, respectively, or a total of fifteen hundred shekels, or about forty-eight pounds, to be mixed up with about one and one-half gallons of olive oil.

25. It, the oil, by being mixed up with these other ingredients, **shall be** transformed into **holy anointing oil,** an ointment; R. V., *a perfume*, etc.; literally, *a spicy mixture of spice*, the work of the compounder of spices or perfumes.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,
27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,
28 And the altar of burnt offering with all his vessels, and the laver and his foot.
29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.
30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.
31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations.
32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.
33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.
34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*:
35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:
36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.
37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.
38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

26 perfumer: it shall be an holy anointing oil. And
thou shalt anoint therewith the tent of meeting,
27 and the ark of the testimony, and the table and
all the vessels thereof, and the candlestick and
28 the vessels thereof, and the altar of incense, and
the altar of burnt offering with all the vessels
29 thereof, and the laver and the base thereof. And
thou shalt sanctify them, that they may be
most holy: whatsoever toucheth them shall be
30 holy. And thou shalt anoint Aaron and his
sons, and sanctify them, that they may minister
31 unto me in the priest's office. And thou shalt
speak unto the children of Israel, saying, This
shall be an holy anointing oil unto me through-
32 out your generations. Upon the flesh of man
shall it not be poured, neither shall ye make any
like it, according to the composition thereof: it
33 is holy, *and* it shall be holy unto you. Whoso-
ever compoundeth any like it, or whosoever
putteth any of it upon a stranger, he shall be
cut off from his people.
34 And the LORD said unto Moses, Take unto thee
sweet spices, stacte, and onycha, and galbanum;
sweet spices with pure frankincense: of each
35 shall there be a like weight; and thou shalt
make of it incense, a perfume after the art of
the perfumer, seasoned with salt, pure *and* holy:
36 and thou shalt beat some of it very small, and put
of it before the testimony in the tent of meeting,
where I will meet with thee; it shall be unto
37 you most holy. And the incense which thou
shalt make, according to the composition there-
of ye shall not make for yourselves: it shall be
38 unto thee holy for the LORD. Whosoever shall
make like unto that, to smell thereto, he shall be
cut off from his people.

CHAPTER XXXI.

1 AND the LORD spake unto Moses, saying,
2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

1 AND the LORD spake unto Moses, saying, See, I
2 have called by name Bezalel the son of Uri, the

26-28. The oil is to be used to anoint the tabernacle and its furniture, including the incense altar (30 : 1); the laver and its base (30 : 17 ff.); the altar of burnt offering and all its instruments (27 : 1 ff.); the anointing (ver. 29) consecrates them, withdraws them from common use, and makes them *tabu* (29 : 37).

31-33. The oil is to be kept sacred and must not be imitated, nor may any of it be used for the ordinary purposes of the common man or the **stranger** (29 : 33). The penalty for violation of this prohibition is probably intended to be death, **cut off from his people** (12 : 15, 19; 31 : 14).

(*b*) **34-38.** The incense for use in the sanctuary, made of **sweet spices** (cf. 25 : 6), *fragrant gums;* the four materials mentioned are not all positively identified; **stacte,** so LXX, for the Hebrew, נָטָף, *nāṭāph,* drop or trickle, some kind of fragrant gum exuding in drops; **onycha,** after LXX, the incense claw or flap of a certain mollusk which produces a pungent odor when burned; **galbanum,** a pungent gum of a Syrian plant; **these sweet spices,** an erroneous repetition to be omitted; *and* **frankincense,** galbanum and frankincense (Jer. 6 : 20) became a regular part of some forms of the vegetable offering (Lev. 2 : 1; 6 : 15, etc.). These four ingredients, unmixed with other materials, are to be taken in equal parts, seasoned with salt, and made into a pure, fragrant incense for burning (cf. ver. 25).

36. Beat, better, *rub,* or *grind.* From the mixture thus prepared some shall be taken and ground up into a fine powder, of which some shall be put before the (ark of the) **testimony,** in the innermost shrine, which makes it most holy (29 : 37; cf. ver. 31 ff.).

(5) **Chap. 31 : 1-11.** THE INSPIRATION OF BEZALEEL AND AHOLIAB TO DIRECT THE WORK OF CONSTRUCTION. The narrative in 35 : 30 to 36 : 6 gives their actual appointment.

2-5. The choice and inspiration of Bezaleel, **called by name,** chosen, or selected personally (Isa. 45 : 3). **Bezaleel,** genealogy 1 Chron. 2 : 18-20, according to which he was a descendant of the Calebites, who became identified with the tribe of Judah; **Uri,** abbreviated from Uriah; **Hur,** probably not to be identified with

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
4 To devise cunning works, to work in gold, and in silver, and in brass,
5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.
6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;
7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle,
8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,
9 And the altar of burnt offering with all his furniture, and the laver and his foot,
10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,
11 And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.
12 And the LORD spake unto Moses, saying,
13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.
14 Ye shall keep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

3 son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all
4 manner of workmanship, to devise cunning works, to work in gold, and in silver, and in
5 brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of work-
6 manship. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make
7 all that I have commanded thee: the tent of meeting, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furni-
8 ture of the Tent; and the table and its vessels, and the pure candlestick with all its vessels, and
9 the altar of incense; and the altar of burnt offering with all its vessels, and the laver and its
10 base; and the finely wrought garments, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;
11 and the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded thee shall they do.
12 And the LORD spake unto Moses, saying, Speak
13 thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD
14 which sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death: for whosoever doeth any work therein, that soul

the Hur of 17:10, 12; 24:14; **filled . . . with the spirit of God** (28:3; 35:10; Job 32:8; Prov. 1:23). The possession of the spirit implies the impartation of knowledge, and especially of energy and administrative power (Judg. 3:10; 11:29; Isa. 11:2); here the inspiration results in the equipment with certain qualities; **wisdom,** especially technical skill (1 Kings 7:14); **understanding,** perception, insight (Deut. 32:28); **knowledge,** ingenuity; **and in all manner of workmanship,** *i. e.*, ability to execute all manner of work (35:21). **4, 5.** The purpose of the inspiration and equipment is **to devise cunning works,** create artistic work; in 26:1 limited to a certain kind of embroidery, here more general, implying creative skill, so as to execute all manner of work.

6. Aholiab, better, *Oholiab*, perhaps a foreign name (Gen. 36:2, 5; Ezek. 23:4); with these two were associated all those whom Jehovah had especially equipped for the work of constructing the various things which he had commanded Moses to make, the list of which follows in ver. 7-11.

10. The cloths of service, R. V., *finely wrought garments.* The word occurs only here and in 35:19; 39:1, 41, and is very obscure; it is ordinarily supposed to mean artistic or decorated work, like the coat in checker or plaid work (28:39); LXX has *serving garments*, text is uncertain; omit "and" before **the holy garments,** the construction is apposition.

(6) **12-17.** A SABBATH LAW. The promulgation of the law is given briefly in 35:1-3. The purpose of the insertion of the law just at this point would seem to be to warn the people in their zeal for the construction of the tabernacle that the Sabbath law antedated and surpassed in obligation the tabernacle law, for the Sabbath was the sign of the covenant between Jehovah and Israel, and the distinctive mark of the covenant people. (Cf. Ezek. 20:12-16; Isa. 56:2; 58:13; Jer. 17:21.) In the exile the observance of the Sabbath came to be the one external distinction of the Israelites, like the mark of circumcision in their bodies.

13. Verily, emphatic; no matter how much you work, nevertheless you must observe **my sabbaths, for it,** that is, the Sabbath and its observance, **is a sign,** *an external evidence* (cf. Gen. 9:12; 17:13); **that ye may know,** better, *that it may be known;* the sign is not for Israel, but for the nations by whom they are surrounded, who shall learn by the observance that it is Jehovah who has set them apart and instructed them as to the right way to worship him; it is the flag of Israel as Jehovah's people.

14. Violation of the law is a capital offense; **defileth,** *i. e.*, use as an ordinary day by working on it (Isa. 56:2, 6).

15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.
17 It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.
18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

15 shall be cut off from among his people. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout
17 their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.
18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

CHAPTER XXXII.

1 AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

1 AND when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know

15. A sabbath of solemn **rest** (16 : 23).

16, 17. Emphatic repetition, **keep the sabbath, to observe,** better, *by observing*, it as a regular celebration (12 : 48), **for a perpetual covenant,** as an unending covenant obligation imposed by Jehovah upon his people, grounded on the fact of the rest of Jehovah in creation (Gen. 2 : 2; Exod. 20 : 11); **and was refreshed,** only here of Jehovah.

With ver. 17 the legislation proper ends, and in the next verse the narrative is resumed by the statement that when God had finished speaking with Moses he gave him the tables of the testimony. The speaking began when Moses entered into the cloud on the mount (24 : 18). According to 25 : 16, 21, God had promised to give Moses the tables of the testimony, and these he now gives him (31 : 18). This narrative is continued in 34 : 29 ff. But in 24 : 12 Jehovah had called Moses up into the mount to give him the tables of stone and other instructions, and Moses had gone up and stayed forty days and forty nights (24 : 13–15, 18b); 31 : 18b contains a reference to these same tables of stone, and hence it must represent in a fragmentary form the continuation of 24 : 18b, and it is immediately continued by 32 : 15, describing the descent of Moses from the mount. But in order to prepare the way for the conditions which Moses found in the camp at the foot of the mount, the narrative of the apostasy of the people is introduced here (32 : 1–6) to describe what the people had been doing while Moses was in the mount, recurring in chap. 32 to 34 to the JE or prophetic documents. The narrative is composite.

C. **Chap. 32 to 34.** THE APOSTASY AND RESTORATION OF THE PEOPLE. 1. **32 : 1-29.** THE SIN OF THE GOLDEN CALF AND ITS PUNISHMENT.

1 - 6. THE ACCOUNT OF THE APOSTASY OF THE PEOPLE DURING THE SOJOURN OF MOSES IN THE MOUNT. During the prolonged absence of Moses the people became restive; the worship of an invisible, immaterial God such as Moses, in the Decalogue, had represented Jehovah to be, was possible for them only when they were under the direct influence of their powerful leader. In the reaction occasioned by his absence they turn to Aaron, who, with Hur (24 : 14), had been placed at the head of the community by Moses, and request that he make for them an image or visible representation of their God. Their request must be taken not as involving a repudiation of Jehovah, but as a reaction against the conception of Jehovah, which Moses had been impressing upon them. The golden calf which they manufactured represented for them the god who had brought them out of the land of Egypt, and the feast was a feast to Jehovah their God (ver. 4, 5). The image was made in the form of a young bull (Ps. 106 : 19, 20), following the custom of the Canaanitish or west Semitic nature-worship. Jeroboam I, when, in the tenth century, for religious as well as for political reasons, he revolted against the domination of the house of David and the supremacy of the sanctuary at Jerusalem with its imageless worship, adopted the same form of representation of Jehovah (1 Kings 12 : 28 ff.). In both cases the worship followed west Semitic models, and it is impossible to suppose that there was any influence of Egyptian worship after the model of the Osiris bull.

1. Make us gods, better with R. V. Marg., *a god*; that is, an image or representation of our

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.
3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.
4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.
5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.
6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.
7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:*
8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.
9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:
10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.
11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

2 not what is become of him. And Aaron said
unto them, Break off the golden rings, which
are in the ears of your wives, of your sons, and
of your daughters, and bring them unto me.
3 And all the people brake off the golden rings
which were in their ears, and brought them
4 unto Aaron. And he received it at their hand,
and fashioned it with a graving tool, and made
it a molten calf: and they said, These be thy
gods, O Israel, which brought thee up out of
5 the land of Egypt. And when Aaron saw *this*,
he built an altar before it; and Aaron made
proclamation, and said, To-morrow shall be a
6 feast to the LORD. And they rose up early on
the morrow, and offered burnt offerings, and
brought peace offerings; and the people sat
down to eat and to drink, and rose up to play.
7 And the LORD spake unto Moses, Go, get thee
down; for thy people, which thou broughtest up
out of the land of Egypt, have corrupted them-
8 selves: they have turned aside quickly out of
the way which I commanded them: they
have made them a molten calf, and have wor-
shipped it, and have sacrificed unto it, and
said, These be thy gods, O Israel, which brought
9 thee up out of the land of Egypt. And the LORD
said unto Moses, I have seen this people, and,
10 behold, it is a stiffnecked people: now therefore
let me alone, that my wrath may wax hot
against them, and that I may consume them:
11 and I will make of thee a great nation. And
Moses besought the LORD his God, and said,
LORD, why doth thy wrath wax hot against thy
people, which thou hast brought forth out of
the land of Egypt with great power and with a

God Jehovah, who **shall go before us,** *lead us.*

2. Break off, *tear off,* rings of gold, usually the ornaments of the women and children; here the sons are mentioned. (Gen. 35 : 4; Judg. 8 : 24 ff.)

4. The product is **a molten calf** (cf. 20 : 23; 34 : 17), which would, of course, require melting of the gold (ver. 24), and then probably working with **a graving tool,** or *stylus* (Isa. 8 : 1). The narrative omits some of the steps in the process; **these be thy gods,** *this is thy god.* The people immediately began to worship as soon as they saw it.

5. Saw it, *i. e.,* the worship of the people. He built an altar and proclaimed a festival in honor of Jehovah on the morrow. The narrator seems to emphasize the weakness and complaisance of Aaron as contrasted with the stern purpose and consuming zeal of Moses.

6. The description of the festival is significant. It began in the early morning with the **burnt offerings,** holocausts, followed by the **peace offerings** consumed by the worshiper in the sacrificial meal (20 : 24; 24 : 5, 11), for which the people sat down, and then followed the joyous indulgence in singing and dancing (ver. 18, 19), and possibly the immoral orgies which accompanied these festivals in the Canaanitish worship. (Cf. Judg. 21 : 21.)

7-14. These verses relate that Jehovah told Moses what the people had done, and that he was only restrained by the intercession of Moses from destroying them wholly and fulfilling his covenant promise in Moses. This is not in accord with the following section (ver. 15 ff.), which indicates that Moses was surprised when he descended into the camp and found what had occurred. The intercession of Moses and the repentance of Jehovah anticipate the account in ver. 30 ff. Ver. 7-14 then must be regarded as an independent piece, inserted here from some other source. It is noteworthy that Deut. 9 : 10-21 suggests a still different order of events.

7. Thy people, not my people, **have corrupted themselves** (Deut. 9 : 12; 32 : 5).

9. A stiffnecked people, *hard of back or neck,* and so difficult to control, disobedient (33 : 3, 5; 34 : 9; Deut. 9 : 6, 13).

10. (Cf. Deut. 9 : 14.) **Let me alone,** do not try to intercede with me; let me give expression to my wrath and destroy them and put thee in their place as the heir of the promise to Abraham (Gen. 12 : 2).

11-13. Moses, however, does not obey, but intercedes and induces Jehovah to change his purpose.

11. Besought Jehovah, literally, *smoothed the face of,* pacified and induced to show favor instead of wrath (1 Kings 13 : 6; 2 Kings 13 : 4).

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.
13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.
14 And the LORD repented of the evil which he thought to do unto his people.
15 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand; the tables *were* written on both their sides; on the one side and on the other *were* they written.
16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.
17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.
18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome; *but* the noise of *them that* sing do I hear.
19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.
20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.
21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?
22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.
23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

12 mighty hand? Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against
13 thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.
14 And the LORD repented of the evil which he said he would do unto his people.
15 And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were
16 they written. And the tables were the work of God, and the writing was the writing of God,
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18 camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise
19 of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the
20 mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and
21 made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought a great sin
22 upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people,
23 that they are *set* on evil. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is

12, 13. For mischief, *i. e.*, *with evil intent* (2 Sam. 16 : 8); **in the mountains,** the Sinaitic peninsula is mountainous. Deut. 9 : 28 has "in the wilderness." **Turn from thy fierce wrath** (Deut. 13 : 17), **repent** (Gen. 6 : 6; 2 Sam. 24 : 16); **remember** the fathers (Deut. 9 : 27); **swarest by thine own self** (Gen. 22 : 16).

14. The Lord, *Jehovah*, repented; that is, took back his threat to destroy them; hardly consistent with ver. 25-29, 34, 35.

15-20. The Return of Moses to the Camp. This section describes the descent of Moses with the tables of stone in his hands; his wrath when he learns of the apostasy of the people; the breaking of the tables and the punishment of the people (Deut. 9 : 15-21).

15. Tables of the testimony (31 : 18) **written on both their sides;** according to Deut. 5 : 22; 9 : 10; 10 : 4, the words written on these tables were the Ten Words, the Decalogue.

17, 18. The shouting which is heard Joshua (cf. 24 : 13) takes to be **the noise of war in the camp,** but Moses, with his sharper ears, detects its true character; it is not the noise of the cry of victory nor of the cry of defeat (17 : 11, 18), but the noise of responsive chorus-singing (cf. *lĕănōth* in title of Ps. 88).

20. Burnt, *i. e.*, probably the wooden core, the molten metal when cooled would then be ground up with the ashes and other matter mixed with it; **strewed it,** *scattered it*, **upon the water,** cf. Deut. 9 : 21, according to which the *ashes* were thrown into the stream which came down the mountainside and seemingly *were* not drunk by the people. It is probable that the drinking of the water was punitive, and may be well supposed to have been the cause of the plague (ver. 35).

21-24. The Excuse of Aaron (Deut. 9 : 20). Moses holds Aaron responsible for the sin of the people which has exposed them to the wrath of Jehovah. Aaron blames the people, stating that he had simply complied with their request (ver. 1-4), and reminding Moses of his own experience with their evil, stubborn ways; **set on mischief,** literally, *in evil*, seemingly they are evil and live in evil, but cf. M. G. Evans ("Journal of Biblical Literature," 18 : 216),

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.
25 And when Moses saw that the people *were* naked, (for Aaron had made them naked unto *their* shame among their enemies,)
26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.
27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.
28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.
29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.
30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.
31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.
32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

24 become of him. And I said unto them, Whosoever hath any gold, let them break it off; so they gave it me: and I cast it into the fire,
25 and there came out this calf. And when Moses saw that the people were broken loose; for Aaron had let them loose for a derision among
26 their enemies: then Moses stood in the gate of the camp, and said, Whoso is on the LORD'S side, *let him come* unto me. And all the sons of Levi gathered themselves together unto
27 him. And he said unto them, Thus saith the LORD, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his com-
28 panion, and every man his neighbour. And the sons of Levi did according to the word of Moses: and there fell of the people that day
29 about three thousand men. And Moses said, Consecrate yourselves to-day to the LORD, yea, every man against his son, and against his brother; that he may bestow upon you a bless-
30 ing this day. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make atone-
31 ment for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods
32 of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy

who renders "in evil condition," *i. e.*, in distressful circumstances (Exod. 5 : 19). A further excuse of Aaron is that he had nothing to do with making the calf; he had simply thrown the gold into the fire and the calf had been the result. The continuation of this passage is in ver. 30 ff.

25-29. THE IMMEDIATE EXECUTION OF THE PENALTY THROUGH THE LEVITES. This passage must come from some other source (cf. Introduction, pp. ix, x). It is probably narrated to account for the fact that the Levites were selected to care for the sanctuary, including the ark (Deut. 10 : 8, 9; 33 : 8, 9); possibly in its original connection the punishment inflicted here was not for the sin of the golden calf, of which there is no mention except in the parenthetical remark, probably a gloss, in ver. 25 (cf. Num. 25 : 7 ff.).

25. The sin of the people here is that they **were naked,** better R. V., *broken loose*; *i. e.*, had become unrestrained and were given over to license and self-indulgence, for Aaron had allowed them to give themselves over to self-indulgence, **unto their shame,** better R. V., *for a derision*; literally, *a thing to chatter or whisper over.*

26. More concisely, *whoever is for Jehovah,* **unto me;** the Levites, the fellow tribesmen of Moses, join him.

27, 28. Go in and out, pass back and forth in the camp, **and slay . . . brother,** etc., *i. e.*, fellow Israelites, not Levites; for the whole tribe of Levi is supposed to be engaged in the task, the result of which was the slaughter of some three thousand men of Israel. The attitude of Moses here is unlike that of ver. 11 ff., or ver. 31.

29. As the reward for the part that they have taken in this crisis, the Levites are set apart to the priesthood. **Consecrate yourselves,** *fill your hand,* enter upon the work of serving Jehovah (28 : 41); **even every man,** better R. V. Marg., *for every man hath been against,* etc.; **that he may bestow,** literally, *to bestow,* so that a blessing may be bestowed upon you to-day, the blessing being naturally the assignment to the priest's office.

2. **32 : 30 to 33 : 23.** THE INTERCESSION OF MOSES, JEHOVAH'S PARDON, AND THE ESTABLISHMENT OF THE TENT OF MEETING.

30-34. THE INTERCESSION OF MOSES. The connection seems to be with ver. 15-24. **On the morrow,** *i. e.*, after the events of ver. 15-24. **Ye have sinned,** the pronoun is emphatic; **make an atonement for your sin,** the thought seems to be to make expiation, and as the following prayer indicates, not by sacrifice, but by substitution, himself taking the penalty (Deut. 1 : 37; 3 : 26).

32. The apodosis is omitted, but easily supplied from the context; LXX and Sam. add "forgive" after **if thou wilt forgive their sin—; . . blot me . . . out of thy book which thou hast written.** (Cf. Isa. 4 : 3; Ps. 69 : 28; Mal. 3 : 16.) Jehovah keeps a list of his servants in a book, and erasure from that book

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.
34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.
35 And the Lord plagued the people, because they made the calf, which Aaron made.

33 book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against
34 me, him will I blot out of my book. And now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them.
35 And the Lord smote the people, because they made the calf, which Aaron made.

CHAPTER XXXIII.

1 AND the Lord said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:
2 And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:
3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.
4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.
5 For the Lord had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people:

1 AND the Lord spake unto Moses, Depart, go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give
2 it: and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the
3 Jebusite: unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume
4 thee in the way. And when the people heard these evil tidings, they mourned: and no man
5 did put on him his ornaments. And the Lord said unto Moses, Say unto the children of

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means death. With this self-sacrificing love of Moses may be compared that of Paul (Rom. 9 : 3).

33. Jehovah declines to accept the substitute, and declares that he will punish those who sin.

34 suggests that Jehovah postpones his punishment, and commands Moses to lead the people to their destined abode under the guidance of the **Angel** (23 : 20, 23), but at some time in the future the punishment will be inflicted.

35. The punishment inflicted by means of the plague. This verse can hardly be the immediate continuation of ver. 34; it would follow well after ver. 20; **plagued the people,** *i. e., smote them with plague or pestilence* (8 : 2; 12 : 23); **because they made the calf, which Aaron made,** hardly original; LXX, *on account of making the calf which Aaron had made;* probably originally, on account of the calf which Aaron had made.

Chap. 33 : 1 - 6. Jehovah Commands Moses to Lead the People to Canaan, but Refuses Himself to Leave Sinai and Go with Them. There are certain inconsistencies in the narrative. The promise to **send an Angel** (ver. 2) seems to be taken back in the next verse, for the angel of Jehovah and Jehovah himself are nearly always identical in these early narratives (but cf., however, 32 : 34). Then the voluntary act of the people in not putting on their ornaments (ver. 4) seems strange in connection with the command of Jehovah that they put them off (ver. 5). Various theories have been suggested to meet the difficulties, but the most reasonable explanation seems to be to regard ver. 2 as a later gloss or copyist's error, and to assign ver. 4 to a different source from ver. 1, 3, 5, 6, which probably belong to the same source as that from which 32 : 7-14 was taken, to which these verses form a fitting continuation, while ver. 4 might well be closely connected with 32 : 30-34. (Cf. Introduction, pp. ix, x.)

1. Depart . . . go up, literally, *go, go up,* **and the people which thou hast brought up.** (Cf. 32 : 7.) In consequence of his repentance, Jehovah will not destroy the people, but he refuses to go up with them, and turns them over to Moses. (Cf. 23 : 23.)

3. This verse continues ver. 1, **a land flowing with milk and honey** (3 : 8, 17, etc.). **I will not go,** *i. e., you must go alone;* I will not go personally with you (Deut. 31 : 17), **lest I consume thee.** (Cf. 32 : 9, 10.) Ver. 3 is continued by ver. 5, where the effect of this command upon the people is described.

4. And when the people heard, etc., cannot refer to the thought of ver. 3; for, according to ver. 5, the news had not yet been communicated to them, but refers probably to the statement in 32 : 33, 34, which produced consternation among the people, and **they mourned** (Ezra 10 : 6; Neh. 8 : 9), and in manifestation of their mourning they none of them put on their **ornaments,** jewels; often of women, but here belonging to men as well. How long their mourning continued is not stated. Ver. 4 would seem to be continued by ver. 7-11.

5, 6. Moses gives the decision of Jehovah

I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Israel, Ye are a stiffnecked people: if I go up into the midst of thee for one moment, I shall consume thee: therefore now put off thy ornaments from thee, that I may know what to
6 do unto thee. And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

7 Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one which sought the LORD went out unto the tent of meeting, which
8 was without the camp. And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone
9 into the Tent. And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and *the* LORD
10 spake with Moses. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped,
11 every man at his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

to the people, continuing ver. 3, reading with R.V., "if I go up in (not **into**) the midst of thee one moment, I will consume thee, if for one moment I should come among you," etc.; though he had agreed not to destroy them (32 : 14), yet he is not certain how he will deal with them, and he therefore commands them to remove their ornaments in sign of submission and repentance, **that I may know,** *consider*, how to deal with thee.

6. Cf. 32 : 3. But now for a different purpose. From **mount Horeb,** *i. e.*, from the time when Jehovah spoke. This narrative seems to be continued in ver. 12 ff.

7-11. THE TENT OF MEETING OUTSIDE THE CAMP. This paragraph stands out of connection with both the preceding and the following context. It describes a tent of meeting of extreme simplicity as contrasted with the elaborate tabernacle of chap. 26 ff. It is placed outside of, not within the camp, and has as its single permanent attendant Joshua, the companion and servant of Moses. It probably contained the ark, whose construction must have been referred to in this connection. (Cf. Deut. 10 : 1 ff.) The account is probably a part of a longer narrative, displaced in the process of compilation by the elaborate account in chap. 25 to 31, which gave the history of the establishment of the simple sanctuary (20 : 24-26) where Jehovah met his people. The conception of Jehovah harmonizes well with the idea that Moses sought to inculcate an imageless worship, not fixed in any one place and with the simplest possible ritual. It is not easy to determine the original context of this fragment; that it is a fragment is plainly indicated by the frequentative tenses, to be rendered as in R. V., **And Moses took,** *used to take*, etc., which require an introductory description of the circumstances under which this action took place. It probably means that wherever the Israelites encamped during the period of the wilderness sojourn, Moses used to set up the sanctuary just outside of the camp. We may reconstruct the scene. When the time came for the breaking-up of the camp the ark would go on in advance (cf. the pillar of fire and cloud, 13 : 21 ff.), and when the camp was pitched then Moses would take **the tent,** *i. e.*, the tent in which the ark was kept when the people were in camp, and pitch it **without the camp.** It had the same name as the more elaborate tabernacle, **tent of meeting** (27 : 21; Deut. 31 : 14, 15), the tent where Jehovah would meet his people who came to inquire of him.

7. And it came to pass, that, better paraphrasing freely, *and whenever anyone sought Jehovah* (18 : 15; Deut. 4 : 29), *then he used to go out to the tent of meeting* (Num. 11 : 17). So, in ver. 8, 9, whenever Moses went out to the tent the people used to stand and wait for the theophany in the cloud, which used to settle on the tent as soon as Moses entered it, and then Jehovah used to speak with Moses (cf. 19 : 9; Num. 11 : 17), while the people sitting at the doors of their tents would rise and then prostrate themselves in reverent worship.

11. While he was in the tent Jehovah would speak with Moses **face to face** (Num. 12 : 8; Deut. 34 : 10), and after the interview Moses would return to the camp, **but his servant Joshua,** literally, *a young man, a servant*, and so per-

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.
13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.
14 And he said, My presence shall go *with thee*, and I will give thee rest.
15 And he said unto him, If thy presence go not *with me*, carry us not up hence.
16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.
17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and
13 thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy ways, that I may know thee, to the end that I may find grace in thy sight: and consider that this nation is thy
14 people. And he said, My presence shall go *with*
15 *thee*, and I will give thee rest. And he said unto him, If thy presence go not *with me*, carry us not
16 up hence. For wherein now shall it be known that I have found grace in thy sight, I and thy people? is it not in that thou goest with us, so that we be separated, I and thy people, from all the people that are upon the face of the earth?
17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by

haps the servant or attendant of the sanctuary (1 Sam. 2 : 18), did not leave the tent.

12-23. The Further Intercession of Moses. The progress in the intercession of Moses is significant. He turns away the wrath of Jehovah from the people (32 : 7-14); and now, after Jehovah has said that he will not go up with them, he finally succeeds in winning from him the promise to accompany them in person, so that 33 : 12-23 probably is the continuation of the strand of narrative found in 32 : 7-14; 33 : 1, 3, 5, 6.

12. Thou sayest, *art saying*, **unto me, bring up** (cf. 3 : 10, 11; 33 : 1), **and thou,** better, *but thou*, the pronoun is emphatic, **hast not let me know whom thou wilt send with me.** This statement ignores the reference to the angel (32 : 34; 33 : 2) and implies the refusal of Jehovah to go (33 : 3, 5). This withdrawal of Jehovah from the personal conduct of the expedition is the more surprising, since he has already bestowed such marks of his favor upon Moses, having said that he knew him by name, and that Moses was acceptable to him (34 : 9; Num. 11 : 11, 15).

13. Assuming the truth of this divine statement, Moses asks for further favors, especially a revelation of the **way,** the purpose of Jehovah in the matter of the future conduct of the people; **that I may know thee,** an advance on the preceding, a request for such a personal intimacy that he may really know something of the character and person of the being whom he serves, so that in the future he may conduct himself in such a way as to find further **grace** in the sight of Jehovah; **and consider,** this indicates that it is not for personal favors that Moses is pleading, he asks for these divine manifestations to aid him as leader of Jehovah's people.

14. Jehovah yields to the request, **My presence,** literally, *my face* (Deut. 4 : 37), **shall go,** and will guide them to the promised rest (Deut. 3 : 20; Num. 6 : 25, 26); the face, presence is not the full equivalent of the person, but seems to suggest as intimate a personal guidance as is possible.

15. This verse seems to contain a request for what has already been granted, hence some authorities treat ver. 14 as a question; others place it after 34 : 9, and still others treat ver. 15-17 as a later expansion. It seems possible, however, to treat ver. 15-17 as marking an advance upon the preceding and indicating the actual personal accompaniment of Jehovah. The thought seems to be, if thou wilt not do at the very least as much as to let thy presence go with us, do not take us up from this place; the land flowing with milk and honey has no attraction without Jehovah; better remain at blessed Sinai, where Jehovah had manifested himself. But, **16,** Jehovah can do better than let his presence go with them; he can go himself, and thus give the supreme evidence of the fact that he has shown favor to Moses and the people, and has separated them from all the nations of the earth (8 : 22; 9 : 4; Deut. 4 : 34). **17.** Jehovah grants the further request.

18-23. Moses asks for a theophany of a special and peculiar kind in pledge of the promise of the personal presence of Jehovah. The request is granted in part; the very essence of the divine majesty, the face, may not be seen, but a manifestation of the moral nature of Jehovah will be granted. The text seems to be in some disorder. Ver. 18, 19, 20 have only the pronominal subjects, the subject of ver. 18 being, of course, Moses, and of ver. 19, 20 Jehovah, and then Jehovah is introduced by name as

18 And he said, I beseech thee, shew me thy glory.
19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
20 And he said, Thou canst not see my face: for there shall no man see me, and live.
21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:
22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:
23 And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

18 name. And he said, Shew me, I pray thee, thy
19 glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of the LORD before thee; and I will be gracious to whom I will be gracious, and will shew mercy
20 on whom I will shew mercy. And he said, Thou canst not see my face: for man shall not
21 see me and live. And the LORD said, Behold, there is a place by me, and thou shalt stand
22 upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my
23 hand until I have passed by: and I will take away mine hand, and thou shalt see my back: but my face shall not be seen.

CHAPTER XXXIV.

1 AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

1 AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the

speaking in ver. 21. It seems probable that the material in ver. 19-21 should be rearranged. Possibly in the original statement here Moses asked to see the face of Jehovah; LXX, "*show thyself to me, let me see thee,*" a request which is answered in ver. 21.

18. Shew, *let me see* (cf. ver. 13); show, cause me to know.

19. Probably a later addition, **my goodness,** *beauty* (Zech. 9 : 17), *i. e.*, some attractive outward sign of the divine personality; **proclaim,** reveal the inner nature of my being, which, according to ver. 19b; 34 : 6 ff., is grace and mercy, based on the free choice of Jehovah; he favors and compassionates whom he will; probably the reference is to Israel, the chosen of Jehovah (Deut. 7 : 7). There is no occasion to import a consideration of individuals here.

20. The sight of the face of Jehovah is usually fatal to man (cf. Gen. 32 : 30; Deut. 4 : 33, etc.), but note a modification of the idea in Exod. 24 : 9; 33 : 11; Deut. 5 : 24; 34 : 10.

21 ff. A place by me, *a spot in the vicinity of my abode,* where thou mayest take thy stand upon **the rock,** *cliff* (17 : 6), and then from the cleft or crevice thou mayest look upon my back or hinder parts after I have passed, but mayest not see my face.

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3. **Chap. 34.** THE REESTABLISHMENT OF THE COVENANT. This chapter in its present form relates the restoration of the tables of stone with a writing identical with that upon those which had been destroyed. The contents of the original tables were either the Decalogue or the Book of the Covenant entire or in part. It is surprising, therefore, that in the restoration, instead of an exact duplication of one or the other of these codes, a new set of laws is promulgated. The new code has many points in common with 20 : 22-26; 23 : 10-19, but is different in many respects. This makes it highly probable that with the account of the restoration of the tables there has been combined a version of some of the material of 20 : 1 to 23 : 19, as it was preserved in another account or document. This parallel account has usually been assigned to the J document, and the majority of scholars from the time of Wellhausen, following a hint of Goethe, have sought to find in 34 : 10-26 a variant version of the Decalogue, which is supposed to be more primitive than the version of 20 : 1-20. But the arguments are not convincing; for, rightly viewed, there is no trace of a Decalogue in 34 : 10-26, but, rather, a variant account of the so-called covenant words of 20 : 22-26; 23 : 10-19, which proceeds on the assumption that not the Ten Words, but the covenant words were written on the tables of stone. On this hypothesis, ver. 27, 28 refer to two different things: ver. 27 to the covenant words of ver. 10, 26, which are now written for the first time, and ver. 28 to the Ten Words, which were rewritten by Jehovah (Deut. 10 : 4) on the two new tables of stone.

1-4. The two views have been combined in these verses, and it is not easy to separate them; the references to the former tables and the former writing are the continuation of 32 : 20, while the main portion of the command is based upon the supposition that Moses himself prepared the tables (cf. 24 : 12, which indicates that God had prepared the tables), and then in obedience to the divine command went up to receive the words. (Cf. Introduction, pp. ix, x.)

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.
3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.
4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.
5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.
6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,
7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*
8 And Moses made haste, and bowed his head toward the earth, and worshipped.
9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.
10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

2 first tables, which thou brakest. And be ready by
the morning, and come up in the morning unto
mount Sinai, and present thyself there to me on
3 the top of the mount. And no man shall come
up with thee, neither let any man be seen
throughout all the mount; neither let the flocks
4 nor herds feed before that mount. And he
hewed two tables of stone like unto the first;
and Moses rose up early in the morning, and
went up unto mount Sinai, as the LORD had
commanded him, and took in his hand two
5 tables of stone. And the LORD descended in the
cloud, and stood with him there, and proclaimed
6 the name of the LORD. And the LORD passed
by before him, and proclaimed, The LORD, the
LORD, a God full of compassion and gracious,
slow to anger, and plenteous in mercy and truth;
7 keeping mercy for thousands, forgiving iniquity
and transgression and sin: and that will by no
means clear *the guilty;* visiting the iniquity of
the fathers upon the children, and upon the
children's children, upon the third and upon
8 the fourth generation. And Moses made haste,
and bowed his head toward the earth, and wor-
9 shipped. And he said, If now I have found
grace in thy sight, O Lord, let the Lord, I pray
thee, go in the midst of us; for it is a stiffnecked
people; and pardon our iniquity and our sin,
10 and take us for thine inheritance. And he said,
Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD, for it is a terrible thing

2, 3. Cf. 19 : 11-13a, 20, **present thyself,** *take thy stand in my presence there.*

4. And he hewed, etc. (Cf. ver. 1; Deut. 10 : 3.)

5-7. THEOPHANY IN FULFILMENT OF THE PROMISE of 33 : 19-23.

5. Jehovah came down **in the cloud** (19 : 9, 20); **stood,** better R. V. Marg., "*and he, Moses, took his stand in his presence* (33 : 21; 34 : 2); *and he, Moses, called on the name of Jehovah in worship*" (Gen. 4 : 26; 12 : 8, etc.).

6, 7. Jehovah makes a proclamation in which he reveals his fundamental moral qualities at greater length than in 33 : 19. The words of this proclamation appear entire or in part in many parts of O. T. (cf. Num. 14 : 18; Joel 2 : 13; Jonah 4 : 2; Nahum 1 : 3; Ps. 86 : 15); **merciful and gracious** (33 : 19); grace describes God's loving-kindness in condescending to the needs of men; **keeping mercy,** *loving-kindness,* watching carefully so as to manifest mercy to thousands (cf. 20 : 6), and forgiving the sin of men (32 : 32; Num. 14 : 18); **will by no means clear the guilty,** *let them go unpunished* (20 : 6, 7). These verses show an unmistakable connection with the Decalogue, especially in its expanded form, and are perhaps the noblest presentation of Jehovah which the early records contain. While probably not of Mosaic authorship in their present form, they are a legitimate outgrowth of the spiritual and ethical conception of Jehovah which Moses sought to impress upon the people.

8, 9. The effect upon Moses is to bring him to the ground in reverent adoration (4 : 31), but he does not fail to repeat the request for the personal presence of Jehovah as the people take up their journey (33 : 12), and he even prays that Jehovah may go in the midst of the people. In the faith born of his experience of the divine grace he even transforms the reason given by Jehovah for not going in the midst of the people (33 : 3, 5) into an argument for his going, especially as he is a God of pardoning grace (Num. 14 : 19); **take us for thine inheritance,** *make us thy property* (Exod. 19 : 5; Deut. 4 : 20).

10-26. THE COVENANT WORDS WHICH JEHOVAH GIVES TO MOSES to be the expression of the relation into which he enters with the people. It seems probable that ver. 10 originally followed directly after ver. 5.

10. Behold, I make, *I am about to make,* **a covenant: before all thy people . . . marvels,** *wonders* (3 : 20), the like of which have not been produced, created (Isa. 48 : 6); **and all the people,** *i. e., Israel,* **shall see the work of the Lord,** *Jehovah;* **for,** etc., better, *that the work of Jehovah which I am about to do with thee is dreadful, awe-inspiring* (Deut. 10 : 21).

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.
12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:
13 But ye shall destroy their altars, break their images, and cut down their groves:
14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God.
15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;
16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.
17 Thou shalt make thee no molten gods.
18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.
19 All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*
20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.
21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.
22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

11 that I do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite,
12 and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a
13 snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim:
14 for thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:
15 lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one
16 call thee and thou eat of his sacrifice: and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.
17 Thou shalt make thee no molten gods. The feast
18 of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib: for in the month Abib thou camest
19 out from Egypt. All that openeth the womb is mine; and all thy cattle that is male, the first-
20 lings of ox and sheep. And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me
21 empty. Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time
22 and in harvest thou shalt rest. And thou shalt observe the feast of weeks, *even* of the firstfruits of wheat harvest, and the feast of ingathering at

11-16. An expanded account of the covenant words, containing in ver. 14 one of the primitive commands which is here made a reason for not entering into alliance with the Canaanites.

11. Observe thou that which I command thee (Deut. 4 : 40; 6 : 2, etc.); the phrase in one form or another occurs about thirty times in Deuteronomy; **behold, I drive,** *am going to drive,* **out** (23 : 28; 33 : 2) . . . **Amorite,** etc. (3 : 8, 17). **12.** Cf. 23 : 32, 33. **13.** Cf. 23 : 24; Deut. 7 : 5; 12 : 3. **Cut down their groves,** *Asherim,* the sacred poles, perhaps dedicated to the goddess Ashtoreth, Astarte, which were a regular element of the ancient Canaanitish sanctuary. (Cf. Hast., D. B., "Asherah and Ashtoreth.")

14. Originally a distinct command (cf. 20 : 3); like the first command of the Decalogue, forbidding the worship of any other god but Jehovah, for the name and character of Jehovah are expressed by the word **Jealous,** and he will brook no rival (20 : 5; Deut. 4 : 24; 5 : 9). It is better not to put this verse in a parenthesis; it gives the reason in the present context for the preceding prohibition.

15, 16. And they go a whoring, *play the harlot,* **after their gods,** perhaps better, *and when they play the harlot,* etc., and invite thee, then **thou eat,** etc. The conception of harlotry is based partly upon the immoral character of the worship, and partly upon the fact that the relation between Jehovah and Israel was thought of as a marriage relation (Hosea 1 to 3; Ezek. 16; Judg. 2 : 17; Deut. 31 : 16; Lev. 17 : 7). These verses are probably a later expansion.

17. Continuation of the "covenant words," prohibition of **molten gods,** probably equivalent to the prohibition of all image worship (20 : 23; 32 : 4, 8).

18-20. The feast of Unleavened Bread, with which is connected the law concerning the dedication of the firstborn. **18.** Cf. 23 : 15. **19a.** Cf. 13 : 2, 12, 13. **19b.** Even **every firstling,** not *and,* the words add the specifications to the preceding (13 : 12, 13). **20a.** Cf. 13 : 13. **20b.** Cf. 23 : 15b. The connection of the dedication of the firstborn with the feast of Unleavened Bread, instead of with the Passover as usual, suggests a possible disarrangement of the text, particularly as the Sabbath law is here wedged in between Unleavened Bread and the feast of Weeks, instead of being placed first, as in 23 : 12.

21. Cf. 23 : 12, note in **earing,** *plowing,* **time and in harvest,** *i. e.,* no matter how busy you may be (1 Sam. 8 : 12; 2 Sam. 21 : 10).

22a. Cf. 23 : 16a, here the feast of Weeks as in Deut. 16 : 15, 16. **22b.** Cf. 23 : 16b.

23 Thrice in the year shall all your men children appear before the Lord God, the God of Israel.
24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.
25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.
26 The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.
27 And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.
28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.
29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

23 the year's end. Three times in the year shall all thy males appear before the Lord God, the God
24 of Israel. For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before the Lord thy God three times in
25 the year. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto
26 the morning. The first of the firstfruits of thy ground thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in
27 its mother's milk. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant
28 with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.
29 And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone by reason of his speaking

23. Cf. 23 : 17, the words **God of Israel** added here.

24. The festivals imply a pilgrimage to the sanctuary which would consume some time and leave the homesteads unprotected during the absence of the men, but Jehovah assures that when their territory is increased (Deut. 12 : 20; 19 : 8), and the journey becomes long, no one will try to take possession of their land during their absence; for **neither shall any man** read *but*, that is, notwithstanding the length of the journey, *no one shall* **desire,** *covet, i. e.*, try to get possession of (20 : 17).

25. Cf. 23 : 18; here the feast is definitely called the Passover.

26. The first of the firstfruits, etc. (Cf. 23 : 19.) These "words" close in exactly the same way as the "words" 23 : 10-19, and there seems to be very little doubt that the "words," ver. 10-26, with the exception of the later expansions in 10-16, are a parallel to 23 : 10-19 taken from another source, probably the document J. This parallelism indicates the wide range of tradition with regard to the early legislation, and shows that the tradition was accepted in Judean and Israelitish centers alike.

27. The conclusion of ver. 10-26; Moses is commanded to write the foregoing words, for they are the basis of the covenant which Jehovah has made with Moses and with Israel. (Cf. ver. 10.)

28. The conclusion of the account, a fragment of which has been preserved in 34 : 1, 4, according to which Moses goes up to the mount to receive the second copy of the covenant words which are here defined as the Ten Words. As at the first Moses was in the mount **forty days and forty nights** (24 : 18; Deut. 9 : 9), and **he,** that is, *Jehovah,* **wrote upon the tables,** so that the second copy, like the first, was the work of Jehovah (31 : 18).

In the original form of the JE narratives it seems probable that the command to leave Mount Sinai followed at this point, after which followed the narratives of Num. 10 : 33; 11; 12, etc. In the present arrangement the descent of Moses from the mount is related by P (34 : 29 ff.), and then comes the long account of the construction and setting up of the tabernacle and the legislation of Leviticus and Numbers 1 to 10.

29 ff. After having received the tables, Moses leaves the mount. The connection in the present text is directly with the foregoing account of the reestablishment of the covenant, but the real connection is probably with 31 : 18a, according to which Moses descended from Mount Sinai after he had received the tables of the testimony and the command and pattern for the erection of the tabernacle. The passage is not a unity, as in its present form it presupposes the existence of the tabernacle (ver. 34, 35), so that with the account of the return of Moses is combined an account of the regular practice of Moses in the exercise of his mediatorial work. It is in part at least a parallel to the fragment about the tent of meeting in 33 : 7-11.

29. The construction is rather awkward, the words **with the two tables,** etc., are almost parenthetical; **And it came to pass, when Moses came down from mount Sinai,** *and the two tables of the testimony were in the hands of Moses* **when he came down from the mount, that Moses wist,** *knew,* **not . . . the skin of his face shone.** It seems probable that the verb here and in ver. 30, 35 is used figuratively to describe the reflected light of the divine glory which came out, as

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.
31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.
32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.
33 And *till* Moses had done speaking with them, he put a vail on his face.
34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.
35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

30 with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come
31 nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them.
32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount
33 Sinai. And when Moses had done speaking with
34 them, he put a veil on his face. But when Moses went in before the LORD to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children
35 of Israel that which he was commanded; and the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

CHAPTER XXXV.

1 AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

1 AND Moses assembled all the congregation of the children of Israel, and said unto them, These are the words which the LORD hath commanded,

it were, in hornlike rays from the face of Moses (2 Cor. 3 : 7 ff.). The verb was translated literally in the Vulgate, which led to the representation of Moses with horns in the masterpiece of Michelangelo. **While,** *by reason of his speaking with him;* the relation is causal.

30. And when Aaron and all the children, LXX, *elders,* **of Israel.**

31. Rulers, *princes,* **of the congregation** (16 : 22).

32. Gave them in commandment, that is, gave them all the commandments which Jehovah had spoken unto him; the commandments are those of chap. 25 to 31. The substance of the commandments is contained in 35 : 4-19, 30 to 36 : 1, and it seems probable that at one time these passages followed directly at this point, for ver. 33-35 describe the custom of Moses during a considerable period of time. (Cf. 33 : 7-11.)

33 ff. Done speaking, *finished speaking,* serves to introduce the description of the custom of Moses, the verbs of the following verses being frequentative. In his ordinary intercourse with the people he used to wear the veil, but whenever he went into the presence of Jehovah he would remove the veil. **34, 35** should be rendered somewhat as follows: *but as often as Moses went in before Jehovah* (to the tent of meeting), *he used to remove the veil until he came out; and then he used to come out and speak to the children of Israel all that he had been commanded, and the children of Israel used to see that the skin of the face of Moses shone, and so he used to have to restore the veil until he had occasion to return to the divine presence.* The commands are undoubtedly intended to be in part those preserved for us in Leviticus, and Numbers 1 to 10.

D. Chap. 35 to 40 : 38. THE CONSTRUCTION, ERECTION, AND CONSECRATION OF THE TABERNACLE, AND ITS OCCUPANCY BY JEHOVAH'S GLORY. **Chap. 35 to 39** relate the execution of the commands for the construction of the tabernacle and its furniture, etc., which had been given to Moses in the mount according to chap. 25 to 31, except that the execution of chap. 29, the consecration of the priests, is not given until Lev. 8. **Chap. 40** relates the actual erection and consecration of the tabernacle. It seems probable that originally the narrative contained only a summary account of the promulgation of the command to the people, and its execution something like that found in 35 : 4 to 36 : 7; 39 : 32 to 40 : 33. It is significant that these passages are reproduced with only minor variations in LXX. To this seems to have been added in some edition of these chapters a condensed description of the work of construction in an order quite different from that which finally was adopted, and this recapitulation formed the basis of the LXX translation. A later edition, which came to be the standard Jewish edition, inserted in 36 : 8 to 39 : 31 an almost exact copy of the commands of 25 : 10 to 28 : 40, inserting at the proper points abbreviated accounts of the altar of incense (37 : 25-28; 30 : 1-6), the holy anointing oil (37 : 29; cf. 30 : 22-33), the laver and its base (38 : 8; cf. 30 : 17-21), and omitting the account of the consecration of the priests, Aaron and his sons, and the establishment of the daily burnt-offering.

35 : 1-3. The promulgation of the Sabbath law, whose observance must not be neglected in view of the engrossing occupation which is before the people. The Sabbath is more important than the tabernacle and its service. The

2 Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.
3 Ye shall kindle no fire throughout your habitations upon the sabbath day.
4 And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,
5 Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,
6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,
7 And rams' skins dyed red, and badgers' skins, and shittim wood,
8 And oil for the light, and spices for anointing oil, and for the sweet incense,
9 And onyx stones, and stones to be set for the ephod, and for the breastplate.
10 And every wise hearted among you shall come, and make all that the LORD hath commanded;
11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;
12 The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering;
13 The table, and his staves, and all his vessels, and the shewbread;
14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;
15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;
16 The altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;
17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;
18 The pins of the tabernacle, and the pins of the court, and their cords;
19 The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
20 And all the congregation of the children of Israel departed from the presence of Moses.
21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.
22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.
23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.
24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

2 that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to the LORD: whosoever doeth any work therein shall
3 be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.
4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing
5 which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, the LORD'S offering; gold, and silver, and brass;
6 and blue, and purple, and scarlet, and fine
7 linen, and goats' *hair;* and rams' skins dyed
8 red, and sealskins, and acacia wood; and oil for the light, and spices for the anointing oil, and
9 for the sweet incense; and onyx stones, and stones to be set, for the ephod, and for the breast-
10 plate. And let every wise hearted man among you come, and make all that the LORD hath
11 commanded; the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its
12 pillars, and its sockets; the ark, and the staves thereof, the mercy-seat, and the veil of the
13 screen; the table, and its staves, and all its
14 vessels, and the shewbread; the candlestick also for the light, and its vessels, and its lamps,
15 and the oil for the light; and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door,
16 at the door of the tabernacle; the altar of burnt offering, with its grating of brass, its staves,
17 and all its vessels, the laver and its base; the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of
18 the court; the pins of the tabernacle, and the
19 pins of the court, and their cords; the finely wrought garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
20 And all the congregation of the children of
21 Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* brought the LORD'S offering, for the work of the tent of meeting, and for all the service
22 thereof, and for the holy garments. And they came, both men and women, as many as were willing hearted, *and* brought brooches, and earrings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering
23 of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and rams' skins
24 dyed red, and sealskins, brought them. Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found acacia wood for any

law is a condensed repetition of 31 : 12-17; note, **kindle no fire** (ver. 3; cf. 16 : 23).

4-9. The summons to bring a free-will offering of material for the tabernacle and its equipment. (Cf. 25 : 2-7.)

10-19. The list of things to be made; they are to be made by the wise-hearted men (28 : 3; 31 : 6; cf. 36 : 1, 2).

20-29. The delivery of the material.

21. Whose heart stirred him up is added to the words, **whom his spirit made willing** (cf. 25 : 2; 36 : 2), emphasizing the complete heartiness of the act; **to the work of the tabernacle** and its **service,** the religious service to be performed in it (30 : 16).

22. The necessary gold was provided largely from the personal ornaments, the jewelry of the men and women, the **bracelets,** or *brooches;* **earrings,** or *nose rings* (32 : 2); **rings,** *signet rings;* **tablets,** or *armlets* (Num. 31 : 50), perhaps *necklace,* R. V. Marg.

23, 24. The materials for weaving and embroidery (25 : 4); **silver,** bronze, and **shittim,** or *acacia,* **wood** for the **work of the service,**

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.
26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.
27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;
28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.
29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.
30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;
31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;
32 And to devise curious works, to work in gold, and in silver, and in brass,
33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.
34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.
35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

25 work of the service, brought it. And all the
women that were wise hearted did spin with
their hands, and brought that which they had
spun, the blue, and the purple, the scarlet,
26 and the fine linen. And all the women whose
heart stirred them up in wisdom spun the goats'
27 *hair*. And the rulers brought the onyx stones,
and the stones to be set, for the ephod, and for
28 the breastplate; and the spice, and the oil; for the
light, and for the anointing oil, and for the sweet
29 incense. The children of Israel brought a free-
will offering unto the LORD; every man and
woman, whose heart made them willing to
bring for all the work, which the LORD had
commanded to be made by the hand of Moses.
30 And Moses said unto the children of Israel,
See, the LORD hath called by name Bezalel the
son of Uri, the son of Hur, of the tribe of Judah;
31 and he hath filled him with the spirit of God,
in wisdom, in understanding, and in knowl-
32 edge, and in all manner of workmanship; and
to devise cunning works, to work in gold, and in
33 silver, and in brass, and in cutting of stones for
setting, and in carving of wood, to work in all
34 manner of cunning workmanship. And he hath
put in his heart that he may teach, both he, and
Oholiab, the son of Ahisamach, of the tribe of
35 Dan. Them hath he filled with wisdom of
heart, to work all manner of workmanship, of
the engraver, and of the cunning workman,
and of the embroiderer, in blue, and in purple,
in scarlet, and in fine linen, and of the weaver,
even of them that do any workmanship, and of
those that devise cunning works.

CHAPTER XXXVI.

1 THEN wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.
2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:
3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.
4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

1 AND Bezalel and Oholiab shall work, and
every wise hearted man, in whom the LORD
hath put wisdom and understanding to know
how to work all the work for the service of the
sanctuary, according to all that the LORD hath
commanded.
2 And Moses called Bezalel and Oholiab, and
every wise hearted man, in whose heart the
LORD had put wisdom, even every one whose
heart stirred him up to come unto the work
3 to do it: and they received of Moses all the
offering, which the children of Israel had
brought for the work of the service of the sanc-
tuary, to make it withal. And they brought yet
4 unto him freewill offerings every morning. And
all the wise men, that wrought all the work
of the sanctuary, came every man from his work

not as in ver. 21 the ritualistic service, but the work of construction.

25, 26. The material spun and woven by wise-hearted women (cf. ver. 10); **heart stirred . . . up in,** or *with*, **wisdom,** they brought their skill and cunning as well as their gifts.

27, 28. The **rulers,** *princes* (16 : 22; 34 : 31), brought the precious stones (ver. 9), and the oil and materials for **the anointing oil** and **the incense** (ver. 14, 15).

29. A summary and concluding remark (25 : 2; 35 : 21). A. V. has inverted the order of the complicated sentence, literally, *every man and woman whose hearts made them willing to contribute for all the work which Jehovah had commanded by the hand of Moses, they, the sons of Israel, brought it in as a willing or free-will offering unto Jehovah.*

35 : 30 to 36 : 1. Announcement to the people of the choice of the directors for the work, substantially a repetition of 31 : 1-6. The additional fact is noted that Bezaleel and Aholiab are to instruct the other workers (ver. 34).

Chap. 36 : 1. Bezaleel and Aholiab, the two leaders and their associates, **wrought,** better R. V., *shall work*, execute all the work as Jehovah has equipped them with special knowledge for the work of construction.

2 - 7. The appointment of the workmen, the beginning of the work and its interruption because of the superabundance of the materials which the willing-hearted people brought. The workmen are, in addition to Bezaleel and Aholiab, the **wise hearted** men, whose hearts stirred them up. (Cf. 35 : 26.) These men took the

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.
6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.
7 For the stuff they had was sufficient for all the work to make it, and too much.
8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubim of cunning work made he them.
9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.
10 And he coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.
11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.
12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.
13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.
14 And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.
15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.
16 And he coupled five curtains by themselves, and six curtains by themselves.
17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.
18 And he made fifty taches *of* brass to couple the tent together, that it might be one.
19 And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that.*
20 And he made boards for the tabernacle *of* shittim wood, standing up.
21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.
22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.
23 And he made boards for the tabernacle; twenty boards for the south side southward:
24 And forty sockets of silver he made under the twenty boards; two sockets under one board for

5 which they wrought; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which
6 the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people
7 were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.
8 And every wise hearted man among them that wrought the work made the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman made he
9 them. The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains had one meas-
10 ure. And he coupled five curtains one to another: and *the other* five curtains he coupled one
11 to another. And he made loops of blue upon the edge of the one curtain from the selvedge in the coupling: likewise he made in the edge of the curtain that was outmost in the second
12 coupling. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second coupling:
13 the loops were opposite one to another. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the taber-
14 nacle was one. And he made curtains of goats' *hair* for a tent over the tabernacle: eleven cur-
15 tains he made them. The length of each curtain was thirty cubits, and four cubits the breadth of each curtain: the eleven curtains had one
16 measure. And he coupled five curtains by themselves, and six curtains by themselves.
17 And he made fifty loops on the edge of the curtain that was outmost in the coupling, and fifty loops made he upon the edge of the curtain
18 which was *outmost in* the second coupling. And he made fifty clasps of brass to couple the tent
19 together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of sealskins above.
20 And he made the boards for the tabernacle of
21 acacia wood, standing up. Ten cubits was the length of a board, and a cubit and a half the
22 breadth of each board. Each board had two tenons, joined one to another: thus did he make
23 for all the boards of the tabernacle. And he made the boards for the tabernacle; twenty
24 boards for the south side southward: and he made forty sockets of silver under the twenty

material which had been brought to Moses, but the people continued to bring in their free-will offerings until the supply became too great, and so Moses had to make a proclamation, bidding the people desist, for the **stuff** (ver. 7), the *material*, was sufficient for the workers to make all the things which they had to make, and they had some left over.

36 : 8 to 38 : 20; 39 : 1-31. The detailed account of the construction of the tabernacle and its equipment, repeating in large measure though in a different order the statements in 25 : 10 ff. The work must have continued for several weeks, though, unfortunately, no date is given for its beginning. It was ended and the tabernacle was set up at the beginning of the second year of the exodus (40 : 17), or just ten months after the arrival of the people at Sinai (19 : 1).

36 : 8 to 38. THE CONSTRUCTION OF THE TABERNACLE. (Cf. 26 : 1-37.) The account of the construction in LXX is found in 37 : 1-6; 38 : 18-20, reproducing essentially 36 : 34, 36; 37 : 8, 9, 35-38 of M. T.

8-13. These verses are concerned with the construction of the dwelling proper or the fine embroidered curtains (26 : 1-6). **14-19.** The construction of the tent and its outer coverings (26 : 7-14), except that there is no equivalent for 26 : 12, 13. **20-34.** The construction of the boards,

his two tenons, and two sockets under another board for his two tenons.
25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,
26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
27 And for the sides of the tabernacle westward he made six boards.
28 And two boards made he for the corners of the tabernacle in the two sides.
29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.
30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.
31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle,
32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
33 And he made the middle bar to shoot through the boards from the one end to the other.
34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.
35 And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubim made he it of cunning work.
36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.
37 And he made a hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;
38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

boards; two sockets under one board for its two tenons, and two sockets under another board
25 for its two tenons. And for the second side of the tabernacle, on the north side, he made
26 twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets
27 under another board. And for the hinder part of the tabernacle westward he made six boards.
28 And two boards made he for the corners of the
29 tabernacle in the hinder part. And they were double beneath, and in like manner they were entire unto the top thereof unto one ring: thus
30 he did to both of them in the two corners. And there were eight boards, and their sockets of silver, sixteen sockets; under every board two
31 sockets. And he made bars of acacia wood; five for the boards of the one side of the tabernacle,
32 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward.
33 And he made the middle bar to pass through in the midst of the boards from the one end to the
34 other. And he overlaid the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.
35 And he made the veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the cunning workman made
36 he it. And he made thereunto four pillars of acacia, and overlaid them with gold: their hooks were of gold; and he cast for them four
37 sockets of silver. And he made a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the em-
38 broiderer; and the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: and their five sockets were of brass.

CHAPTER XXXVII.

1 AND Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:
2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.
3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.
4 And he made staves *of* shittim wood, and overlaid them with gold.
5 And he put the staves into the rings by the sides of the ark, to bear the ark.
6 And he made the mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.
7 And he made two cherubim *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat;
8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubim on the two ends thereof.
9 And the cherubim spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubim.
10 And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the

1 AND Bezalel made the ark of acacia wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit
2 and a half the height of it: and he overlaid it with pure gold within and without, and made
3 a crown of gold to it round about. And he cast for it four rings of gold, in the four feet thereof; even two rings on the one side of it, and two
4 rings on the other side of it. And he made staves of acacia wood, and overlaid them with
5 gold. And he put the staves into the rings on
6 the sides of the ark, to bear the ark. And he made a mercy-seat of pure gold: two cubits and a half *was* the length thereof, and a cubit and a
7 half the breadth thereof. And he made two cherubim of gold; of beaten work made he
8 them, at the two ends of the mercy-seat; one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat made he the cherubim at the two ends thereof.
9 And the cherubim spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat were the faces of the cherubim.
10 And he made the table of acacia wood: two cubits *was* the length thereof, and a cubit the

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or frames (26 : 15–30). **35–38.** The construction of the veil for the most holy place, and the screen for the door of the tent (26 : 31–37), except that in 26 : 37 the five pillars for the screen are all to be overlaid with gold, while in 36 : 38, as the text stands, only the capitals and the fillets are so overlaid.

Chap. 37 : 1–29. THE CONSTRUCTION OF THE FURNITURE OF THE TABERNACLE. (Cf. 25 : 10–40; 30 : 1–10, 22–38.)

1–9. The construction of the ark (25 : 10–22; cf. LXX, 38 : 1–8, and a part of ver. 11, with many variants); **10–16,** the table (25 : 23–30; cf. LXX, 38 : 9–12); **17–24,** the lamp-stand (25 : 31–40;

breadth thereof, and a cubit and a half the height thereof:
11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.
12 Also he made thereunto a border of a handbreadth round about; and made a crown of gold for the border thereof round about.
13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.
14 Over against the border were the rings, the places for the staves to bear the table.
15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.
16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.
17 And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:
18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:
19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.
20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:
21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.
22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.
23 And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.
24 *Of* a talent of pure gold made he it, and all the vessels thereof.
25 And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.
26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.
27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.
28 And he made the staves *of* shittim wood, and overlaid them with gold.
29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAPTER XXXVIII.

1 AND he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.
2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.
3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.
4 And he made for the altar a brazen grate of network, under the compass thereof, beneath unto the midst of it.

breadth thereof, and a cubit and a half the
11 height thereof: and he overlaid it with pure gold, and made thereto a crown of gold round
12 about. And he made unto it a border of an handbreadth round about, and made a golden
13 crown to the border thereof round about. And he cast for it four rings of gold, and put the rings in the four corners that were on the four
14 feet thereof. Close by the border were the rings,
15 the places for the staves to bear the table. And he made the staves of acacia wood, and overlaid
16 them with gold, to bear the table. And he made the vessels which were upon the table, the dishes thereof, and the spoons thereof, and the bowls thereof, and the flagons thereof, to pour out withal, of pure gold.
17 And he made the candlestick of pure gold: of beaten work made he the candlestick, even its base, and its shaft; its cups, its knops, and its
18 flowers, were of one piece with it: and there were six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candle-
19 stick out of the other side thereof: three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out
20 of the candlestick. And in the candlestick were four cups made like almond-blossoms, the knops
21 thereof, and the flowers thereof: and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of it.
22 Their knops and their branches were of one piece with it: the whole of it was one beaten
23 work of pure gold. And he made the lamps thereof, seven, and the tongs thereof, and the
24 snuffdishes thereof, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.
25 And he made the altar of incense of acacia wood: a cubit was the length thereof, and a cubit the breadth thereof, foursquare; and two cubits was the height thereof; the horns
26 thereof were of one piece with it. And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns of it: and he made unto it a crown of
27 gold round about. And he made for it two golden rings under the crown thereof, upon the two ribs thereof, upon the two sides of it, for
28 places for staves to bear it withal. And he made the staves of acacia wood, and overlaid
29 them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer.

1 AND he made the altar of burnt offering of acacia wood: five cubits was the length thereof, and five cubits the breadth thereof, foursquare;
2 and three cubits the height thereof. And he made the horns thereof upon the four corners of it; the horns thereof were of one piece with it:
3 and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basons, the fleshhooks, and the firepans: all the vessels thereof made he of brass.
4 And he made for the altar a grating of network of brass, under the ledge round it beneath,

cf. LXX, 38 : 13–17, greatly abbreviated and altered); **25–28,** altar of incense (30 : 1–5), seemingly no equivalent in LXX; **29,** the sacred oil and incense, a brief summary of 30 : 22–38. (Cf. LXX, 38 : 25.)

Chap. 38 : 1–20. THE CONSTRUCTION OF THE COURT AND ITS FURNITURE. (Cf. 27 : 1–19; 30 : 17–21; LXX, 37 : 7–18; 38 : 22–27.)

1–7. The altar of burnt offering (27 : 1–8; cf. LXX, 38 : 22–25). **8.** The laver and its base

5 And he cast four rings for the four ends of the
grate of brass, *to be* places for the staves.
6 And he made the staves *of* shittim wood, and
overlaid them with brass.
7 And he put the staves into the rings on the
sides of the altar, to bear it withal; he made the
altar hollow with boards.
8 And he made the laver *of* brass, and the foot of it
of brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle
of the congregation.
9 And he made the court: on the south side
southward the hangings of the court *were of* fine
twined linen, a hundred cubits:
10 Their pillars *were* twenty, and their brazen
sockets twenty; the hooks of the pillars and their
fillets *were of* silver.
11 And for the north side *the hangings were* a hundred cubits, their pillars *were* twenty, and their
sockets of brass twenty; the hooks of the pillars
and their fillets *of* silver.
12 And for the west side *were* hangings of fifty
cubits, their pillars ten, and their sockets ten; the
hooks of the pillars and their fillets *of* silver.
13 And for the east side eastward fifty cubits.
14 The hangings of the one side *of the gate were*
fifteen cubits; their pillars three, and their sockets
three.
15 And for the other side of the court gate, on
this hand and that hand, *were* hangings of fifteen
cubits; their pillars three, and their sockets three.
16 All the hangings of the court round about
were of fine twined linen.
17 And the sockets for the pillars *were of* brass;
the hooks of the pillars and their fillets *of* silver;
and the overlaying of their chapiters *of* silver;
and all the pillars of the court *were* filleted with
silver.
18 And the hanging for the gate of the court *was*
needlework, *of* blue, and purple, and scarlet, and
fine twined linen: and twenty cubits *was* the
length, and the height in the breadth *was* five
cubits, answerable to the hangings of the court.
19 And their pillars *were* four, and their sockets
of brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.
20 And all the pins of the tabernacle, and of the
court round about, *were of* brass.
21 This is the sum of the tabernacle, *even* of the
tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service
of the Levites, by the hand of Ithamar, son to
Aaron the priest.

5 reaching halfway up. And he cast four rings
for the four ends of the grating of brass, to
6 be places for the staves. And he made the
staves of acacia wood, and overlaid them with
7 brass. And he put the staves into the rings on
the sides of the altar, to bear it withal; he made
it hollow with planks.
8 And he made the laver of brass, and the base
thereof of brass, of the mirrors of the serving
women which served at the door of the tent of
meeting.
9 And he made the court: for the south side
southward the hangings of the court were of fine
10 twined linen, an hundred cubits: their pillars
were twenty, and their sockets twenty, of brass;
the hooks of the pillars and their fillets were of
11 silver. And for the north side an hundred cubits, their pillars twenty, and their sockets
twenty, of brass; the hooks of the pillars and
12 their fillets of silver. And for the west side
were hangings of fifty cubits, their pillars ten,
and their sockets ten; the hooks of the pillars
13 and their fillets of silver. And for the east side
14 eastward fifty cubits. The hangings for the one
side *of the gate* were fifteen cubits; their pillars
15 three, and their sockets three; and so for the
other side: on this hand and that hand by the
gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three.
16 All the hangings of the court round about were
17 of fine twined linen. And the sockets for the
pillars were of brass; the hooks of the pillars
and their fillets of silver; and the overlaying
of their chapiters of silver; and all the pil-
18 lars of the court were filleted with silver. And
the screen for the gate of the court was the work
of the embroiderer, of blue, and purple, and
scarlet, and fine twined linen: and twenty cubits was the length, and the height in the
breadth was five cubits, answerable to the hang-
19 ings of the court. And their pillars were four,
and their sockets four, of brass; their hooks of
silver, and the overlaying of their chapiters and
20 their fillets of silver. And all the pins of the
tabernacle, and of the court round about, were
of brass.
21 This is the sum of *the things for* the tabernacle,
even the tabernacle of the testimony, as they
were counted, according to the commandment
of Moses, for the service of the Levites, by the
hand of Ithamar, the son of Aaron the priest.

(cf. 30 : 17-21; LXX, 38 : 26, 27); laver and base made from the mirrors of the serving women who served at the door of the tent of meeting. This presupposes the existence of the tent of meeting. The exact nature of the service is not clear. It can hardly be prayer, as Targ. renders. It is possible that they were votaries. (Cf. 1 Sam. 2 : 22 with commentaries.) The service must refer to some very ancient custom, and it may possibly mean that at an early time some service was rendered at the sanctuary by women which later usage assigned to the Levites. (Cf. Peritz, "Journal of Biblical Literature," 17, p. 145.)

9-20. The court of the sanctuary (27 : 9-19; cf. LXX, 37 : 7).

38 : 21 to 39 : 1a. THE AMOUNT AND DISPOSITION OF THE MATERIALS FOR THE SANCTUARY, ESPECIALLY THE METALS. This section interrupts the progress of the narrative, which is continued in 39 : 1b-31, with the account of the manufacture of the priestly garments and ornaments on the basis of chap. 28. The silver was secured by the imposition of the half-shekel poll-tax and was not as 35 : 20 ff.; 36 : 3 ff., a free-will offering. The poll-tax was levied on the basis of an enumeration (ver. 25 ff.). This enumeration and tax will then be something different from the tax of 30 : 11-16, which is based on the enumeration, and is to be used not for the purpose of the construction of the tabernacle, but for the ritualistic service of the sanctuary, so that the two accounts are entirely different in their bearing. This passage is probably a later addition to the narrative. It is found in LXX, 38 : 19-21; 39 : 1-10.

21. This is the sum of the tabernacle. These are the reckonings of the gold, silver, bronze, etc., for the tabernacle, as it was reckoned by an enumeration, according to the commandment of Moses, which was carried out by

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.
23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.
25 And the silver of them that were numbered of the congregation *was* a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:
26 A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.
27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; a hundred sockets of the hundred talents, a talent for a socket.
28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.
29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.
30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,
31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

22 And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD
23 commanded Moses. And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
24 All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel
25 of the sanctuary. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the
26 shekel of the sanctuary: a beka a head, *that is*, half a shekel, after the shekel of the sanctuary, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred thousand and three thou-
27 sand and five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil; an hundred sockets for the hundred tal-
28 ents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapi-
29 ters, and made fillets for them. And the brass of the offering was seventy talents, and two
30 thousand and four hundred shekels. And therewith he made the sockets to the door of the tent of meeting, and the brasen altar, and the brasen grating for it, and all the vessels of the
31 altar, and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

1 AND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy

1 AND of the blue, and purple, and scarlet, they made finely wrought garments, for ministering

the Levites, who did the enumerating and levied the taxes under the direction of Ithamar; the Levites are mentioned here for the first time as the servants of the sanctuary (32 : 25–29; Num. 3).

22, 23. The names and equipment of the head workmen who used the material.

24. The gold, twenty and nine talents, and seven hundred and thirty shekels; the original narrative probably told how the gold was used. (Cf. ver. 27, 28, 30, 31.) The talent contained three thousand shekels (cf. ver. 25, 26; Ezek. 45 : 12), making a total of eighty-seven thousand seven hundred and thirty shekels (LXX, eighty-seven thousand seven hundred and twenty), **after the shekel of the sanctuary,** which seems to have weighed about two hundred and twenty-four grains (cf. Kennedy in Hast., III, p. 419 ff.), making a total of nineteen million six hundred and fifty-one thousand five hundred and twenty grains, or about three thousand four hundred and eleven and seventy-one one-hundredths pounds Troy, with a value of about $800,000.

25. The silver given by those who **were numbered of the congregation** (30 : 12) was three hundred and one thousand one hundred and seventy-five shekels, or a half-shekel a head of those who were numbered, of the six hundred and three thousand five hundred and fifty men (cf. Num. 1 : 46; 2 : 32), amounting to about eleven thousand seven hundred and thirty-five and seven-tenths pounds Troy, at a value of nearly $200,000.

27. The one hundred talents were used for casting **the sockets** for the framework **of the sanctuary,** forty plus forty, plus sixteen, plus four (26 : 19, 21, 25, 32).

28. The one thousand seven hundred and seventy-five shekels were used for making the **hooks** (27 : 10, 11), and to plate the capitals and furnish them with fillets (27 : 17; 38 : 17).

29. The **brass,** or *bronze*, amounted to two hundred and twelve thousand four hundred shekels, or eight thousand two hundred and sixty pounds Troy, value not given, which was used to make the sockets of the screen of the tent (26 : 37), the bronze altar, etc. (27 : 1 ff.), the sockets for the court and its gate (27 : 17, 18), the pins (27 : 19).

Chap. 39 : 1a. These words seem to be a fragment, stating the use that was made of the rest of the material, particularly the fabrics that the people brought, and so are a continuation of

place, and made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set it in four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 And he made the robe of the ephod *of* woven work, all *of* blue.

in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod of gold, blue, and pur-
3 ple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine
4 linen, the work of the cunning workman. They made shoulderpieces for it, joined together: at
5 the two ends was it joined together. And the cunningly woven band, that was upon it, to gird it on withal, was of the same piece *and* like the work thereof; of gold, of blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And they wrought the onyx stones, inclosed in ouches of gold, graven with the engravings of a signet, according to the names of the children
7 of Israel. And he put them on the shoulderpieces of the ephod, to be stones of memorial for the children of Israel; as the LORD commanded Moses.

8 And he made the breastplate, the work of the cunning workman, like the work of the ephod; of gold, of blue, and purple, and scarlet, and
9 fine twined linen. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof,
10 being double. And they set in it four rows of stones; a row of sardius, topaz, and carbuncle
11 was the first row. And the second row, an
12 emerald, a sapphire, and a diamond. And the third row, a jacinth, an agate, and an amethyst.
13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in
14 their settings. And the stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, for
15 the twelve tribes. And they made upon the breastplate chains like cords, of wreathen work
16 of pure gold. And they made two ouches of gold, and two gold rings; and put the two rings
17 on the two ends of the breastplate. And they put the two wreathen chains of gold on the two
18 rings at the ends of the breastplate. And the *other* two ends of the two wreathen chains they put on the two ouches, and put them on the shoulderpieces of the ephod, in the forepart
19 thereof. And they made two rings of gold, and put them upon the two ends of the breastplate, upon the edge thereof, which was toward the
20 side of the ephod inward. And they made two rings of gold, and put them on the two shoulderpieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the
21 cunningly woven band of the ephod. And they did bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it might be upon the cunningly woven band of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 And he made the robe of the ephod of woven

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38 : 21-31. Only the use of the fabrics for the priests' garments is mentioned, thus forming the transition to the detailed account of the manufacture of the garments in 39 : 1b ff.

1b-32. The priests' garments and ornaments, the execution of chap. 28, but with somewhat more freedom than characterizes the account in 36 : 8 to 38 : 20. Characteristic of this narrative is the regular use of the words, **as *Jehovah* commanded Moses,** at the end of each section, ver. 5, 7, etc., seven times. LXX gives the narrative of the execution in 36 : 8b to 40, *i. e.*, the beginning of the detailed work of execution.

1b, at present a parallel to 1a, probably a fragment of the original introduction to the account of the manufacture of the priests' garments, and they **made the holy garments** (28 : 2).

2-5. The ephod (28 : 6-8; LXX, 36 : 8b-12).

6, 7. The *shoham* stones for the shoulder pieces (28 : 7-12; LXX, 36 : 13, 14); **8-21,** the breast ornament (28 : 15-30; LXX, 36 : 15-29); **22-26,** the

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.
24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.
25 And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;
26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.
27 And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,
28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,
29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.
30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.
31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.
32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.
33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;
34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;
35 The ark of the testimony, and the staves thereof, and the mercy seat;
36 The table, *and* all the vessels thereof, and the shewbread;
37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;
38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door;
39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot;
40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;
41 The clothes of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.
42 According to all that the LORD commanded Moses, so the children of Israel made all the work.
43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

23 work, all of blue; and the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it,
24 that it should not be rent. And they made upon the skirts of the robe pomegranates of blue, and
25 purple, and scarlet, *and* twined *linen*. And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pomegranates;
26 a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in; as the LORD commanded Moses.
27 And they made the coats of fine linen of woven
28 work for Aaron, and for his sons, and the mitre of fine linen, and the goodly headtires of fine linen, and the linen breeches of fine twined linen,
29 and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as the LORD commanded Moses.
30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the
31 engravings of a signet, HOLY TO THE LORD. And they tied unto it a lace of blue, to fasten it upon the mitre above; as the LORD commanded Moses.
32 Thus was finished all the work of the tabernacle of the tent of meeting: and the children of Israel did according to all that the LORD commanded Moses, so did they.
33 And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets;
34 and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the
35 screen; the ark of the testimony, and the staves
36 thereof, and the mercy-seat; the table, all the
37 vessels thereof, and the shewbread; the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof,
38 and the oil for the light; and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent;
39 the brasen altar, and its grating of brass, its staves, and all its vessels, the laver and its
40 base; the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the
41 tabernacle, for the tent of meeting; the finely wrought garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to min-
42 ister in the priest's office. According to all that the LORD commanded Moses, so the children of
43 Israel did all the work. And Moses saw all the work, and, behold, they had done it; as the LORD had commanded, even so had they done it: and Moses blessed them.

robe (28 : 31-35; LXX, 36 : 30-34); **27-29,** the other garments of Aaron and his sons (28 : 39-42; LXX, 36 : 35-37); **30, 31,** the high priest's crown (28 : 36-38; LXX, 36 : 38-40).

32. A concluding remark on the construction of the tabernacle, etc., summing up the section, 36 : 8 ff.; it consists of two parallel clauses, the first of which is lacking in LXX; **the tabernacle,** *dwelling,* **of the tent of the congregation,** better, *meeting,* pleonastic (cf. 40 : 2, 6, 29, etc.). **32b** appears in LXX as 39 : 12 at the close of the LXX equivalent of 38 : 24-31; on the expression, cf. 7 : 6; 12 : 28, 50; 39 : 42, 43, 402

The paragraph division of R. V. should be corrected to make paragraph end with ver. 32.

33-43. Delivery and approval of the tabernacle and its furniture ready for erection; the passage appears in LXX, 39 : 14-23, in a slightly changed order. The solemn formula at the end (ver. 42, 43) indicates, as Klostermann has acutely remarked ("*Der Pentateuch,*" Vol. 2, p. 94), that in the mind of the priestly writer the execution of this work was worthy of being compared with the work of creation. The passage (ver. 33-41) is really a condensed inventory of all the things that had been manufactured.

CHAPTER XL.

1 AND the LORD spake unto Moses, saying,
2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.
3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.
4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.
8 And thou shalt set up the court round about, and hang up the hanging at the court gate.
9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.
10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.
11 And thou shalt anoint the laver and his foot, and sanctify it.
12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.
14 And thou shalt bring his sons, and clothe them with coats:
15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall

1 AND the LORD spake unto Moses, saying, On
2 the first day of the first month shalt thou rear up
3 the tabernacle of the tent of meeting. And thou shalt put therein the ark of the testimony,
4 and thou shalt screen the ark with the veil. And thou shalt bring in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps
5 thereof. And thou shalt set the golden altar for incense before the ark of the testimony, and put
6 the screen of the door to the tabernacle. And thou shalt set the altar of burnt offering before the door of the tabernacle of the tent of meeting.
7 And thou shalt set the laver between the tent of meeting and the altar, and shalt put water there-
8 in. And thou shalt set up the court round about, and hang up the screen of the gate of the court.
9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture there-
10 of: and it shall be holy. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar: and the altar shall be
11 most holy. And thou shalt anoint the laver and
12 its base, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water.
13 And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the
14 priest's office. And thou shalt bring his sons,
15 and put coats upon them: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an

Chap. 40 : 1-16. COMMAND TO ERECT THE TABERNACLE ON THE FIRST DAY OF THE FIRST MONTH OF THE SECOND YEAR (ver. 17) OF THE EXODUS. This is the first day of the month Abib, almost one year after the slaying of the firstborn and the beginning of the exodus, and most probably ten months after the arrival at Sinai. According to Num. 10 : 11, they left Sinai on the twentieth day of the second month of this same year, *i. e.*, about seven weeks after the erection of the sanctuary.

The command falls into two sections: *a* (ver. 2-8), to erect the tabernacle and court, and to install the furniture; *b* (ver. 9-15), to anoint the tabernacle and its furniture, and to anoint and consecrate Aaron and his sons; the last act is not included in the execution of 40 : 17 ff., but, like the execution of chap. 29, is related first in Lev. 8, 9.

(*a*) **2-8.** THE ERECTION OF THE TABERNACLE. **The tabernacle of the tent** *of meeting*, an inclusive term, covering the dwelling, the frames, the coverings, etc. (Cf. 39 : 33, 34.)

3-5. The arrangement of the furniture within the dwelling, the ark in the most holy place, protected by the veil, the table, and the lampstand in the holy place; the position of the golden altar is not clearly stated; it was probably set on the main axis of the dwelling on a line with the ark, outside the veil, but within the screen for the door of the dwelling (30 : 6).

6, 7. The furniture of the court, the bronze altar before the entrance to the dwelling, and naturally on the main axis, the laver filled with water between the altar and the dwelling. **8.** The hangings of the court, including the screen.

(*b*) **9-15.** THE ANOINTING (1) OF THE TABERNACLE AND ITS FURNITURE (ver. 9-11); (2) OF AARON AND HIS SONS (ver. 12-15).

(1) The anointing and consecration of the tabernacle. The words **hallow** and **sanctify** represent the same word and mean consecrate; dedicate it so that it and all its furniture shall be holy, consecrated or set apart for distinctly religious use; the bronze altar is called most holy. (Cf. 30 : 29.)

(2) **12-15.** The anointing and consecration of Aaron and his sons. (Cf. 28 : 41; 29 : 7; 30 : 30.) **15b. For their anointing shall surely be,** better with Bäntsch, *and it*, the act of consecration, shall take place in order that their anointing may be for them for a perpetual

surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark.

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

everlasting priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars. And he spread the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark: and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as the LORD commanded Moses. And he put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before the LORD; as the LORD commanded Moses. And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses. And he put the golden altar in the tent of meeting before the veil: and he burnt thereon incense of sweet spices; as the LORD commanded Moses. And he put the screen of the door to the tabernacle. And he set the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the meal offering; as the LORD commanded Moses. And he set the laver between the tent of meeting and the altar, and put water therein, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the tent of meeting, and when they came near unto the altar, they washed: as the LORD commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work. Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

priesthood, *i. e.*, may establish for them a perpetual priesthood (12 : 14; 29 : 9).

16. The summary account of the execution (7 : 6; 12 : 50; 39 : 42). Upon the summary account follows in ver. 17-33 a more detailed account of the execution of the work, with the exception of the anointing and consecration of the priests. This account is divided into seven stages, each marked by the words *as Jehovah commanded Moses* (ver. 19, 21, 23, 25, 27, 29, 32), and ending the eighth, or final, act with the words, *so Moses finished the work* (ver. 33).

18, 19. The dwelling proper with its tent or covering of goats' hair, and its outer covering; **20, 21,** the ark, the tables of the testimony, and the propitiatory or mercy-seat, in the most holy place protected by the veil; **22, 23,** the table with the bread of presence upon it on the north side of the holy place outside the veil; **24, 25,** the lampstand on the south side on which *he set up* or *put in place the lamps;* **26, 27,** the incense altar upon which incense is offered by Moses before the consecration of the priests (ver. 5; 30 : 7); **28, 29,** the screen at the door of the tent, the bronze altar, upon which offerings were made by Moses; **30-32,** the laver (30 : 19-21). The tenses of ver. **31, 32** are frequentative, **and Moses and Aaron and his sons** *used to wash*, etc., implying that not only Moses, who was here officiating as priest, but also Aaron and the sons before their consecration (Lev. 8) were discharging their functions as priests; the references to Aaron and his sons and the description of the habitual action in ver. 31, 32 must be later additions describing the regular usage. (Cf. 29 : 38 ff.)

34-38. The glory of the Lord, *Jehovah*, heretofore manifested only at intervals, takes up its permanent abode in the tabernacle. **34, 35.** (Cf. 16 : 10; 24 : 16; 29 : 43-46.) The cloud

35 And Moses was not able to enter into the tent
of the congregation, because the cloud abode there-
on, and the glory of the LORD filled the tabernacle.
36 And when the cloud was taken up from over
the tabernacle, the children of Israel went onward
in all their journeys:
37 But if the cloud were not taken up, then they
journeyed not till the day that it was taken up.
38 For the cloud of the LORD *was* upon the taber-
nacle by day, and fire was on it by night, in the
sight of all the house of Israel, throughout all
their journeys.

35 And Moses was not able to enter into the tent of
meeting, because the cloud abode thereon, and
36 the glory of the LORD filled the tabernacle. And
when the cloud was taken up from over the
tabernacle, the children of Israel went onward,
37 throughout all their journeys: but if the cloud
were not taken up, then they journeyed not till
38 the day that it was taken up. For the cloud
of the LORD was upon the tabernacle by day,
and there was fire therein by night, in the sight
of all the house of Israel, throughout all their
journeys.

and the glory, or the manifest presence of Jehovah, are distinguished. **The glory filled the** *dwelling* (1 Kings 8 : 10, 11; Isa. 6 : 1), making it impossible for Moses to enter (1 Kings 8 : 11).

36-38. These verses presuppose the journeyings in the wilderness; the tenses are frequentative. (Cf. Num. 9 : 15–23.) And whenever **the cloud was taken up, the children of Israel went onward** (12 : 37; 14 : 15) **in all their journeys** (17 : 1): **But if the cloud were not taken up, then they journeyed not till . . . it was taken up. For the cloud of the Lord,** *Jehovah*, used to be continually over the dwelling, with **fire in it by night,** and hence always visible to the people on their **journeys,** or *marches*.

THE END.

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